

Śrī Śrī Caitanya Caritāmṛta

Ādi-līlā, Part-1 (Chapters 1-7)

WRITTEN BY

om viṣṇupāda Śrī Śrīmad Kṛṣṇadāsa Kavirāja Gosvāmī,

fourth from Mahāprabhu in a disciplic line of succession
of Śrī Brahma-Madhva-Gaudīya sampradāya, a great personality, the follower of Śrī Rūpa,
and foremost among the transcendental poets;

WITH COMMENTARIES

‘Amṛta-pravāha Bhāṣya’ written by om viṣṇupāda Śrī Śrīmad Saccidānanda
Bhaktivinoda Ṭhākura, eighth from Mahāprabhu in a disciplic line of succession of Śrī
Brahma-Madhva-Gaudīya sampradāya, a great personality, and a prominent follower of Śrī Rūpa;

‘Anubhāṣya’, the commentary – that repudiates all the perverted conclusions contradicting
Śrī Svarūpa-Śrī Rūpa Gosvāmī – written by parivrājakācārya om viṣṇupāda Paramahaṁsa
Svāmī Śrī Śrīmad Bhaktisiddhānta Sarasvatī Ṭhākura ‘Prabhupāda’, ninth from
Mahāprabhu in a disciplic line of succession of Śrī Brahma-Madhva-Gaudīya sampradāya, its
greatest protector and an exalted follower of Śrī Rūpa;

‘Amṛtāṇukanā’, by nitya-līlā-praviṣṭa om viṣṇupāda aṣṭottara-śata-śrī
Śrīmad Bhaktivedānta Vāmana Gosvāmī Mahārāja; and

‘Amṛtāṇukanikā’, compiled according to the instructions of nitya-līlā-praviṣṭa om viṣṇupāda
aṣṭottara-śata-śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja from his
lectures and various articles of Gaudīya Vaiṣṇava acāryas.

This book has been translated into the English language from the Hindi edition compiled
by the order and instructions of nitya-līlā-praviṣṭa om viṣṇupāda aṣṭottara-śata-śrī Śrīmad
Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja (the recipient of the grace of the great
personality, tenth from Mahāprabhu in disciplic line of succession of Śrī Brahma-Madhva-
Gaudīya sampradāya, the sun amongst the acāryas, and the establisher of Gaudīya Vedānta
Samiti, nitya-līlā-praviṣṭa om viṣṇupāda aṣṭottara-śata-śrī Śrīmad Bhakti Prajñāna Keśava
Gosvāmī Mahārāja), to his sheltered devotees.



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*Śrī Nityānanda Prabhu giving mercy and instructions
to Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī in his dream.*

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Contents

Foreword by Śrī Śrīmad Bhaktivedānta Vāmana Gosvāmī Mahārāja	ix
Foreword by Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja.....	xv
Preface by Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda	xvii
<i>Reason for writing the preface.....</i>	<i>xvii</i>
<i>The three categories of readers</i>	<i>xvii</i>
<i>Śrī Caitanya</i>	<i>xvii</i>
<i>Amṛta (Nectar)</i>	<i>xviii</i>
<i>The Necessity of the Grantha</i>	<i>xviii</i>
<i>Native place of the author</i>	<i>xix</i>
<i>Ascertainment of the time period of the book and the author</i>	<i>xix</i>
<i>The varṇa or caste of the author</i>	<i>xx</i>
<i>The āśrama of the author</i>	<i>xxi</i>
<i>The internal associates of the author</i>	<i>xxii</i>
<i>Author's nature</i>	<i>xxii</i>
<i>The dexterity of the author</i>	<i>xxiii</i>
<i>The fruit of the Grantha.....</i>	<i>xxiii</i>
<i>The resources of the Grantha</i>	<i>xviii</i>
<i>Parts of the grantha</i>	<i>xxvi</i>
<i>The dharma propagated by Śrī Caitanya is actually extremely ancient;</i> <i>and the history of the previous yugas</i>	<i>xxix</i>
<i>The manifestation of the real truth in seven births of Brahmā</i>	<i>xxix</i>
<i>The inclusion of worshippers of the Absolute Truth in ekāyana-śākhā</i> <i>(one division), which is beyond varṇāśrama-dharma</i>	<i>xxx</i>
<i>The history of bhakti from the pādma-janma (birth from a lotus)</i> <i>of Brahmā, famous in all scriptures</i>	<i>xxx</i>
<i>The history of the four Sātvata (Vaiṣṇava) sampradāyas.....</i>	<i>xxx</i>
<i>The path of abhakti (non-devotion) – anyabhilāṣa, karma, and jñāna</i>	<i>xxx</i>
<i>The dharma of the four yugas</i>	<i>xxxi</i>
<i>The manifestation period of bhakti</i>	<i>xxxi</i>
<i>The great virtue of the age of Kali despite being the source</i> <i>of infinite defects.....</i>	<i>xxxii</i>
<i>The glories of being a follower [of Śrī Caitanya-deva</i>	<i>xxxii</i>
<i>The amandodayā-dayā [the mercy that makes one's fortune</i> <i>rise and never becomes feeble] of Śrī Caitanyadeva</i>	<i>xxxii</i>

<i>Seeing the Paramahaṁsa Vaiṣṇavas and their servitors from a material standpoint is prohibited</i>	xxxii
<i>The qualities of the author of being the jagad-guru and a Vaiṣṇavācārya</i>	xxxii
<i>The feat of the adornment and completion of the [philosophy of] the four sampradāyas by establishing the truth through the philosophy of acintya-bhedābheda that is known from Śrīmad Bhāgavatam, the commentary on Brahma-sūtra.</i>	xxxii
<i>Conclusion.....</i>	xxxiii
List of Quoted Scriptures	xxxiv

Chapter One.....	3
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The seventeen verses comprise of three types of *maṅgalācarana*; the principal reason of incarnation; Śrī Nityānanda and Śrī Advaita *tattva*; Pañcatattva; and the verses offering obeisances to the presiding deities of *sambandha*, *abhidheya*, and *prayojana*. The first two *namaskārātma-ka-maṅgalācarana* verses amongst them describe Guru *tattva*, Catuhślokī Bhāgavata, Pañcatattva in detail, the *svarūpa* of Śrī Caitanya and Śrī Nityānanda, and their glorification.

Chapter Two	51
--------------------------	-----------

Consideration of *brahma*, Parmatma, and Bhagavān, knowledge of Śrī Kṛṣṇa's *svarūpa* and His three potencies, in the explanation of the third verse delineating Śrī Caitanya-*tattva*.

Chapter Three	99
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The following are found in the description of the general causes of the incarnation of Śrī Caitanya in *āśirvāda-maṅgalācarana* verse – conceptions as to time, cause, complexion, and symptoms, etc., of the incarnation; evidence and statements regarding the incarnation; the *prakāra* evidence of incarnation; *aṅga*, *upāṅga*, *astra*, *pārṣada*, and *yuga-dharma*-statements; the appearance of the servitors as *guru* and elders before the appearance of *svayam-rūpa* incarnation; the social condition before the incarnation; contemplation by Śrī Advaitācārya for mercy on the *jīvas*, and statements relating to the worship of Śrī Kṛṣṇa and others.

Chapter Four.....	157
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In the context of describing the three principal reasons for the appearance of Mahāprabhu – establishing of the *yuga-dharma*, killing of demons, and the worship of devotees like Śrī Advaita are stated as the external reasons. The

Contents

following subjects are also described – “The situation of all the incarnations in the fountainhead Śrī Kṛṣṇa; Śrī Viṣṇu for preaching *vidhi-bhakti* and the incarnation of Śrī Kṛṣṇa Himself as Śrī Gaura for preaching *rāga-bhakti* (spontaneous devotional service); liberated beings alone are qualified for hearing *rāsa-līlā*; conduct and preaching; desire of the shelters of the four *rasas* other than *sānta* to please Śrī Kṛṣṇa alone; gradation of *rasas*; the supremacy of *madhura-rasa* from an unbiased view; *madhura-rasa* in two states – *svakiyā* and *parakiyā*; the combined form of Śrī Rādhā and Śrī Kṛṣṇa as Śrī Gaurasundara; Śrī Rādhā *tattva* and relationship with Śrī Kṛṣṇa; three forms of one *cit* potency; the inseverable connection between energy and energetic; the manifestation of Śrī Bhagavān from *suddha-sattva* (pure existence); *mahā-bhāva*; the three types of beloved consorts of Śrī Kṛṣṇa; Śrī Rādhā is their *amśini*; five names of Śrī Rādhā; meanings of the names of Śrī Rādhā; Śrī Gaurasundara absorbed in Śrī Rādhā’s *mahābhāva*; characteristics of three types of ages of Śrī Kṛṣṇa and different pastimes according to different age group; the strength of Śrī Rādhā’s *prema*; just as there exists reconciliation of mutual contradictory *dharmas* in Śrī Kṛṣṇa, it can be witnessed in Śrī Rādhā too; the bliss of the *āśraya* (shelter of devotion) and *viṣaya* (object of devotion); Śrī Svarūpa alone the knower of the confidential secrets of Śrī Gaura-incarnation; the ‘*rūḍha-bhāva*’ stage of *gopī-prema*; lust and *prema*; views on gradation of attainment of Śrī Kṛṣṇa according to the different types of pure *bhakti*; the introduction to the *prema* of the *gopīs* for Śrī Kṛṣṇa; Śrī Rādhā alone is the most supreme amongst all the *gopīs*; Śrī Kṛṣṇa’s connection with the *gopīs*; *sambhoga-rasa* (relishing the mellow of meeting) *vigraha* Nanda-nandana alone is *vipralambha-rasa* (relishing mellow of separation) *vigraha* Śrī Gaura; who are qualified for *rasa-siddhāntas*; the comparison of Śrī Rādhā and Śrī Kṛṣṇa.”

Chapter Five..... 266

In the context of elaboration of five verses describing the *Nityānanda-tattva* – “Śrī Baladeva *tattva*; Śrī Baladeva serving Śrī Kṛṣṇa through His five forms; serving Śrī Kṛṣṇa in ten forms as *Śeṣa*; Paravyoma and three abodes of Kṛṣṇa above it; manifestation of transcendental Vraja-dhāma in the material world by Śrī Kṛṣṇa’s desire; appearance of Śrī Dhāma (transcendental Vraja) as material on taking *darśana* with material eyes; original (first) quadruple; Śrī Kṛṣṇa’s two-handed form pastimes in Kṛṣṇa-loka and four-handed form pastimes in Paravyoma-Vaikunṭha; the energies like *śrī*, *bhū*, and *nīlā*; attainment of Vaikunṭha by the four types of liberation, other than *sāyujya*; Siddhaloka – the ultimate residing place of impersonalists; featureless *brahma*; second quadruple; Kāraṇārṇava (Kāraṇa-Ocean); Ganges – a drop of the Kāraṇa-Ocean; original *puruṣāvatāra* is the creator of *mahat-tattva*; the inert *prakṛti* – the ‘secondary cause’ of the creation of the material world; Śrī Kṛṣṇa is the principal cause of the

creation of the material world; original Saṅkarṣaṇa, the connection among Mahā-Saṅkarṣaṇa and the three *puruṣāvatāras*; Kāraṇābdhiśayī Viṣṇu – the source of all incarnations like Matsya; the functions of the three *puruṣāvatāras*; the *puruṣa* actually beyond *māyā* even on performing activities like casting a glance and connecting with it; Īśvara full of inconceivable potencies; the simultaneous oneness and difference between the material world and Īśvara; the measure of the universe; the creation of the fourteen planetary systems; the manifestation of Vaikuṇṭha in Garbha Ocean; Śeṣa assuming the form of bedstead; the birth of Brahmā; creation, maintainence and annhiliation; the seven oceans; Śvetadvīpa; the Śeṣa form of Viṣṇu; the ten forms of Śeṣa; addressing Śrī Kṛṣṇa as Viṣṇu not an offence – because everything is possible in Him; Śrī Kṛṣṇa is the Īśvara and all are His servitors; all those belonging to the elders' category assist in His pastimes; conception of being elder and younger; Mīnaketana Rāmadāsa; Rāmadāsa angry with Gurṇāṇava Miśra's conduct; faith in Gaura without faith in Nitāi and vice versa is simply contradictory to *bhakti*; the small autobiography of Śrī Kavirāja Gosvāmī Thākura reflecting his humility; considering the transcendental *vigraha* as stone, etc., due to material intelligence is a grave offense, etc.” – have been described.

Chapter Six 347

In the commentary to the two verses defining Śrī Advaita *tattva*, the following have been described –

“Śrī Advaita *tattva* and His glories; the two forms of *māyā* – *nimitta* and *upādāna*; Kāraṇāśayī assuming two forms for creation – Himself as ‘*nimitta*’ and Śrī Advaita as ‘*upādāna*’; refutation of *sāṅkhya* philosophy; the forms of Śrī Advaita; Śrī Advaita even on being the *aṅga* (limb) or *amṛta* (portion) of Mahā-Viṣṇu, is beyond *māyā*; the purport of *aṅga* and *amṛta*; the significance of the name ‘Advaitācārya’ and ‘Kamalākṣa’; Viṣṇu in Vaikuṇṭha and *sārūpya* of Vaiṣṇava; incarnation of Śrī Caitanya due the loud call of Śrī Ācārya; Śrī Nityānanda Prabhu and Śrī Advaita Prabhu, the *aṅgas* of Mahāprabhu; Śrīvāsa and others Mahāprabhu’s *upāṅgas*; Śrī Gaura’s behavior towards Śrī Advaitācārya, considering him as His *guru*; Śrī Advaita propagating *bhakti* considering Himself as servitor of Śrī Kṛṣṇa; millions of times the bliss obtained from attaining impersonal *brahma* also insignificant in front of servitorship of Śrī Kṛṣṇa; even Lakṣmī praying for being a servitor of Śrī Kṛṣṇa; Śrī Nityānanda, Śrī Advaita and others, all praying for the servitorship of Śrī Kṛṣṇa; All the *rasas* – *sakhya*, *vātsalya*, and *madhura* – have *kṛṣṇa-dāsyā*; to the extent that even Śrī Rādhā has *kṛṣṇa-dāsyā*; even the *svayam-prakāśa* have the conception of being the *kṛṣṇa-dāsa*; Śrī Kṛṣṇa alone is the worshipable deity for all; the position of the *bhakta* incarnations is the highest; Śrī Kṛṣṇa has the greatest honour for His *bhaktas*; being on the same level as Śrī Kṛṣṇa, it is not

Contents

possible to relish His sweetness; Śrī Saṅkarṣaṇa is the original *bhaktāvatāra* of Śrī Kṛṣṇa, etc.

Chapter Seven	393
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In the context of describing the Pañca-tattva, the following have been described –

The flood of *prema*; the reasons for accepting *sannyāsa* by Mahāprabhu; the deliverance of the groups devoid of *prema*; the Māyāvādīs of Kāśī; Mahāprabhu's travel to Vṛndāvana; on the way, stop over at Kāśī; criticism of Mahāprabhu by the Māyāvādīs; Mahāprabhu ignoring the Māyāvādis and His visit to Mathurā; His arrival at Kāśī after completing his Mathurā visit and his stay at Candraśekhara's house; meeting with Śrī Sanātana Gosvāmī; Mahāprabhu's meeting with Prakāśānanda in a gathering of *sannyāsīs*; Mahāprabhu singing the glories of the holy name; *prema* – the fifth *puruṣārtha* (object of human pursuit); the nature of *prema*; the *brahmānanda* as insignificant as the size of a calf's hoof when compared to ocean of bliss of *kṛṣṇa-prema*; Mahāprabhu's doctrine regarding Vedānta; the statements of Iśvara without any faults; contemplation on *mukhya* (primary) and *gaṇa* (secondary) *vṛtti*; establishing the doctrine of Śaṅkara or *māyāvāda* as baseless; the primary meaning of the word 'brahma'; Māyāvāda philosophy is criticism of Viṣṇu; the energy and the energetic; *jīva-tattva*; *vastu-parināma-vāda*; *vivartta-vāda*; refutation of *vivartta-vāda*; *prāṇava*; *tat-tvam-asi*; *abhidhā* and *lakṣaṇā vṛttis*; self-manifested Vedas not dependent on any other evidences; Mahāprabhu's elaboration on *sambandha*, *abhidheya* and *prayojana* with respect to the primary meaning of *Brahma-sūtra*; change of mind of the *sannyāsīs*; Mahāprabhu's mercy on them; people's deluge to take Mahāprabhu's *darśana*; sending Sanātana Gosvāmī to Vṛndāvana; Mahāprabhu's arrival at Nilācala; preaching the holy name everywhere by Himself and through preachers throughout India, and delivering people; the propagation of *bhakti* up to Setubandha, etc.

Appendix

<i>Index of Bangla Verses.....</i>	471
<i>Index of Sanskrit Verses.....</i>	493
<i>Glossary of Terms.....</i>	497

Foreword

by Śrī Śrīmad Bhaktivedānta Vāmana Gosvāmī Mahārāja

It is the associates of Śrī Caitanyadeva alone who are the conservators of the description of all the ontological and pastimes purports of Śrī Caitanyadeva. The books of Śrī Murāri Gupta, Śrī Svarūpa Dāmodara, Śrī Sanātana Gosvāmī, Śrī Rūpa Gosvāmī, Śrī Jīva Gosvāmī, Śrī Sārvabhauma Bhaṭṭācārya, Śrī Prabodhānanda Sarasvatī, Śrī Gopāla Bhaṭṭa Gosvāmī, Śrī Raghunātha dāsa Gosvāmī, Śrī Vṛndāvana dāsa Ṭhākura, Kavi Karṇapūra, Śrī Kṛṣṇadāsa Kavirāja Gosvāmī and others, alone are very respectfully accepted as evidence by the scholars. From amongst these, the pastimes of Śrī Caitanyadeva, during His stay at Navadvīpa, are mentioned in Śrī Murāri Gupta's diary 'Śrī Caitanya-carita', and His pastimes especially after accepting the renounced order have been recorded in the diary of Śrī Svarūpa Dāmodara Prabhu. These two diaries alone later became the guide for those describing the pastimes of Śrī Caitanya.

Śrī Caitanyadāsa, son of Śrī Śivānanda Sena, a very dear devotee of Śrī Caitanyadeva, wrote 'Śrī Kṛṣṇa Caitanya Caritāmṛta-kāvyam' in śakābdī 1464, nine years after Mahāprabhu's disappearance. According to some people the this book has been written by his younger brother 'Kavi Karnapūra'. Kavi Karnapūra in 1494 śakābdī, completed 'Śrī Caitanya Candrodaya-nāṭakam'. Śrī Kṛṣṇadāsa

Kavirāja Gosvāmī, while writing Śrī Caitanya Caritāmṛta, has at various places followed that work and cited many verses from there as evidence. Four years after the completion of Śrī Caitanya Candrodaya-Nāṭakam', Śrī Karnapūra wrote 'Gaura-ganoddeśa-dīpikā'. All these *granthas*, in relation to Śrī Caitanyadeva, have risen like the sun in the sky of the Gaudiyas as undisputed evidence.

Among the six Gosvāmīs, Śrī Raghunātha dāsa Gosvāmī alone for a period of sixteen long years, under the shelter of Śrī Svarūpa Dāmodara, became a witness of Mahāprabhu's *Antya-līlā*, by being engaged in His various confidential services, till His disappearance. "se-kale e-dui rahena Mahāprabhura pāše, āra saba kaḍacā-kartā rahena dūra-deśe" (*Antya-līlā*-14/8).

The glories of Śrī Caitanyadeva and various expressions of *Antya-līlā* pastimes can be seen in hymns like 'Śrī Gaurāṅga-stava-kalpa-taruḥ' from 'Stavāvalī', authored by Śrī Dāsa Gosvāmī. The diary of Śrī Svarūpa Dāmodara was mainly protected by Śrī Raghunātha dāsa Gosvāmī, popularly known as 'Svarūpera Raghu'. Later, Śrī Kṛṣṇadāsa Kavirāja Prabhu, nourished in the womb-like instructions of Śrīla Dāsa Gosvāmī, became its practitioner and propagator. In fact, it is on the basis of the diary of Śrī Svarūpa Dāmodara – its explanation and

further narration of the pastimes from the mouth of Śrīla Dāsa Gosvāmī – that Śrī Kavirāja Gosvāmī wrote his Śrī Caitanya Caritāmṛta.

*caitanya-līlā-ratna-sāra, svarūpera bhāṇḍāra
teñho thuila raghunāthera kāñṭhe
tāhān kichu ye śuniluñ, tāhā ihān vistāriluñ,
bhakta-gane diluñ ei bhete*
(Madhya-līlā 2/84)

svarūpa—‘śūtra-kartā’, raghunātha—‘vṛttikāra’
tāra bāhulya varṇi — pāñji-ṭikā-vyavahāra
(Antya-līlā 14/10)

‘Śrī Caitanya Bhāgavata’ of Śrī Vṛndāvana dāsa Thākura also played a special role after the manifestation of ‘Śrī Caitanya Caritāmṛta’. The above-mentioned *grantha* is the first poetic work on Śrī Caitanya *tattva* and His pastimes in the Bengali language, and that Śrī Vṛndāvana dāsa Thākura alone is the original Vyasa in describing the pastimes of Śrī Caitanya.

*nityānanda-kṛpā-pātra — vṛndāvana-dāsa
caitanya-līlāya teñho hayena ‘ādi-vyāsa’*
(Antya-līlā 20/82)

The above *grantha* according to some was written in 1470 śakābda, some say 1457 śakābda, and some say it is 1497 śakābda. Śrī Vṛndāvana dāsa Thākura named his *grantha* as ‘Śrī Caitanya-māngala’. This name was prevalent even till the manifested pastimes of Śrīla Kavirāja Gosvāmī – “vṛndāvana-dāsa kaila ‘caitanya-māngala’” (Ādi-līlā 8/35) etc. However, later it became popular as ‘Śrī Caitanya Bhāgavata’. The secret behind this can be known from the writings of Śrī Śrīla Bhaktivinoda Thākura – “Even though all the views of the author of

‘Prema-vilāsa’ cannot be followed, no contradiction can be witnessed on this subject, that is, earlier ‘Caitanya-māngala’ was a mix of poetry and songs, very much like the *gīta-kāvya* prevalent at that time. Later, the scholarly Vaiṣṇava *pāṇḍitas* of Śrī Vṛndāvana, in order to make it presentable for the readers, separated all the songs written by Śrī Vṛndāvana dāsa Thākura from it and compiled the *payāras* (verses) at one place, which they named as ‘Śrī Caitanya Bhāgavata’. There is a prevalent rumor that on seeing ‘Śrī Caitanya-māngala’ of Śrī Locana dāsa Thākura, Śrī Vṛndāvana dāsa Thākura changed the name of his *grantha*. However, no basis for this rumor is found. In fact, this rumor seems to be completely false.”¹

Śrī Vṛndāvana dāsa Thākura, the receiver of special mercy of Śrīman Nityānanda Prabhu, while writing ‘Śrī Caitanya Bhāgavata’ became so absorbed in the pastimes of Śrī Nityānanda Prabhu that he could not describe many pastimes of Śrī Caitanya Mahāprabhu in detail, hence he just provided a synopsis. In particular, the description of the Antya-līlā

¹ In the book ‘Śrī Caitanya-māngala’ authored by Śrī Locanadāsa Thākura, at its beginning in the *sūtra* section, it is seen – “vṛndāvanadāsa vandiba ekacitte, jagata mohita yara bhāgavata gīte”. From this statement, it is evident that Śrī Locanadāsa Thākura composed ‘Śrī Caitanya-māngala’ after Śrī Vṛndāvana dāsa Thākura wrote his *grantha* (*Śrī Caitanya Bhāgavata*). Further, Śrīla Kavirāja Gosvāmī has also addressed Śrī Vṛndāvana dāsa Thākura as the primary Vyāsa of *Caitanya-līlā*, therefore, there is no scope for accepting Śrī Locanadāsa Thākura as the author of the *grantha* before Śrī Vṛndāvana dāsa Thākura.

of Śrī Caitanyadeva remained incomplete in a way. He, at many places in the above-mentioned *grantha*, has written — “*āge vyāsa karibe varṇane*”, that is, “the future author will describe it in detail. From this statement, it is understood that despite his desire to elaborate upon various subjects, he had left these pastimes for future authors to be described in detail. There is another implicit secret in this and that is, according to ‘*Gaura-gaṇoddeśa-dipikā*’, Śrī Vṛndāvana dāsa Ṭhākura is ‘*Kusumāpīda*’, a friend of Śrī Kṛṣṇa, in Kṛṣṇa’s pastimes. Also for this reason it is not an impossibility that, for describing Śrī Caitanayadeva’s most confidential pastimes of the relishing of the *rādhā-bhāva*, a succeeding great personality, and Śrī Caitanayadeva’s intimate associate, Śrī Kṛṣṇadāsa Kavirāja Gosvāmī, would be essential. Even though the book, ‘*Śrī Caitanya Bhāgavata*’ is very respectable in every way amongst the Vaiṣṇavaas, the incompleteness of the pastimes of Śrī Caitanya alone became the cause of the manifestation of ‘*Śrī Caitanya Caritāmṛta*’. Thus, this book is considered a supplement to ‘*Śrī Caitanya Bhāgavata*’.

The following is seen in the essay titled ‘*Śrī Kṛṣṇadāsa Kavirāja*’ written by Śrī Śrīla Saccidānanda Bhakti Vinoda Ṭhākura — “Śrī Kavirāja Gosvāmī Prabhu is a foremost scholar and an exalted devotee in the Caitanya *sampradāya*. I do not feel the need to endeavor to evidence this statement; the very *granthas* of Kavirāja Gosvāmī (*Śrī Caitanya Caritāmṛta*, *Śrī Govinda-līlāmṛta*, and the ‘*sāraṅgarāṅgadā*’ commentary on *Śrī Kṛṣṇa-karṇāmṛta*) are its remarkable evidence. All will be enchanted on seeing the mercy of the infinitely glorious

Kavirāja. What a magnificent *grantha* he has created for showing mercy towards those lacking the knowledge of Sanskrit and scriptures. Had he not thought about us and manifested his mercy in this manner, the humans completely ignorant of philosophies and scriptural knowledge would have never understood the eternal doctrines of Vaiṣṇavism, as instructed by Śrī Caitanya Mahāprabhu. What would have been their condition then? This cannot be predicted. All glories to Kavirāja! You have made both the scholarly and the foolish your debtors. How much can I glorify you from my one mouth? The world of pure Vaiṣṇavas sings your glories eternally. Kavirāja! Which hypocrite will not take shelter of your lotus feet after remembering your perfected statements? You, in *Śrī Caitanya Caritāmṛta*, have said — “*ye vā nāhi jāne keha, śunite śunite seha, ki adbhuta caitanya-carita; kṛṣṇe upajibe prīti, jānibe rasera rīti, śunilei bāda haya hita*” (*Madhya-līlā* 2/89), etc. From the virtues of these very perfected statements of yours, can one witness the great qualification of many non-scholarly among the Vaiṣṇava sect, to read *Śrī Caitanya Caritāmṛta*. My infinite obeisances at your lotus feet.”

Jagad-guru Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura in his ‘Preface to *Śrī Caitanya Caritāmṛta*’ has provided an elaborate introduction of the author. The details as to place, time, *varṇa*, *āśrama*, relatives, nature, expertise, etc., can be witnessed, and therefore, there is no need to repeat them again. According to this preface, the appearance time of Śrī Kṛṣṇadāsa Kavirāja Gosvāmī is estimated to be around 1452, *śakabda*. In that case, his appearance was a few years earlier

than the disappearance of Śrī Caitanya Mahāprabhu. That way, even on not being a direct devotee in the manifested pastimes of Śrī Caitanyadeva, he constitutionally is an associate in His eternal pastimes. It can be witnessed from ‘Mantrartha-dīpikā’ by Śrīla Viśvanātha Cakravartī Ṭhākura that Śrīmati Rādhārāṇī Herself through this statement, ‘krṣṇadāsa āmāra priya narma-sahacarī, āmāra sakala marma-vettā’ has declared Śrīla Krṣṇadāsa Prabhu to be Her eternal perfected associate.

Many confusions are noticed with respect to the identity of the ‘mantra-guru’ of Śrīla Kavirāja Gosvāmī. At the beginning of the *grantha* after saying ‘*mantra-guru āra yata śikṣā-guru-gana tāñhāra caraṇa āge kariye vandana*’, he had declared the six Gosvāmīs like Rūpa Gosvāmī as his instructing spiritual masters (“*ei chaya guru — śikṣā-guru ye āmāra*”). Does this statement point towards the possibility of anyone among the six Gosvāmīs being his ‘mantra-guru’? He, however, was especially connected with the foremost of Rūpa Gosvāmī’s followers, Śrīla Raghunātha dāsa Gosvāmī, on the subject of *rūpānuga-bhajana-śikṣā* (the instructions on the practice of devotional service for the followers of Śrīla Rūpa Gosvāmī). It is therefore that he had said – “*śrī-raghunātha-dāsa śrī-guru, śrī-jīva-carana*” (Antya-līlā 20/97). Śrīla Prabhupāda in the *Anubhāṣya* of this verse has said, “The instructing spiritual master of the author, Śrīla Kavirāja Gosvāmī Prabhu, is Śrī Raghunātha dāsa Gosvāmī Prabhu, the foremost among the followers of Śrīla Rūpa Gosvāmī.” Many people say Śrīla Raghunātha Bhaṭṭa Gosvāmī is the *mantra-guru* of Śrīla Kavirāja Gosvāmī. However, Śrīla Prabhupāda’s opinion

on this is — “Some want to state Śrīla Raghunātha Bhaṭṭa Gosvāmī as the *pāñca-rātriika* initiating spiritual master of Śrīla Kavirāja Gosvāmī, however, there is no evidence for this. The mention of Śrīla Raghunātha Bhaṭṭa Gosvāmī as the initiating spiritual master in the ancestral line of *gurus* of Śrīla Kavirāja lacks specific veracity.” (*Anubhāṣya* on Ādi-līlā 10/103)

There has been no direct mention of the name of the ‘*mantra-guru*’ after the description of ‘*mantra-guru*’ by the author. Still, on the basis of an in-depth analysis of various verses, ‘Śrī Nityānanda Prabhu’ can be considered as his ‘*mantra-guru*’. For instance —

nityānanda-rāya — prabhura svarūpa-prakāśa,
tāñra pāda-padma vando yāñra muñi dāsa.
(Ādi-līlā 1/40)

yadyapi āmāra guru — caitanyera dāsa
tathāpi jāniye āmi tāñhāra prakāśa
(Ādi-līlā 1/44)

jaya jaya nityānanda-caraṇāravinda
yāñhā haite pāinu śrī-rādhā-govinda

jagāi mādhāi haite muñi se pāpiṣṭha
purīṣera kiṭa haite muñi se laghiṣṭha
(Ādi-līlā 5/204-205).

Such kind of prayers by him have not been seen for anyone else except Śrī Nityānanda Prabhu. Hence, whatever may be the case, he had received the mercy of Śrīla Nityānanda Prabhu in the form of ‘*mantra*’— such conception is not a defective consideration. One cannot measure [the depths of] all these subjects on the basis of conceptions acquired through the material senses, therefore, it is one’s duty to spontaneously take the shelter of the *ācāryas*.

After whatever Śrī Śrīla Prabhupāda has written in his preface, with respect to the predictable subject matter of Śrī Caitanya *Caritāmṛta*, nothing remains worth mentioning. In glorification of this *grantha*, only the following can be said in brief – “The very powerful desire to discuss the pastimes of Mahāprabhu relishing the mood of the original shelter of *prema* [Śrīmati Rādhikā] had arisen in the hearts of the associates of Śrī Gaura and their dependent devotees of Śrī Gaura residing in Vṛndāvana. As an indication of its approval, by the object of devotion Himself (*visaya-vigraha*) Śrī Caitanyadeva, in the form of Śrī Madana-mohana, the garland around His [Śrī Madana-mohana] neck fell down; through that Śrī Kṛṣṇadāsa Kavirāja Gosvāmī was inspired. Further, despite his feeble external senses (due to his advanced age), he had manifested the potency of Śrī Bhagavān. As a result the unparalleled pastimes of the most unique *tattva*, Śrī Caitanyadeva, being described in each and every word in the most exceptional manner, has become the most exalted in this world. It is true that the manner in which the following subjects such as – who actually is Śrī Caitanyadeva? What was His reason for appearing in this world? How is the magnificence of His munificence? etc., have been illuminated by the light of Śrī *Caritāmṛta*, and it has outshined all other sources of light. No doubt arises on this subject in the heart of anyone.

The process as to how this *grantha* has to be studied has been exhibited by Śrīla Bhakti Vinoda Ṭhākura (in the ‘*Prabodhana*’ of the version he edited) – “It is my request to the readers that they will not study this *grantha* as any

ordinary poetic literature or history. Just as the Vedanta śāstras and *rasa* śāstra are learnt dedicatedly under the guidance of a *guru*, this *mahā-grantha* shall also have to be learnt in a similar manner. These days many people who have not studied under the guidance of a *guru*, have pride in their scholarly skills. In fact, some, even without proper inquiry, blindly accept commentaries of such types of scholars and proudly call themselves a scholar. One must unbiasedly relinquish all those types of defects while studying this *grantha*. The pure *bhakti-tattva* as described in the Vedanta and *rasa* śāstra has been exhibited in the description of Śrī Mahāprabhu’s pastimes. This *grantha* has no connection with the perverted *dharma* polluted by the doctrine of *māyāvāda* and as propagated by the *sahajiyā bāula* community. The respected readers, while reading this *grantha*, shall completely believe and remember this.”

Another commentary namely, ‘*Amṛtānukāṇṭā*’ has been provided by the Śrī Gaudiya Vedānta Samiti following the line of thought of ‘*Amṛta-pravāha Bhāṣya*’ and ‘*Anubhāṣya*’. The primary sources of this commentary are various commentaries of Śrīla Rūpa Gosvāmī, Śrīla Jīva Gosvāmī, Śrīla Viśvanātha Cakravartī Ṭhākura; ‘Śrī Caitanya Śikṣāmṛta’, ‘*Jaiva Dharma*’, and other *granthas* and essays by Śrīla Bhakti Vinoda Ṭhākura; the commentary on Śrīmad Bhāgavatam by Śrīla Prabhupāda; the weekly ‘*Gaudiya*’ and ‘*Dainika Nadiyā Prakāśa*’ published during Śrīla Prabhupāda’s manifested pastimes. Some doctrines distinct to the *saṃpradāya* and the ancillary subjects of the practice of devotional service have been presented in a refined manner to the best of my ability.

These days the nuisance of multifarious perverted doctrines is emerging. Such erroneous doctrines are strengthening the dharma of Kali. For instance:

"Some are inviting offenses by stating that Śrī Prabodhānanda Sarasvatī, the eternal associate of Śrī Gaura, and Prakāśānanda Sarasvatī, the resident of Kāśī, is one person;

Some by following the verse 'aśvamedhaṁ gavālambhaṁ' of Brahma-vaiwartta Purāṇa have become obsessed with pervertedness and have called the practice of renunciation by Mahāprabhu Himself [as a *sannyāsī*] to be a transgression of the instructions of scriptures and are busy establishing the *pāramahāṁsyā* dress of Gosvāmīs like Śrī Rūpa Gosvāmī as the entitlement of the people at large;

Some endeavor to establish Śrī Caitanyadeva as not belonging to Śrī Madhva *Sampradāya* and making Him the establisher of an independent *Sampradāya* by focusing on the conversation between Śrī Caitanyadeva and his contemporary Tattvavādī ācāryas, at Udupi;

Some want to say – In Kaliyuga, all should ignore *vidhi-mārga* and follow *rāgānuga-mārga* alone – through artificial greed; and thus, imagining oneself to be in perfected body (*siddha-deha*) is the pure practice of devotional service – this alone is *sanātana-śikṣā* (instructions by Śrīla Sanātana Gosvāmī).

Some have taken a vow to uproot the practice of wearing saffron clothes by the renunciates in consonance with the *śāstras* by referring to the pastime of Śrīla Sanātana Gosvāmī being scornfully treated by Śrī Jagadānanda Paṇḍita on his wearing the saffron cloth of some Māyāvādī *sannyāsī* on his forehead."

From all these moods, it is seen that the absolutely pure Vaiṣṇava dharma in consonance with Vedic *śāstras* as displayed by Sri Caitanya Mahāprabhu, according to the verse (*Śrimad Bhāgavatam* 11/14/3) 'kālena naṣṭā pralaye vāṇīyam vedasamjnītā', is being destroyed with time through the mentally concocted beliefs which transgress the processes prescribed in the *śāstras*, by acting independently. In these harsh times, the commentary 'Amṛtānukāñā', aiming to settle these various pervert doctrines will play a special role in protecting the *Sampradāya*; we nourish such hope.

It is known that there was an incomplete commentary on Śrī Caitanya Caritāmṛta by Śrīla Viśvanātha Cakravartī Ṭhākura. Śrīla Prabhupāda has mentioned it in his (Viśvanātha Cakravartī's) biography. However, room for doubts with respect to *siddhāntas* is seen in some portions of the commentary, prevalent in his name in the present times. Further, in another edition, the negation of those portions of the above-mentioned commentary is also seen. The distinguished conceptions of Śrīla Cakravartī Ṭhākura that are uncontested and accepted by all, available in all his other commentaries, are absent in this commentary. Thus, it is not an impossibility that this commentary has been written by another respectable person named Cakravartī.

Servant of the servants of
Śrī-Rūpānuga-Guru-Vaiṣṇavas
Swami B.V. Baman

Śrī Bhaktivedānta Vāmana

Foreword

by Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja

The first edition of Śrī Caitanya Caritāmṛta was published in the Bengali language by ‘Śrī Gaudīya Vedānta Samiti Trust’, established by a very dear and intimate associate of my Gurudeva, nityalilā-praviṣṭa om viṣṇupāda aṣṭottara-śata-śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja and my very dear elder god-brother, nityalilā-praviṣṭa om viṣṇupāda aṣṭottara-śata-śrī Śrīmad Bhaktivedānta Vāmana Gosvāmī Mahārāja. Śrīmad Bhaktivedānta Vāmana Gosvāmī Mahārāja during his manifested pastimes had published this *grantha* in its entirety. I, by accepting his remnants alone, in order to facilitate the unimpeded flow of his preaching, had vowed to publish its Hindi edition. There is no feat or expertise of mine in this.

Śrī Caitanya Caritāmṛta is a magnificent jewel-like *grantha*, which is the form of genuine gem-like pure *bhakti siddhāntas*. Bhagavān Śrī Kṛṣṇa Dvaipāyana Vedavyāsa, while describing the glories of Śrīmad Bhāgavatam, has concluded Śrīmad Bhāgavatam as the essence of all Vedic scriptures. Just as Ganges among the rivers, Viṣṇu among the demigods, Śambhu among the Vaiṣṇavas, and Śrīmad Bhāgavatam among Purāṇas are most exalted, similarly, this jewel-like *grantha*, authored by Śrī Kṛṣṇadāsa Kavirāja Gosvāmī, is the essence of all the śāstras like Vedas, Vedānta, Itihāsa, Purāṇa, Pañcarātrā; it is the best *mīmāṃsā* (analysis

of the śāstras) *grantha*. When the daughter of King Vṛśabhānu, Śrīmatī Rādhārāṇī, spoke the following to Śrīla Viśvanātha Cakravartī Ṭhākura in his dream, that – ‘Śrīla Kavirāja Gosvāmī is Her *narma-sakhi*, and is aware of all the inner moods of Her heart,’ – Śrīla Kavirāja Gosvāmī too, in his *grantha*, has written – “ei *grantha lekhāya more madana-mohana, āmāra likhana yena śukera paṭhana*.” (Meaning – It is Śrī Madana-mohana who is making me write this *grantha*. My writing this *grantha* is like a parrot repeating words). Actually, the very confidential *rasa-siddhāntas* that he has expressed in his *granthas* – Śrī Caitanya Caritāmṛta and Śrī Govinda-lilāmṛta, are not understandable by the common people. He has written – “*kahite na yuyāya, nā kahile keha ihāra anta nahī pāya; ataeva kahi kichu kariyā nigūḍha, bujhibe rasika bhakta, na bujhibe mūḍha*” (Meaning – All these *siddhāntas* are extremely confidential, and thus should not be revealed. However, if I do not mention them, then no one will be able to understand them, and therefore I am stating them through some confidential statements. The *rasika-bhaktas* will understand them, while the fools will not be able to comprehend them).

Śrīla Kavirāja Gosvāmī has put forward the essence of the critical deliberation on the *sātvata* scriptures (scriptures that elucidate pure *bhakti*) alone while describing the Śikṣāṣṭakam of Mahāprabhu, Śrī Rūpa-sikṣā, Śrī Santana-

śikṣā, Śrī Rāya-Rāmānanda samvāda, conversations between Śrī Gopinātha Ācārya and Śrī Sārvabhauma Bhaṭṭācārya, etc. The sambandha, abhidheya, and prayojana tattvas have been very adroitly described here. This *grantha*, even though appearing to be an ordinary poetic work in the Bengali language, reels the minds of even the crown jewels among the scholarly community, trying to comprehend the gravity of confidential moods described in this *grantha*. Śrīla Kavirāja Gosvāmī, while very carefully instructing on the systematic following of the path of *bhakti*, has warned us against discussions beyond our eligibility. The practitioners, desirous of their welfare, shall pursue Śrī Caitanya Caritāmṛta in the association of pure devotees, again and again, as a result of which, they will eventually attain the good fortune of relishing the sweetness of this *grantha*. This king of *granthas* will reveal itself to those devotees who have sincerely taken shelter of Śrī Guru-Vaiṣṇavas-Bhagavān, are full of *bhakti* and seek to obtain the highest personal welfare, and shall bestow them with the good fortune of understanding the *siddhāntas*.

yasya deve parā bhakti
yathā deve tathā gurau
tasyaite kathitā hy arthāḥ
prakāṣante mahātmanah

“If one has a similar amount of faith in both his worshipable deity and his spiritual master, then the import of all Vedic knowledge is automatically revealed in his heart.”

yāha bhāgavata pada vaiṣṇavera sthāne
ekānta āśraya kara caitanya-carane
caitanyera bhakta-gaṇera nitya kara saṅga
tabe ta' jānibā siddhānta-samudra tarāṅga

“Therefore, study Bhāgavata under the shelter of pure Vaiṣṇavas and take exclusive shelter of the lotus feet of Śrī Caitanyadeva. Take the association of devotees of Śrī Caitanya eternally, for it is only then that one will be able to understand the waves of the sea of *siddhāntas*.”

An aspirant for a particle of the mercy
of Śrī Guru and Vaiṣṇavas –

Swami B.V.Nārāyaṇa
Śrī Bhaktivedānta Nārāyaṇa

Preface

by Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda

REASON FOR WRITING THE PREFACE

For the benefit of all categories of readers before they read this book, – some thoughts favorable for the acquisition of the requisite qualification for understanding the subjects related to and mentioned in Śrī Caitanya Caritāmṛta, have been mentioned in the introduction. Being elaborated upon in the introduction itself, I hope no apprehension or doubt on the subject matter shall remain in the minds of the readers before reading the main text of the book.

THE THREE CATEGORIES OF READERS

The readers of Śrī Caitanya Caritāmṛta are divided into three categories. Those belonging to the first category engage in deliberation on this book out of curiosity. Another category of readers who read the book with malice, invite misfortune for themselves. The third category of readers read it with full absorption pursuing the truth, with the objective of their spiritual welfare and attaining the real fruit of reading this book.

The curious readers on pursuing the book, within no time, place themselves either in the second or the third category of readers. The general readers out of their illusionary ('bhrama') notions, carelessness ('pramāda'), cheating propensity ('vipralipsā'), and imperfect senses ('karnāpāṭava') are unable to accept the eternal, complete, pure and Absolute

Truth. In order to become free from the following four defects, *bhrama*, *pramāda*, *vipralipsā*, and *karnāpāṭava*, they shall have to certainly accept the *śrauta-panthā* – acquisition of knowledge by process of *śravāṇa* (listening) from guru's mouth. *Aśrauta-panthā* (not following the disciplic succession path) or *tarka-panthā* (path of the logicians) will never let them realize the real truth. We shall gradually discuss these two paths, *śrauta* and *aśrauta panthā*, in detail.

ŚRĪ CAITANYA

One who is considered as an instrument by all the living beings in this material world, to successfully obtain the desired fruits of all their actions, that Viśvambhara, the maintainer of the world, is 'Śrī Kṛṣṇa Caitanya'; the only means to attain the highest goal for the *jivas* – with developed consciousness and transcendental knowledge.

He alone is the embodiment of mercy, the only ideal of all the ideals in the world, and the primeval ideal, *svayāṁ-rūpa*, an embodiment of opulence and sweetness, non-dual truth – Śrī Kṛṣṇa, Himself. Śrī Caitanyadeva is most munificent, the bestower of *kṛṣṇa-prema*, the ocean of mercy, and the abode of all auspiciousness. Although He is *sac-cid-ānanda-vigraha* (embodiment of eternity, knowledge and bliss) eternally engaged in His pastimes, He is also the highest-eternal worshipable

object of all the *jīvas*. It is only by developing love for His *svayam-rūpa* (original form) that a *jīva* can transcend his conditioned state and can position himself in his *svarūpa* (real transcendental form). Only those *jīvas* who are fortunate enough to realize their transcendental nature can become liberated from the clutches of material energy, *māyā*, and can enter in their transcendental form as instruments of service to the worshipable object of Śrī Caitanyadeva, *svayam-rūpa* Śrī Kṛṣṇa, or His qualities, associates – their specialties and pastimes.

The history of the materialistic achievements of the conditioned *jīvas* attached to material sense gratification, encourages others — those expert in performing temporary fruitive activities. On the other hand, Śrī Caitanya *līlā* (pastimes of Śrī Caitanya) awakens the dormant eternal tendency of the liberated souls [the *jñānis*] engaged in the renunciation of the fruits of temporary actions. It is the evanescent activities of the *jīvas*, bound by time, that are described by the word ‘*caritra*’ (character sketch). However, the pastimes of Śrī Caitanya are eternal and their ideals destroy the *jīvas*’ conception of being the enjoyer and establish them in their constitutional position; the mood of eternal service to Śrī Kṛṣṇa.

AMṚTA (NECTAR)

The conditioned souls bound by the results of their actions have to forcibly undergo the good and bad reactions for a specific period. The list of past *karmas* of the living beings wandering in the *karma*-performing arena, invites the reaction of those *karmas*. However, Śrī Caitanya *carita* is neither specially directed toward sense

gratification nor its detachment. This is a nectarian endeavor that liberates the *jīvas* from the reactions of their actions and is also the ‘*amṛta*’ (nectar) which destroys the desire for merging into [undifferentiated] *brahma*. Even though the eternal pastimes mentioned in Śrī Caitanya Caritāmṛta, which are continuous, appear similar to the temporary endeavors of the diligent action-performers or those sincerely following the path of mental speculation or those who have any desire but Śrī Kṛṣṇa’s service, however, they (eternal pastimes of Śrī Caitanya Caritāmṛta) are not subject to transformation with time. Even though they appear alike, there is no oneness. They are different and they have the same eternal difference as is present between the characteristics of activities of the mundane world and Vaikuṇṭha. There exist many deficiencies and incompleteness in birth, existence, and death in this world managed by *māyā*. However, as far as the birth, existence, and disappearance of the Vaikuṇṭha *vastu* are concerned, no faults like inferiority, despicableness, inauspiciousness, and incompleteness exist in it.

Therefore, the pastimes of Bhagavān are eternal and even on their manifestation in the mortal world, with the influence of the inconceivable potency, Bhagavān, at all times, is absolutely competent to protect this specialty of His appearance from the influence of the mundane creation.

THE NECESSITY OF THE GRANTHA

Describing and listening to Śrī Caitanya *līlā* is the sole object of pursuit for every *jīva*. There is no other way of deliverance of the materially contaminated *jīvas* than to endeavor to serve the shelter of all, the

primeval Truth. This being the tenable subject of the experts [realized *jīvas*], the author on request of the devotees and with the objective of personal welfare as well as for the highest auspiciousness of the entire world, has endeavored to write this book. The heart of the author is distraught and prays for the real welfare of the *jīva*, who is ignorant of his eternal abode, eternal shelter, and *svarūpa* (real transcendental identity). He is residing in this material world, identifying himself with the body, has indifference towards the object of worship, and remains inactive as a result of forgetfulness of his eternal function, that is, Śrī Kṛṣṇa's service. It is only to personally prosper in devotional service and engage in the eternal duty of public welfare that the author, as a bestower of nectar, has manifested this magnificent book.

NATIVE PLACE OF THE AUTHOR

We do not know the author's name given by his parents. Whether the description of the names of his parents and the rituals that are known are true or not, there is no concrete evidence in this respect. He was addressed as 'Kṛṣṇadāsa' in his spiritual life. From the introduction he wrote about himself in the fifth chapter of *Ādi-līlā*, we learn that he was born in a village called 'Jhāmatapura'. This village is near Naihāti village. On the western coast of the Ganges is a village called Nolepura that is approximately two miles north of Kātovā-Mahakumāra in the Vardhamāna district. Jhāmatapura is two miles west of Nolepura and presently there is a railway station named 'Sālāra' nearby. As a mark of remembrance of his previous *āśrama* [before coming to Vṛndāvana], the service of Śrī Gaura-Nityānanda still continues

there. Some descendants of his family members still live there; however, they are unable to provide any further information on Śrī Kṛṣṇadāsa. He left Jhāmatapura on attaining Śrī Nityānanda Prabhu's order in his dream and stayed at Vṛndāvana until the last day of his life. Even today one can take the *darśana* of Śrī Kṛṣṇadāsa Kavirāja Gosvāmī's *samādhi* in Śrī Rādhā-Dāmodara temple in Śrī Vṛndāvana.

ASCERTAINMENT OF THE TIME PERIOD OF THE BOOK AND THE AUTHOR

For ascertaining the time period of Śrī Kṛṣṇadāsa, we can accept some incidents as evidence. A verse – “*śāke sindhv-agni-vāñendau jyaiṣthe vṛndāvanāntare sūryāhe ‘sita-pañcamyāṁ grantho ‘yam pūrṇatām gataḥ*” – is seen at the end of some editions of the book, which mentions the year 1537 *sākabda* as the year of the completion of the book. According to some, this verse is written by the scribe and not the author. We see the name of *Gopāla-Campū* among the various names of the books mentioned by the author in this work. This book (*Gopāla-Campū*) was composed in 1513 *sākabda* and therefore, it is only after 1512 *sākabda* that this book would have been written. The drama, Śrī Caitanya Candrodaya, was written in 1498 *sākabda*. Various quotations from 'Ekādaśī-tattva', 'Malamāsa-tattva' written by Smārta Raghunandana, who is the initiator of 'Aṣṭavimśati-tattva' also, are found in Śrī Caitanya Caritāmṛta. These two books were written after a book (name unknown) of Śrinivāsa of Rādhā in 1489 *sākabda* and before the creation of Rāghavānanda's 'Dina-candrikā' in 1521 *sākabda*. Hence, this Śrī Caitanya Caritāmṛta must have been written

afterward. Śrī Raghunātha dāsa Gosvāmī, an intimate associate of Śrī Gaurasundara, has mentioned the name of Śrī Kṛṣṇadāsa at the end of his book ‘Dāna-carita’.

The last verse of ‘Śrī Govinda-līlāmṛta’ authored by Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī shows that Śrī Gopāla Bhaṭṭa Gosvāmī of Vṛndāvana and others were his (Kavirāja Gosvāmī’s) contemporaries. From all these facts and other incidents of that time, his manifest pastimes can be estimated to be somewhere between 1452 and 1538 śākabda. The period after 1432 śākabda is the manifest pastimes period of Śrī Vṛndāvana dāsa Thākura. This *mahā-grantha* is a sequel to Śrī Vṛndāvana dāsa Thākura’s work. Furthermore, Śrīla Jīva Gosvāmī’s appearance is before 1435 śākabda. From the list of the Vṛndāvana residents, who were contemporary at the time of the compilation of this book, it is learnt that the following were present — Pañḍita Haridāsa (disciple of Śrī Anantācārya, the disciple of Śrī Gadādhara Pañḍita), the chief servitor of Śrī Govinda-deva; Govinda Gosvāmī (the disciple of Kāśīvara Gosvāmī), the dear servitor of Śrī Govinda-deva; Śrī Yādavācārya Gosvāmī, the contemporary of Śrīla Rūpa Gosvāmī; Caitanyadāsa (disciple of Bhūgarbha Gosvāmī, the disciple of Śrī Gadādhara Pañḍita), the Pujārī of Śrī Govinda-deva; Mukundānanda Cakravartī; The embodiment of *prema*, Kṛṣṇadāsa; Śivānanda Cakravartī, the disciple of Śrī Advaita Prabhu; Gosāñidāsa Pujārī and others. At the time of compilation of this book, the six Gosvāmīs — Śrī Jīva, Śrī Gopāla Bhaṭṭa, Śrī Raghunātha dāsa, Śrī Raghunātha Bhaṭṭa, Śrī Rūpa, Śrī Sanātana Gosvāmī, and Śrī Bhūgarbha Gosvāmī and others, had disappeared. Had they been

present, the mention of their permission [for the compilation of the book] would have certainly been mentioned there.

THE VARṇA OR CASTE OF THE AUTHOR

Various disagreements are witnessed on the determination of the author’s *varṇa*. Śrī Kṛṣṇadāsa on authoring the very vast Sanskrit *kāvya-grantha*, ‘Śrī Govinda-līlāmṛta’, became popular by the name of ‘Kavirāja’. For a very long time, the three castes in the land of Gauḍa – *brāhmaṇa*, *kāyastha*, and *vaidya* – have been considered very learned. The *Navāśākhā*¹ and their castes, even though they did not exhibit much expertise in studying and teaching were in the middle class in the social structure, there cannot be a contradiction in this.

Those belonging to these castes engage in buying and selling goods and activities instrumental to social rituals, rather than engaging in studying and teaching. Their activities for making their living like running a business, involving the trading of goods and labor-intensive activities, have never been enunciated as reprehensible. However, those engaged in the business of deplorable substances or activities for earning one’s living or in lowly business, have never been accepted as socially noble. Those presenting their opinions on the subject of the caste of Śrī Kṛṣṇadāsa put forward their views by including him in one of the three upper castes (*brāhmaṇa*, *kāyastha*, and *vaidya*).

¹ *Navāśākhā* – the traders of spices, the garland makers, weavers, cow herders, barbers, betel sellers, blacksmiths, potters, and confectioners — these nine Hindu castes are collectively known as *Navāśākhā*.

The scholars of *kāvya-śāstra*, experts in literature and ornamentation, due to their in-depth understanding of the subject, were popularly addressed as ‘Kavirāja’ in the society.

Experts belonging to the medical community are also given the title ‘Kavirāja’ in many places, hence Śrī Kṛṣṇadāsa is also addressed as ‘vaidya’ by some people. On witnessing Śrī Kṛṣṇadāsa’s unfathomable expertise in philosophy, extraordinary talent, and command of the three *prasthānas* (canonical texts of theology) – śruti, smṛti, and nyāya, it will not be controversial to consider his appearance even in the brāhmaṇa community.

From the intelligent, skillful and dignified statements and intricate knowledge of worldly affairs of Śrī Raghunātha dāsa Gosvāmī during his householder’s days [while taking care of his father’s property under the order of Mahāprabhu], considering him to be of the same community as Śrī Kṛṣṇadāsa Kavirāja Gosvāmī, and even out of laxity of respect, it will not be inconsistent to accept Śrī Kṛṣṇa dāsa Kavirāja as the moon of the *kāyastha* community, and as one who is illuminated by the sun of *kāyastha* community, Śrī Raghunātha dāsa Gosvāmī.

The author of the famous book of ornamental literature, ‘Sāhitya-darpaṇa’, Viśvanātha Kavirāja, actually belongs to Andhra’s Pañca-Brāhmaṇa community. He is called the moon of the family of Śrī Narahari Tīrtha’s previous āśrama, of Trailanga-deśa. Disputes in the determination of their varṇa are also witnessed in the cases of the following: śūdra Rāmadāsa, the teacher of ornamental literature, namely ‘Kāvya-prakāśa’; Kāśīrāma dāsa, who translated *Mahābhārata* in the Bengali

language; and Bharatamallikā and other scholars of Gauḍiya literature.

THE ĀŚRAMA OF THE AUTHOR

From the point of view of the āśrama, we know the author belongs to the family of the servitors of Śrī Madana-gopala. His devotion to Viṣṇu, according to his family tradition was revealed in his brother’s introduction and the reason for his separation from his brother in this world. Whether he was a householder while living in Jhāmatapura or not, has not been mentioned by him. He perceived his brother’s destruction in the near future on seeing his brother devoid of faith in Śrī Nityānanda Prabhu. The word ‘destruction’ means being devoid of *bhakti* or becoming a Māyāvādī. On receiving the order from Śrī Nityānanda Prabhu, he was freed from all the *anarthas* and his coming to Vṛndāvana is alone a glaring example of change of āśrama. We also see the disagreement in the determination of his previous āśrama. Some say that if one is in *brahmacārī* āśrama, it is easy for him to quickly become a traveler on the path to Vṛndāvana; else we would have certainly heard various talks in the context of the destruction of the material attachments, which are full of thorns, from Śrīla Kavirāja Gosvāmī. From another point of view, this logic is also exhibited, that the description of material subjects, especially one’s remembrance of conceptions of material enjoyment, is not suitable for the traveler on the path of practice of *bhakti*. Therefore, Śrīla Kavirāja Gosvāmī never discussed these worldly issues which are extremely difficult to relinquish. Whatever the case may be, after moving to Vṛndāvana he was indifferent towards all worldly talks

and was completely absorbed in *hari-kathā*, which is the expected life of a third (*vānaprastha*) or fourth (*sannyāsa*) stage of the *āśrama*. The book has been compiled by the author when he had attained the state of *paramahāṁsa*, which is beyond all the stages of *āśramas*.

THE INTERNAL ASSOCIATES OF THE AUTHOR

Śrī Kṛṣṇadāsa was famous as ‘Kavirāja’ amongst his close spiritual associates. Ṭhākura Narottama dāsa has designated him as the ‘center’ of the *rasika-bhaktas* (devotees who relish the sublime mellows) of Vrndāvana. At the end of every chapter of *Śrī Caritāmṛta*, he has introduced himself as a staunch follower of Śrī Rūpa Gosvāmī and Śrī Raghunātha dāsa Gosvāmī. Śrī Kavirāja Gosvāmī during his manifest pastimes was popularly known as an exalted follower of Śrīla Rūpa Gosvāmī. He was the Guru of the association of intimate devotees. The result of following Śrīla Kavirāja Gosvāmī by Śrī Narottama dāsa Ṭhākura is beautifully reflected in him. He addressed the six Gosvāmīs as his ‘guru’. Śrī Nityānanda Prabhu is *jagad-guru* (the original spiritual master) and is the bestower of the service of ‘Śrī Rādhā-Govinda’ to Śrī Kṛṣṇadāsa. It is by His (Śrī Nityānanda’s) mercy that he had attained the mercy of Śrī Rūpa, Śrī Sanātana, Śrī Raghunātha dāsa, and Śrī Jīva. He was like the life of the residents of Vraja of his times. He was extremely attached to Śrī Dāsa Gosvāmī Prabhu, who was the very intimate associate of Śrī Dāmodara Svarūpa, the second *svarūpa* of Śrī Caitanyadeva. With respect to his material relations and material introduction, he has only described the incident of relinquishing the association with his brother, who betrayed

his Guru, and is silent on all other subjects. Except for the devotees of Mahāprabhu, he never considered anybody else as his own.

AUTHOR’S NATURE

There is no comparison of Śrī Kṛṣṇadāsa’s nature of being a perfect Vaiṣṇava. The extent to which he used to consider Śrī Dāsa Gosvāmī Prabhu, the epitome of renunciation, worshipable from all his heart, can be witnessed from the affectionate write-ups of Śrī Dāsa Gosvāmī and Śrī Kṛṣṇadāsa’s own compositions, resplendent with golden words. The ideal he set through his humility in actions, mind, and words, even though being a scholar of the highest level, has undisputedly defeated all those kinds of ideals [of humility] in this world. It can be said with the utmost certainty that whenever the readers of *Śrī Caitanya Caritāmṛta* discuss the extraordinary personality of the author, no matter how nourished on ego the reader’s intelligence is, all types of readers will surely develop a strong desire to accept humility.

I could not control my greed for citing a few lines written by this most exalted author, who has been so ideally initiated in the ‘*trṇādapi*’ verse spoken by Śrī Caitanyadeva. He has written-

*jagāi mādhāi haite muñi se pāpiṣṭha
purīṣera kiṭa haite muñi se laghiṣṭha
mora nāma śune yei tāra puṇya kṣaya
mora nāma laya yei tāra pāpa haya*

(Ādi-līlā 5/205-206)

The author is the exclusive devotee of Śrī Caitanya, and hence an exalted Vaiṣṇava. All great qualities are forever present in the personality of Vaiṣṇavas,

that is, such people full of great qualities are actually Vaiṣṇavas.

Śrīla Kavirāja Gosvāmī in verses 75-77 of *Madhya-lilā*, chapter 22, has enunciated these twenty-six qualities of Vaiṣṇavas in the following manner –

*kṛpālu, akṛta-droha, satya-sāra sama
nidoṣa, vadānya, mṛdu, śuci, akiñcana
sarvopakāraka, śānta, krṣṇaika-śaraṇa
akāma, anīha, sthira, vijita-ṣad-guṇa
mita-bhuk, apramatta, mānada, amānī
gambhīra, karuṇa, maitra, kavi, dakṣa, mauni*

This ideal is clear in both his personality and actions. Exclusive surrender to Śrī Kṛṣṇa can be witnessed in every sentence he wrote. Qualities like humility, friendship, respectful, without false prestige, desirelessness, merciful, working for the welfare of everyone, and compassion are present in every statement of the book and attract the hearts of readers. All the following qualities can be very distinctly witnessed in him: being devoid of any endeavors for anything material, steady, pure, without material possessions, peaceful and contrary to sense enjoyment, equipoised, accepting the essence of only the real truth, faultless, unattached [to anything material], grave, silent [on material matters], soft, expert, poetic and in control of the six passions. Further, his expertise in the art of cooking and the tendency to serve Śrī Bhagavān, by offering Him various types of delicious items, is the most potent medicine for suppressing jealousy and envy of those attached to food and taste. However, unfortunate people see faults in the process of treatment of this *vaidya* (doctor) who is the destroyer of the illness of the cycle of birth and death. It is

due to this envy against the Vaiṣṇavas that Śrī Bhagavān administers the punishment to remain in *māyā*'s clutches.

THE DEXTERITY OF THE AUTHOR

In the description of the pastimes of Śrī Caitanyaadeva, we are amazed to witness Śrī Kṛṣṇadāsa's scholarly skills in all the scriptures, his extraordinary in-depth knowledge of spiritual philosophy, his unprecedented subtle skill in making ordinary people understand spiritual philosophy and his command of poetry, Purāṇas, Itihāsa, Smṛti, and mathematics. Some experts say that in order to study such divine literature, scholars of various regions will definitely desire to learn the Bengali language one day. The Kavirāja Gosvāmī's skill in cooking attracts unrestricted appreciation from the most virtuous. His culmination of the sweetness of the *bhāvas* is what the various poetic literature communities find most enchanting. Just as a dwarf, even on raising his small hands high, due to the restlessness of his senses, is incapable of touching the sky-scraping opulence and sweetness. Similarly, a person intoxicated by the material *rasa*, like that dwarf, cannot restrain himself to become an admirer of Kavirāja Gosvāmī, who is full of *prema*. Those eligible to measure his gravity in describing *madhura-rasa* are also very rare. When people with a taste for material *rasa* alone criticize this book, on the basis of their doctrine contrary to the conclusions of the *śāstras*, they get submerged into a dangerous sludge, devoid of any *rasa*.

THE FRUIT OF THE GRANTHA

The author of *Śrī Caitanya Caritāmṛta* in his book has exhibited an unprecedented

simultaneous presence of Śrī Mahāprabhu's pastimes with the very confidential subject of ontology and has thus abated the tendency of material enjoyment of narrow-minded readers. If the only endeavor was to fit the very heavy ontological discussions worth contemplation in the readers' minds, then finding the readers for this divine treatise would have been very difficult. Also, the favor that the subjects elaborated in *Caritāmṛta* has bestowed – in order to protect the people attached to material opinions full of illogical arguments, from their contrary *siddhāntas* (conclusions) – is so huge that it cannot be expressed in words. The deliverance of those addressed as scholarly from the poisonous grip of the nourishment of *vivartta-vāda* which is a favorite of the readers in the social tradition, is but a picture of a wonderful act of mercy. It is the inconceivable potency of the author that he can alleviate those readers who are attached to material duties, who draw happiness only from the material poetic composition, and are controlled by the greed of attaining the semblance of *madhura-rasa* [which is lust in this material world] – till Vaikunṭha, under the guise of similar subject [transcendental amorous love]. How is it possible that the group of people who are bereft of service to Vaiṣṇavas, attached to material enjoyment, expert in deriving happiness from material *rasas*, and absorbed in sense gratification even after singing the verses of *Caritāmṛta*, are still intoxicated by the material *rasas*, having become experts in their endeavors for their own disservice? On the other hand, on adopting the same subject [*Caitanya Caritāmṛta*], those fortunate ones engaged in the service of Vaiṣṇavas, after transcending the material muck have

attained deliverance. How can we compare the sufferings of hell like hankering for material gratification, with attaining the great fortune of coming back to life, by the soft breeze of Vaikunṭha, and by drinking nectar which holds back the tormenting air of the mortal world. Therefore, being allured to the reading of the book due to the attraction that this book is like some material item for trade, that is, an object of sense enjoyment like filling one's stomach; and after reading, endeavoring to gain fame by calling himself 'sadhu', is simultaneously both alienation from Śrī Bhagavān and cheating people and oneself. By reading this desire-tree-like book, whatever one prays for, one attains. The immense gravity, while describing the various moods of *madhura-rasa*, has exponentially increased the dignity of this book. Even though some people belonging to non-bona fide *śampradāyas*, with an intention to oppose, devise a plan to disrespect this book through an imaginary story of Śrīla Jīva Gosvāmī, the fame of this book has only increased in all directions. The torture of such devious people in the form of offensive and imaginary statements like – 'fearing the lowering of his reputation, Śrīla Jīva Gosvāmī, out of envy, threw the original copy of this book in the Yamuna River'. However, they actually could not create any unfavorable results amongst the readers of *Śrī Caitanya Caritāmṛta* and *Ṣad-Sandarbhas*. On the other hand, it is but their turpitude, Vaiṣṇava-enmity, and uncontrolled senses, resulting in malice against one's *guru*, that have manifested distinctly.

The envy of the fraudulent *śampradāya*, which was opposed to *bhakti* by taking recourse to the argument on *svakīya* and *parakīya* mood of Śrīla Jīva Gosvāmī

with respect to Śrī Kṛṣṇadāsa Gosvāmī mentioning the defeat of *digvijayī* did not succeed in causing disinterest in neither them nor their books. In fact, on the contrary, their envy further nurtured the respect for these *ācāryas* and in a way it enhanced the beauty of the Śaḍ-Gosvāmīs' service to Śrī Caitanya.

THE RESOURCES OF THE GRANTHA

It will not be inconsistent to present a summarized list of the various resources on the basis of which the author while describing Śrī Caitanya's pastimes, favorable to *bhakti-tattva*, made this magnificent *grantha* available for the readers. With respect to the resources for the subject of the pastimes, we see that the original *grantha* of Ādi-līlā is Śrī Caitanya-*maṅgala* or Śrī Caitanya *Bhāgavata* authored by Śrīla Vṛndāvana dāsa Ṭhākura. Śrīla Kavirāja Gosvāmī, however, was not dependent on Śrī Murāri Gupta's dairy, in Sanskrit, namely Śrī Caitanya *Carita*, *Caitanya-maṅgala* of Śrī Locana dāsa, and Śrī Caitanya *Caritāmrta*, a great poetic work by Śrī Caitnayadāsa, even though they were already in existence. Further, we do not have the propensity to label some other *granthis* written during modern times or later (like Jayānanda's *Caitanya-maṅgala*, Govindadāsa's diary, *Vāṁśi-śikṣā*, *Advaita-prakāśa*, *Nityānanda-vāṁśa-vistāra*), as ancient; especially aiming at their deviation from the *tattva* (ontology) and *siddhāntas* (conclusions), their attempt to demonstrate the narrowness of the primary objective and lack of education, etc. No one accepts these perverted *granthis* as 'primary *granthas*' as a source for Śrī Caitanya *Caritāmrta*. The primary resources that the author had adhered to

were – Śrī Caitanya-*candrodaya-nāṭaka* by Śrī Kavi Karnapūra, the diary of Śrī Svarūpa Dāmodara memorized by Śrī Raghunātha dāsa Gosvāmī, discussions on the statements of the Gosvāmīs of Vṛndāvana and their associates (only the statements which were consistent with those of the Gosvāmīs), present at that time, and some ancient verses. He, while describing the *siddhāntas* propagated by Śrī Gaurasundara and the *tattva* of *prema-bhakti* with great adeptness, accepted *Veda* (*Samhitā*, *Upaniṣad*, *Tāpanī*), *Sūtra-granthis*, *Pañcarātra*, *Purāṇas*, *dharma-sāstras*, *granthas* written by the earlier *ācāryas* and other various *granthas*, as resources.

THE LIST OF THE RESOURCES FOR THIS GRANTHA PASTIME CENTERED RESOURCES

(1) *Caitanya-candrodaya-nāṭaka*, (2) *Caitanya Bhāgavata*, (3) The Diary of Svarūpa Dāmodara (which was memorized by Śrī Raghunātha dāsa Gosvāmī), and (4) The verses discussed by the Gosvāmīs of Vṛndāvana and their Associates.

VEDAS –

- a. **Samhita** – *Samhitā* - (1) *Rk*, (2) *Yajuh*,
(3) *Sāma*, and (4) *Atharva*.
- b. **Upaniṣad** – (1) *Īśa*, (2) *Aitareya*,
(3) *Kaṭha*, (4) *Svetāśvatara*,
(5) *Bṛhadāraṇyaka*, (6) *Taittirīya*,
(7) *Praśna*, (8) *Chāndogya*, (9) *Māṇḍukya*,
(10) *Muṇḍaka*, and (11) *Kena*.
- c. **Tāpanī** – (1) *Gopāla*, and (2) *Nṛsiṁha*.
- d. **Sūtra (darśana)** – (1) *Nyāya*,
(2) *Pātañjala*, (3) *Vedānta*, (4) *Vaiśeṣika*,
(5) *Mimāṁsā*, and (6) *Sāṁkhya*.

PAÑCARĀTRA –

- (1) *Kātyāyana-samhitā*, (2) *Nārada-pañcarātra*, (3) *Gautamīya-tantra*, (4) *Sātvata-tantra*,

(5) Tantra-vacana, (6) Vaiṣṇava-tantra, (7) Brahma-saṁhitā, (8) Sarvajña-sūkta, (9) Siddhārtha-saṁhitā, (10) Smṛti-vacana, and (11) Hayaśīrṣa-pañcarātra.

PURĀÑAS AND BHĀRATA –

(1) Ādipurāṇa, (2) Itihāsa-samuccaya, (3) Upapurāṇa, (4) Kūrma Purāṇa, (5) Garuḍa Purāṇa, (6) Nṛsiṁha Purāṇa, (7) Padma Purāṇa, (8) Viṣṇu-dharmottara, (9) Viṣṇu Purāṇa, (10) Br̥han-nāradīya Purāṇa, (11) Brahma-vaivartta Purāṇa, (12) Brahmānda Purāṇa, (13) Skanda Purāṇa, (14) Śrī Bhāgavata, (15) Gītā, (16) Mahābhārata, (17) Sahasra-nāma, and (18) Hari-bhakti-sudhodaya.

DHARMA ŚĀSTRAS –

Twenty dharma śāstras like Manu's.

THE GRANTHAS WRITTEN BY EARLIER ĀCĀRYAS –

(1) Kṛṣṇa-karṇāmṛta (by Bilvamaṅgala),
 (2) Nāma-kaumudī (by Lakṣmīdhara),
 (3) Bhāgavata-tātparya (commentary on Śrīmad Bhāgavatam by Śrī Madhva),
 (4) Śrī Rāmānuja-bhāṣya (5) Bhāvārtha-dīpikā (commentary on Śrīmad Bhāgavatam by Śrīdhara Svāmī), (6) Mahābhārata-tātparya (by Śrī Madhava), (7) Verses of Udyoga-Parva, Mahābhārata quoted by Śrīdhara Svāmī, (8) Mukundamālā-stotra (by Śrī Kulaśekhara), (9) Padyāvalī with the verses of Śrī Yāmunācārya, (10) Tantra-vacana by Śrīdhara Svāmī, (11) Sarvajñasūkta, and (12) Stotra-ratna (by Śrī Yāmunācārya).

THE GRANTHAS AUTHORED BY THE GOSVĀMĪS –

(1) Āryaśataka, (2) Ujjvala-nīlamanī, (3) Śrī Kṛṣṇa-sandarbha, (4) Padyāvalī spoken by Śrī Kṛṣṇa Caitanya-candra, (5) Gītā-govinda, (6) Gopāla-campū, (7) Govinda-līlāmṛta, (8) Jagannātha-vallabha, (9) Vaiṣṇava-toṣaṇī,

(10) Stavamālā, (11) Stavāvalī, (12) Padyāvalī, (13) Vidagdha-mādhava, (14) Br̥had-bhāgavatāmṛta, (15) Bhakti-rasāmṛta-sindhu, (16) Bhagavat-sandarbha, (17) Laghu-bhāgavatāmṛta, (18) Lalita-mādhava-nāṭaka, (19) Sarva-samvādinī, (20) Dāna-keli-kaumudī, (21) Nāṭaka-candrikā, (22) Hari-bhakti-vilāsa.

OTHER GRANTHAS –

(1) Adhyātma-Rāmāyaṇa, (2) Abhidhāna-samūha, (3) Alankāra-śāstra, (4) Ekādaśī-tattva, (5) Udvāha-tattva, (6) Kāyya-prakāśa, (7) Digvijayī-stava, (8) Naiṣadha, (9) Prācīna (ancient) śloka, (10) Pāṇini, (11) śloka by Baiga-deśīya vipra, (12) Viśvaprakāśa, (13) Bālmiki-Rāmāyaṇa, (14) Bharata Muni-vākyā, (15) Sāmudrika śāstra, (16) Malamāsa-tattva, (17) Muni-vākyā, (18) Yogavāśiṣṭha, (19) Raghuvaniśa, (20) Śakuntalā, (21) Śārīraka Bhāṣya by Śaṅkarācārya, and (22) Bhāravī.

PARTS OF THE GRANTHA

This grantha is divided into three parts – Ādi-līlā, Madhya-līlā, and Antya-līlā. Its internal division consists of seventeen chapters in Ādi-līlā, twenty-five in Madhya-līlā and twenty in Antya-līlā. The subject matters discussed in the various chapters of the three līlās have been described in a sūtra (synopsis) form, at the end of the last chapter of the respective līlās, that is, the seventeenth chapter of Ādi-līlā, the twenty-fifth of Madhya-līlā and the twentieth of Antya-līlā.

Apart from this, all the pastimes of Śrī Gaurasundara while staying in Nīlācala are sequentially described in brief, in the first chapter of Madhya-līlā, which is like a synopsis of all the līlās that have been described later in the Madhya and Antya-līlā. All the līlās have been described briefly here but their respective chapter numbers

have not been mentioned. By mentioning them in *sūtra* form here and in detail later (in *Madhya* and *Antya-līlā*), the author has protected his *grantha* from any kind of meddling with or addition in the *grantha* later by someone.

THE DESCRIPTION OF ĀDI-LĪLĀ

In the first four chapters of the *Ādi-līlā*, Śrī Caitanyadeva *tattva* has been described. Further, in the fifth chapter, Śrī Nityānanda *tattva*, and in the sixth chapter, Śrī Advaita *tattva* has been described. In the seventh chapter – the personal *tattva* of Śrī Mahāprabhu, His *prakāśa-tattva* Śrī Nityānanda, *avatāra-tattva* Śrī Advaita, *śakti-tattva* Śrī Gadādhara and others, and *bhakta-tattva* Śrīvāsa and others – all these *tattvas* have been described here.

In the first chapter amongst the first four, the *tattva* of Śrī Caitanya has been described in general, in the second of the four chapters it has been described in particular, in the third chapter, the external reasons for His appearance in this material world and in the fourth chapter the confidential reasons for His appearance are mentioned. One can read the preface of the *grantha* and the introduction of the author in the eighth chapter. In the ninth chapter, Mahāprabhu has been described as the gardner of the *bhakti* Garden; and the three chapters from the tenth to twelfth describe the list of the personal associates of Mahāprabhu, Śrī Nityānanda Prabhu, Śrī Advaita, and Śrī Gadādhara. All twelve chapters, from the first to the twelfth of *Ādi-līlā* can be called the *udghāṭana* (curtain-raiser) or ‘*pūrvvalakṣaṇa*’ (initial symptoms) of Śrī Caitanya *Caritāmṛta*. The last five chapters of *Ādi-līlā*, thirteen

to seventeen, describe the household life of Śrī Bhagavān. The thirteenth chapter describes His birth pastime, the fourteenth describes His childhood pastimes, the fifteenth describes His boyhood pastimes, the sixteenth His adolescent pastimes, and the seventeenth describes His youth pastimes. Since the pastimes described in the *Ādi-līlā* of Śrī Caitanya *Caritāmṛta*, have been described distinctly and elaborately in Śrī Caitanya *Bhāgvata* of Śrī Vṛndāvana dāsa Ṭhākura, they have not been described in detail here. Śrī Caitanya *Bhāgvata* can be said to be the prequel of Śrī Caitanya *Caritāmṛta* and Śrī Caitanya *Caritāmṛta* can be said to be the sequel of Śrī Caitanya *Bhāgvata*. Śrī Caitanya *Caritāmṛta* describes, in particular, the *sannyāsa* pastimes of Śrī Caitanya Mahāprabhu.

All the forty-five chapters of the *Madhya* and *Antya-līlā* describe the *sannyāsa* pastimes of Śrī Caitanya. The last five chapters of *Ādi-līlā* describe the childhood pastimes and the household pastimes of Mahāprabhu Viśvambhara. Thus, the pastimes coherent with *tattva* are described in fifty chapters and an introduction to *tattvas*, in the form of a preface, is in twelve chapters; thus, this book has sixty-two chapters in all.

THE DESCRIPTION OF THE MADHYA-LĪLĀ

In the first chapter of *Madhya-līlā*, there is a description of Śrī Rūpa-Santana’s pastimes, who had taken a vow for preaching and there is a mention of the pastimes, later described in detail in *Madhya* and *Antya-līlā*, in brief. Further, in the second chapter, a brief introduction of the series of pastimes of the last twelve years as described in *Antya-līlā* is written.

In the third chapter, there is a description of the incidents after accepting the renounced order, and His visit to Rādhadeśa and Śāntipura, and in the fourth and the fifth chapters the pastimes of places on the path of Nilācala like Remunā, Yājapura, Kāṭaka, Sākṣigopāla, and Bhuvaneśvara, also the pastime of *danda-bhaiga* (breaking of the staff of the renounced order), have been described. The sixth chapter describes the arrival of Mahāprabhu in Puri and His meeting with Sārvabhauma, the seventh chapter describes His travel to Southern India, the eighth chapter describes His meeting with Rāmānanda, the ninth chapter speaks about His tour pastimes of Southern India, the ninth and tenth chapters describe His arrival back to Puri and the picture of the meeting of the devotees from Bengal and Orissa has also been portrayed. The three chapters – the twelfth, thirteenth, and fourteenth talk about Mahāprabhu's stay at Puruṣottama, and the Yatra of Śrī Jagannātha-deva, etc. and the fifteenth chapter describes the send-off of the devotees. The sixteenth chapter describes Mahāprabhu's journey to Vṛndāvana and returning from it in the middle and the episode of Śrī Raghunātha dāsa in Śāntipura. The seventeenth chapter talks about His journey to Vṛndāvana again, through the forest. The eighteenth chapter mentions details of His Vṛndāvana tour, the nineteenth describes the instructions to Śrī Rūpa in Prayāga, and in the next six chapters, the twentieth to twenty-fifth, describe instructions to Śrī Sanātana in Kāśī. The twentieth and twenty-first describe *sambandha-jñāna*, the twenty-second is on *abhidheya*, twenty-third is on *prayojana*, twenty-fourth gives the

detailed explanation on the ‘ātmārāmāśca’ verse, and the twenty-fifth describes the deliverance of the Māyāvādīs.

THE DESCRIPTION OF THE ANTYA-LĪLĀ

The first chapter of *Antya-līlā* describes the pastime where Śrī Rūpa Gosvāmī meets Him for the second time and listens to his *grantha* and the pastime of Śivānanda and his dog. The second chapter talks about Choṭā Haridāsa, wherein the pastime of relinquishing the association of women is described. The third describes the glories of Haridāsa Thākura, the glories of the holy Name and *vāgdāṇḍa* (verbal punishment) to Mahāprabhu by Dāmodara. The fourth describes His second meeting with Śrī Sanātana, and the fifth mentions the association of Pradyumna Miśra with Rāmānanda Rāya and the *tattva* delusion of a Bengali poet. The sixth speaks of Dāsa Gosvāmī's pastime and grand celebration, the seventh mentions the meeting with Vallabha Bhaṭṭa, and the eighth chapter mentions His reduction of food due to the sarcasm of Rāmacandra Puri. The ninth chapter describes the criticism of a person who steals the king's money, and the tenth speaks about Rāghava's *jhāli* (sack), testing the servitor's service, and [Mahāprabhu's] dance. The eleventh describes the disappearance pastime of Haridāsa Thākura, the twelfth mentions the pastime where Mahāprabhu rejects the oil brought by Jagadānanda and the showing of anger by Śrī Nityānanda Prabhu on Śivānanda Sena. The thirteenth describes Jagadānanda's journey to Vṛndāvana, Mahāprabhu's listening to a song from a *devadāsī* and His conversation with Raghunātha Bhaṭṭa. The fourteenth

and fifteenth describe the transcendental madness, attainment of Vṛndāvana during the meditative state, and searching for Śrī Kṛṣṇa. The sixteenth describes the pastime of Kālidāsa honoring the remnants of the Vaiṣṇavas, the pastime of Kavi Karṇapūra's infancy, and the glories of the remnant of the nectar of Śrī Kṛṣṇa's lips, the seventeenth talks about the state wherein He is merged totally in ecstatic emotion while He is amongst the cows, the eighteenth mentions His transcendental ecstasy in the sea, the nineteenth His *vipralambha* state, and the twentieth describes Śiksāṣṭakam, a brief summary of the *Antya-lilā* and the *grantha* ends; also the humility of the author has been described.

THE DHARMA PROPAGATED BY ŚRĪ CAITANYA IS ACTUALLY EXTREMELY ANCIENT; AND THE HISTORY OF THE PREVIOUS YUGAS

Some exhibit the audacity to label the philosophy and *dharma* propagated by Śrī Caitanya-deva as modern and newly created. However, even all the scriptures endeavor to speak more or less His words, in a loud voice but are unable to define them appropriately. Whatever Śrī Caitanyadeva had said on the subject of the real Truth, the same knowledge was manifested by Him in the heart of Brahmā at the beginning of the material creation. Brahmā, time and again, had shared this knowledge with various people, however, due to the influence of time, this knowledge became endangered in various ways. Even though Brahmā manifested the knowledge of the Absolute Truth through the disciplic succession, amongst various *rṣis* from time to time, by the attack of the three modes of material nature, this

knowledge was transformed in multiple forms. Whenever the distorted concept of the scriptures attempts to cover and disrupt the real truth, at the time the primeval *puruṣa* of the *śrauta-panthā* (the disciplic succession through whom the knowledge is passed on), Bhagavān Viṣṇu, sends His *naimittika līlāvata* to this material world, that is, He appears in this material world.

THE MANIFESTATION OF THE REAL TRUTH IN SEVEN BIRTHS OF BRAHMĀ

Time and again this real Truth was revealed in seven different births of Brahmā. With the influence of time that real Truth, being more or less lost, invited many *tarka-panthās*. In the first *mānasa* birth of Brahmā, the Phenapas received knowledge of the real Truth from Śrī Nārāyaṇa. This knowledge of the real Truth was transferred from the Phenapas to the Vaikhānasas, and from them, it was passed on to Candra. In the second *cākṣuka* birth of Brahmā, he and Rudra were introduced to the knowledge of the real Truth by the mercy of Śrī Nārāyaṇa, and later Rudra transferred it to the Bālakhilyas. In the third *vācika* birth of Brahmā, Suparṇa obtained the primary *mantra* of Rg-veda from Śrī Nārāyaṇa. At that time, the *Vighaśāsi-sampradāya* received knowledge of the exclusive *dharma* from Vāyu and it was passed on to Mahodadhi. In the fourth *śravaṇajā* birth of Brahmā, Sātvata *dharma* was propagated from the Veda *śāstras* with Āraṇyaka. From that time onwards, knowledge of the Sātvata *dharma* was passed down in the following sequence from Brahmā to Svārocīṣa Manu to his son Śāṅkhapada and from him to his son

Suvarnābha. The *dharma* in Satya-yuga was propagated through the four births of Brahmā, namely, *mānasa* birth, *cākṣuka* birth, *vācika* birth, and *śravaṇaja* birth. At that time, unlike the Tretā-yuga, the propagation of *varṇāśrama-dharma* and Vedic *karma-kānda* had not started.

THE INCLUSION OF WORSHIPPERS OF THE ABSOLUTE TRUTH IN EKĀYANA-ŚĀKHĀ (ONE DIVISION), WHICH IS BEYOND VARṇĀŚRAMA-DHARMA

In earlier *yugas*, the devotees of Hari, like Phenapa, Vaikhānasa, Soma, Rudra, Bālakhilya, Suparṇa, Vāyu, Mahodadhi, Svārocisa Manu, Śaṅkhapada, and Suvarnābha, all belonged to *ekāyana-śākhā* [the names of the devotees or ḥṛis mentioned here represent the lineage]. Since there was no division of the *Vedic-śākhā*, the sages who followed the *Vedas* were known as ‘*ekāyana-śākhi*’ (belonging to one division). Phenapa, Vaikhānasa, Bālakhilya, and later on Uḍumbaras, following the earlier four *saṃpradāyas*, settled in *vānaprastha* division when *varṇāśrama-dharma* was established in the world.

THE HISTORY OF BHAKTI FROM THE PĀDMA-JANMA (BIRTH FROM A LOTUS) OF BRAHMĀ, FAMOUS IN ALL SCRIPTURES

At the beginning of Tretā-yuga, the *varṇāśrama-dharma* was divided into four divisions according to nature and *karmas*. At that time, the fifth lifetime of Brahmā, the *nāstyā-janma* (birth from the nose), by the mercy of Śrī Nārāyaṇa, Sanatkumāra entered the exclusive *dharma* (*Sātvata-dharma*). Sanatkumāra instructed Vīraṇa, and Vīraṇa instructed Raibhya, who in turn ushered Kukṣi into the exclusive *dharma*. In his sixth birth, *āñdaja* (birth

from the egg), Brahmā directed Barhisat and his elder brother Avikampana to enter this *dharma*. For the first time from this sixth birth of Brahmā the rhythmic sound of the Sāmaveda was heard. In the seventh *pādma-janma* (birth from the lotus), Brahmā received instructions [of *bhāgavata-dharma*] from Nārāyaṇa, who later passed this knowledge on to Dakṣa, Āditya, Vivasvāna, Manu, Ikṣvāku, and others; and by remaining fixed in *bhāgavata-dharma*, they attained fame.

THE HISTORY OF THE FOUR SĀTVATA (VAIṢĀNA) SAMPRADĀYAS

The Śrī-sampradāya has emanated from Ratnākara. Ratnākara emanated from the ancient *Vighaśāsi-sampradāya* and the above-mentioned *saṃpradāya* later emanated from Vayu during the third birth of Brahmā, that is, *Vākyaja* (birth from the tongue). The ‘*Brahma-sampradāya*’ and ‘*Rudra-sampradāya*’ attained the mercy of Śrī Nārāyaṇa during the *cākṣusa-janma* of Brahmā. Their followers the Bālakhilyas, alone protected the *Brahma* and *Rudra* *saṃpradāyas*. ‘*Sanatkumāra*’ attained this exclusive [*Sātvata*] *dharma* from Śrī Nārāyaṇa at the beginning of Tretā-yuga, in the fifth birth of Brahmā, namely *nāstyā-janma* (birth from the nose).

THE PATH OF ABHAKTI (NON-DEVOTION) – ANYABHILĀSHA, KARMA, AND JÑĀNA

Saguṇa and *nirguṇa* worship present in this material world, after transcending the material conception, expand their individual influence under the shelter of *anyabhilāṣa* (all desires other than aspiring for Śrī Kṛṣṇa’s happiness), *karma* (fruitive activity), and *jñāna* (knowledge aimed at

impersonal liberation) which are against *bhakti*. The transcendental service to Śrī Bhagavān, whether through the worship of *nirguṇa* or *saguṇa*, cannot be subjected to transformation by the changeable attributes of this material world. Still, we witness many doctrines which are against *bhakti* due to the dominance of Kali or the tendencies of this *yuga* of dispute. Sri Caitanyadeva positioned Himself on the seat of *jagad-guru* (the *guru* of the universe) by uprooting the various types of illogic propounded by the ill-logicians.

THE DHARMA OF THE FOUR YUGAS

Meditating on Viṣṇu in Satya-yuga, performing sacrifices in Tretā-yuga, serving the Lord's lotus feet in Dvāpara-yuga, and chanting the names of the Lord in Kali-yuga, are especially beneficial in taking *darśana* of and performing service to Śrī Bhagavān by the conditioned souls imbued with all varieties of illogic. However, due to the influence of the *vikṣepātmikā* and *āvaraṇātmikā* potency of Viṣṇu's *māyā*, the realization of the actual truth cannot be a part of everyone's fate.

THE MANIFESTATION PERIOD OF BHAKTI

While describing the plight of the *jīvas* afflicted by the Age of Kali, lacking qualification, *Varāha Purāṇa* explains – “The worship of Śrī Viṣṇu will remain dominant till the first ten thousand years of Kali. The glories of the *caranāmṛta* (foot ambrosia) of Śrī Viṣṇu shall prevail in this world for half of the above-mentioned time period. All the objects of worship (*grāmya-devatās*), concocted by the imagination through material conceptions of mundane people, will be considered as

Bhagavān for a period until two thousand and five hundred years.” However, the Sātvata scriptures state – In the seventh superintendence of Brahmā, born from the lotus, for a period of two thousand five hundred years, the desire of endeavoring to equate Viṣṇu, with the administrator-demigods will create delusion in those on the path of *karmas*. The conception of considering the *caranāmṛta* of Viṣṇu as ordinary water shall prevail till five thousand years of Kali. For another ten thousand years those who will consider Viṣṇu and other demigods as equal, and accept it as an eternal truth, will be on the path of inauspiciousness.”

THE GREAT VIRTUE OF THE AGE OF KALI DESPITE BEING THE SOURCE OF INFINITE DEFECTS

The Sātvata scriptures say: “Despite many defects in Kali-yuga, there exists one great virtue in it and that is the attainment of emancipation from the material conception upon hearing and performing the *kīrtana* prescribed by Śrī Gaura. It is with the effect of Śrī Kṛṣṇa's *kīrtana* alone that the *jīvas* of the age of Kali attain liberation from the narrow-mindedness of the ideologists of *karma-kāṇḍa* and *jñāna-kāṇḍa* and the various debatable doctrines. Therefore, the author of Śrī Caitanya Caritāmṛta has preached through loud *kīrtana* of the divine and all-pervading grace of Śrī Caitanyadeva in the second chapter at the beginning of the *grantha*.

THE GLORIES OF BEING A FOLLOWER [OF ŚRĪ CAITANYA-DEVA]

It is the followers of Śrī Caitanya-deva alone who are capable of separating themselves from the bad association of perverted *siddhāntas*. Those deprived of

Śrī Caitanya's mercy will remain bound by material conceptions, like a frog in the well, in the pit of perverted *siddhāntas*. They will never, at any point in time, attain the qualification to serve the Adhokṣaja.

THE AMANDODAYĀ-DAYĀ [THE MERCY THAT MAKES ONE'S FORTUNE RISE AND NEVER BECOMES FEEBLE] OF ŚRĪ CAITANYADEVA

Śrī Caitanyadeva has manifested His pastimes in this world only to liberate the *jīvas* from the association of those who consider the perverted doctrines similar to the conclusions of *bhakti*, by becoming averse to the service of Hari – and help them develop the tendency to serve.

SEEING THE PARAMAHĀṂSA VAIṢNAVAS AND THEIR SERVITORS FROM A MATERIAL STANDPOINT IS PROHIBITED

Being influenced by the material conception, the sight of the activities performed by the servitors of the servitors of the Vaiṣṇavas who have taken shelter of a *paramahāṁsa*, should not obstruct one from seeing the truth. The purport is that the *sādhana-tattva* as revealed by Śrī Gaurasundara is devoid of any desire but Śrī Kṛṣṇa's service and is not bound by *karma* and *jñāna*. However, more or less in every *sampradāya*, these (*anyabhilāṣa*, *karma*, and *jñāna*) earn a lot of respect as a *sādhana*.

THE QUALITIES OF THE AUTHOR OF BEING THE JAGAD-GURU AND A VAIṢNAVĀCĀRYA

One cannot compare *bhagavat-prema* (love for Bhagavān) with the object of desire like the material gains in this world desired by the *anyabhilāṣī*; the temporary gain of the higher planetary systems desired by the *karmīs*; searching

for the undifferentiated (featureless) *brahma* through dry knowledge by the *jñānīs*; and destruction of the self by the knower – for attaining the *bhāva* of the One to be known. For all those people to whom *bhagvat-prema* appears to be changeable, instead of the eternal object of worship, their conception of the object of worship belongs to the category of material or imposed ignorance. It is this conception of the *sādhyā* and *sādhana* (object of desire and the means to attain it) that has been very beautifully scripted in the embodiment of the pastimes of Śrī Caitanya – ‘Śrī Caitanya Caritāmṛta’, the object of worship of Śrī Kavirāja Gosvāmī, the former *guru* of the *śampradāya* of Paramahāṁsas.

THE FEAT OF THE ADORNMENT AND COMPLETION OF THE [PHILOSOPHY OF] THE FOUR SAMPRADĀYAS BY ESTABLISHING THE TRUTH THROUGH THE PHILOSOPHY OF ACINTYA-BHEDĀBHEDA THAT IS KNOWN FROM ŚRĪMAD BHĀGAVATAM, THE COMMENTARY ON BRAHMA-SŪTRA.

Whatever deficiencies of the *tattva-vāda* branch were exhibited to the Tattvavādī *ekadaṇḍī sannyāsīs* by Mahāprabhu, the same are beautifully scripted in Śrī Caitanya Caritāmṛta. The mention of all the stories which Śrī Gaurasundara, with the objective of completing the *viśiṣṭādvaitavāda*, had manifested in His pastimes – in order to make the practice of devotional service of the devotees smooth; while roaming about in the primary center, Śrī Raṅgakṣetra, in the Śrī Lakṣmaṇadeśika area of South India – is also found at various places in Śrī Caitanya Caritāmṛta. All the deficiencies which were enumerated in the *granthas* like ‘Pārijāta’ and ‘Daśaśloki’

of Śrī Niyamānanda Muni, as obstacles to *kṛṣṇa-bhajana* in his *sampradāya* were completed by Śrī Gaura Kṛṣṇa while debating with Keśavācārya of Kashmir. By accepting Śrīdhara Svāmī, the follower of the original Viṣṇu-Svāmī, the destroyers of Buddhist philosophy, as the ‘protector of the devotees’, Śrī Gaura completed the deficiencies of their *sampradāya*. By revealing the beauty of Śrī Kṛṣṇa’s worship in the worship of Śrī Nr̄sīmha, He augmented the *bhāvas* of Viṣṇu-Svāmī the second, the Tridandi Svāmī Bāla-gopāla, the resident of Kanchi, and the *bhāvas* of his follower Śrī Bilvamāngala by relishing his book, *Śrī Kṛṣṇa-karṇāmrta*. This Śrī Bāla-gopāla alone had established Kāñciśvara and Dvārakeśa, and this was prevalent in the *sampradāya* of Viṣṇu-Svāmī the second. Later, with the dominance of Śrī Rāmānujācārya’s influence, it was this Kāñciśvara who became famous as Rājagopāla or Varadarāja. The pastime of the completion of deficiency in the ‘Subodhini’ commentary – written by Śrī Vallabhācārya, in the disciplic succession of Andhra based Viṣṇu-Svāmī, the third – is quoted in entirety in *Śrī Caitanya Caritāmṛta*.

CONCLUSION

Many people, on seeing the very exalted process of Śrī Kṛṣṇa’s *bhajana*, that Śrī Caitanyadeva has bestowed upon His sheltered Gauḍīya Vaiṣṇava *sampradāya*, aim at the contradiction of

philosophy of Śrī Gaurasundara from the other four Vaiṣṇava ācāryas and call Him the originator of a *sampradāya* with an independent philosophy. In reality, Śrī Gaurasundara is not just an ācārya; rather He completes all the deficiencies in the conclusions of all four *sampradāyas*. He Himself is *svayam-rūpa bhagavat-vastu*. Therefore, an exhibition of the weaknesses of the doctrines of pure monism does not appear to be a defect in Him. It was the *acintya-bhedābheda* (the simultaneous oneness and difference) philosophy that Śrī Kṛṣṇa had manifested in the heart of Brahmā. In *Śrī Caitanya Caritāmṛta*, all the limbs of the pastimes of Śrī Gaurasundara, who is in the role of a graceful servitor of Śrī Vrajendranandana and is non-different from Him, have been beautifully imprinted by the hands of the author. The materially liberated, advanced, and exalted Gauḍīya devotees, while discussing *Śrī Caitanya Caritāmṛta*, will achieve the culmination of the devotional service.

śrūyatāṁ śrūyatāṁ nityam
gīyatāṁ gīyatāṁ mudā
cintyatāṁ cintyatāṁ bhaktāś-
caitanya-caritāmṛtam

“O devotees! Please hear, sing, and remember *Śrī Caitanya Caritāmṛta* daily with joy.”

– Śrīla Bhaktisiddhānta Sarasvatī
‘Prabhupāda’

List of Quoted Scriptures

[Format: Book's name – Chapter number/ Verse numbers]

QUOTED BY ŚRĪ KṛṣṇADĀSA KAVIRĀJA GOSVĀMĪ IN
ŚRĪ ŚRĪ CAITANYA CARITĀMRTA, ĀDI-LILĀ PART 1:

Ādi Purāṇa – 4/184, 212, 213, 216;
Bhagavad-gītā – 1/49; 2/20; 3/22-25; 4/20, 178;
7/118;
Bhakti-rasāmṛta-sindhu – 4/45, 117, 202,
203; 5/36, 39, 224;
Bhāvārtha-dīpikā – 1/93; 2/53, 95;
Brahmānda Purāṇa – 5/39;
Brahma-samhitā – 2/14, 107; 4/72; 5/22, 71, 155
Bṛhad-gautamīya-tantra – 4/83;
Bṛhannāradīya Purāṇa – 7/76;
Dānakeli-kaumudī – 4/131;
Ekādaśi-tattva – 2/74;
Gautamīya-tantra – 3/103; 4/163;
Gīta-govinda – 4/219, 224;
Govinda-līlāmṛta – 4/125;
Haribhakti-sudhodaya – 7/98;
Hari-bhakti-vilāsa – 3/103;
Kṛṣṇa-karnāmṛta – 1/57;
Laghu-bhāgavatāmṛta – 1/75, 77; 3/27;
4/184, 212, 213, 215, 216; 5/77;
Lalita-mādhava – 4/146, 259;
Mahābhārata – 3/49;
Padma Purāṇa – 3/90; 4/215;
Prācīna (ancient) śloka – 1/50, 106;
Rūpa-Gosvāmī's śloka – 4/260;
Sātvata-tantra – 5/77;
Śrīmad Bhāgavatam – 1/46, 48, 51-56, 59, 60,
62, 63, 71-74, 91; 2/11, 17, 21, 30, 55,
63, 67, 91, 92; 3/36, 39, 51, 68, 110;
4/23, 34, 66, 88, 152, 153, 155, 156,
173, 176, 180, 205-208; 5/35, 72, 79,
83, 84, 87, 138, 139, 140, 141, 214;
6/22, 59-60, 63, 66, 67, 70, 72, 73,
100; 7/94;
Stavamālā – 3/57, 62, 65; 4/51, 52, 196, 275;

Stotraratna – 3/86, 88;
Svarūpa-Gosvāmī's Diary – 1/5-14; 4/55, 230;
5/7, 13, 50, 93, 109; 6/4, 5; 7/6;
Tattva-sandarbha – 3/80;
Ujjvala-nīlāmaṇi – 4/70;
Upa-Purāṇa – 3/82;
Vidagdha-mādhava – 1/4; 3/4; 4/118;
Viṣṇu Purāṇa – 4/63, 116; 7/119;
Yāmunācārya's śloka – 3/86, 88.

QUOTED IN AMRTA-PRAVĀHA BHĀSYA:

Aitareyopaniṣad – 7/111-115;
Alaṅkāra-śāstra – 2/6-9, 74;
Bhagavad-gītā – 2/36-37;
Brahma-sūtra – 7/120-127;
Bṛhadāraṇyakopaniṣad – 7/111-115, 128-
132, 138-140;
Chāndogyopaniṣad – 7/120-127, 128-132;
Kaṭhopaniṣad – 7/128-132;
Krama-sandarbha – 3/51;
Laghu-bhāgavatāmṛta – 1/81;
Mahābhārata – 3/51, 83;
Māṇḍukyopaniṣad – 7/120-127;
Nārada-pañcarātra – 7/111-115;
Padma Purāṇa – 7/110;
Praśnopaniṣad – 7/111-115;
Rg-veda – 7/111-115;
Sārvabhauma's śloka – 3/51;
Śiva Purāṇa – 7/110;
Śrīmad Bhāgavatam – 3/83; 5/35, 83;
Śrī-sampradāyī-vaiṣṇava-granṭha – 5/27-28;
Śvetāśvataraopaniṣad – 7/111-115, 120-127;
Taittirīyopaniṣad – 7/120-127;
Talavakāra Upaṇiṣad – 7/111-115;
Tantra – 3/83;
Upa Purāṇa – 3/83;
Vedānta – 4/56;

List of Quoted Scriptures

QUOTED IN ANUBHĀSYA:

Ananta-saṁhitā – 2/22;
Atharva-śikhā – 7/128;
Atharva-veda – 5/98-101;
Bhagavad-gītā – 5/90; 7/115, 128;
Bhagavat-sandarbha – 2/10, 96; 3/80; 4/62,
 66; 5/28, 84; 7/128;
Bhāgavata-tātparya (Madhvā) – 5/84;
Bhakti-rasāṁṛta-sindhu – 2/117; 6/43-44;
 7/92;
Bhaktiratnākara – 6/39; 7/149;
Bhakti-sandarbha – 1/35, 46; 5/225-226;
 7/72-74;
Bhāvārtha-dīpikā – 5/41-48, 161; 6/43 - 44;
Brahmānda Purāṇa – 5/110-112, 129-132;
Brahma-saṁhitā – 2/89; 5/81, 94-95, 98-101;
 6/77-78;
Brahmayāmala – 2/22;
Bṛhadāranyakopaniṣad – 7/120;
Bṛhad-bhāgavatāṁṛta – 5/36;
Caitanya Bhāgavata – 2/110;
Caitanya Candramṛta – 7/27, 149;
Caitanya-candrodaya-nāṭaka – 7/45;
Caitanyopaniṣad – 2/22;
Chāndogyopaniṣad – 7/128, 129;
Gaura-gaṇoddeśa-dīpikā – 4/105; 6/39;
Gītā-bhāṣya (Madhvācārya) – 5/28;
Govinda-bhāṣya – 6/14-15;
Hanumadvākyā – 6/43-44;
Hayaśīrṣa-pañcarātra – 2/24; 6/43-44;
Hemacandra-koṣa – 7/106;
Kalisantaranopaniṣad – 3/40;
Kārṣyāyana-śruti – 5/28;
Kathopaniṣad – 7/10;
Kṛṣṇa-sandarbha – 5/14-18, 120;
Kṛṣṇayāmala – 2/22;
Laghu-bhāgavatāṁṛta – 1/69-70; 2/114;
 5/36, 40, 41-48, 76, 81, 84, 86,
 104, 110-112, 120, 126-132, 153-
 154, 223; 6/77-78;
Laghu-bhāgavatāṁṛta-bhāṣya (Baladeva)
 – 6/77-78;

Mahābhārata – 1/107; 3/47; 5/102-103, 110-112;
Manah-śikṣā (Dāsa Gosvāmī) – 1/46; 4/33;
Māṇḍukyopaniṣad – 7/128;
Manu-saṁhitā – 1/46;
Mukti-kopaniṣad – 7/108-109;
Mukunda-mālā-stotra – 4/33; 6/43-44;
Muṇḍakopaniṣad – 2/12, 22;
Muṇḍakopaniṣad-bhāṣya (Madhvācārya) –
 3/40; 7/72-74;
Nāmārtha-sudhābhidha-bhāṣya (Baladeva) –
 3/49;
Nāmāṣṭaka (Śrī Rūpa Gosvāmī) – 7/72-74;
Nārada-pañcarātra – 2/118; 6/43-44; 7/72-74;
Nārāyaṇa-saṁhitā – 3/40;
Nārāyaṇ-ātharvaśiro-paniṣad – 2/24;
Nārāyaṇopaniṣad – 2/24;
Narottamadāsa Ṭhākura's Prārthanā –
 5/204; 7/16-17;
Navadvīpa-śataka – 7/149;
Padma Purāṇa – 3/78; 5/40, 41-48, 110-112,
 223, 225-226; 6/43-44; 7/108-109;
Paramātm-a-sandarbha – 5/58; 7/121-126;
Prameyaratnāvalī – 6/39;
Prapannāṁṛta – 5/28;
Prīti-sandarbha – 4/60; 7/88;
Rādhā-rasa-sudhānidhi – 7/149;
Rksamhitā – 2/24; 5/98-101;
Sajjanatoṣaṇī-patrikā – 5/35-36;
Sāmaveda – 5/98-101;
Sāṃkhya-darśana – 6/15;
Saṅgīta-mādhava – 7/149;
Śaṅkarācārya-vākyā – 7/41;
Śaṅkarācārya's Brahma-sūtra-bhāṣya –
 5/41-48; 7/121;
Sārārthadarśinī – 2/117;
Sarvajñasūkta – 4/63;
Sarvasamvādinī – 3/80; 7/121;
Siddhānta-śiromāṇi – 5/110-112;
Sītopaniṣad – 5/28;
Skanda Purāṇa – 3/78; 7/106;
Śrībhāṣya-śrutaprakāśikā-ṭīkā
 (Sudarśanācārya) – 5/41-48;

Śrībhāṣya (Śrī Rāmānuja) – **5**/41-48;
 Śrīmad Bhāgavatam – **2**/22, 24, 117; **3**/18;
 4/33; **5**/35-36, 59-61, 65-66, 80,
 82, 89, 96, 98-104, 110-112, 120,
 124, 170, 223, 225-226; **6**/43-44,
 77-78, 98; **7**/34, 71, 92;
 Śrīvallabha-digvijaya – **1**/57;
 Śrutivākyā – **7**/71;
 Stavāmr̄talaharī (Viśvanātha) – **1**/46;
 Śukla-yajuh – **5**/98- 101;
 Sūrya-siddhānta – **3**/7-8, 29;
 Śvetāśvataraopaniṣad – **2**/22, 103; **6**/15; **7**/5,
 95-96;
 Taittirayopaniṣad – **7**/120, 128;
 Tattva-sandarbha – **2**/5;
 Ujjvala-nīlamaṇi – **4**/46, 108, 162, 165, 217;
 Upadeśāmṛta (Śrī Rūpa Gosvāmī) – **2**/117;
 7/16-17;
 Vāyu Purāṇa – **1**/46; **2**/22; **6**/77-78;
 Vedāntasāra (Sadānanda yogī) – **7**/101,
 111-113;
 Vedānta-sūtra or Brahma-sūtra – **5**/41-48;
 6/15 **7**/106, 121;
 Vedānta-tattva-sāra (Śrī Rāmānuja) – **7**/120;
 Vedārtha-saṅgraha (Śrī Rāmānuja) – **7**/140;
 Vilāpa-kusumāñjalī – **5**/203;
 Viṣṇu Purāṇa – **1**/107; **5**/76, 110-112; **7**/106;
 Vṛndāvana-śataka – **7**/149;
 Vyāsayoga – **5**/28.

QUOTED IN AMR̄TĀNUKĀNIKĀ

Alaṅkāra-kaustubha – **7**/108;
 Bhagavad-gītā – **2**/5, 103; **3**/13-16; **4**/10-14,
 20, 35, 165-166, 236; **5**/142; **6**/83;
 Bhakti-rasāmṛta-sindhu – **3**/13-16, 18, 107,
 110; **4**/15;

Bhakti-sandarbha – **3**/13-16;
 Bhārgavīya-Manu-saṁhitā – **2**/117;
 Brahma-saṁhitā – **2**/11; **4**/105; **5**/17, 142;
 Brahma-sūtra – **2**/117; **7**/84;
 Brahmayāmala – **3**/110;
 Bṛhadāraṇyakopaniṣad – **4**/165-166;
 Bṛhad-bhāgavatāmṛtam – **3**/13, 18; **5**/17;
 Bṛhad-gautamiya-tantra – **2**/5;
 Caitanya Candrāmṛta – **4**/165-166;
 Garuḍa Purāṇa – **2**/66;
 Gītā-govinda – **4**/26;
 Gopāla-tāpanī – **2**/9;
 Laghu-bhāgavatāmṛta – **2**/6; **4**/115;
 Mahābhārata – **6**/83;
 Caitanya-caritāmṛtam-mahākāvya – **7**/65;
 Nārada-pañcarātra – **4**/75, 89;
 Nṛsiṁha-tāpanī (Śaṅkara-bhāṣya) – **3**/13;
 7/84;
 Padma Purāṇa – **3**/13-16, 78; **4**/89-91, 165-166,
 235; **6**/59;
 Puruṣabodhanī (Atharva-veda) – **4**/75;
 Sarva-saṁvādinī – **7**/84;
 Sauparṇopaniṣad – **7**/84;
 Śrīmad Bhāgavatam – **1**/58, 91; **2**/66; **3**/13-16,
 19, 27, 37-38, 78, 95; **4**/10-14, 26,
 35, 41, 46, 116, 165-166, 235; **5**/8,
 103, 142; **6**/64, 74; **7**/65, 84, 106;
 Taittirīyopaniṣad – **2**/5-9, **4**/239;
 Ujjvala-nīlamaṇi – **4**/26, 35, 46, 68, 127;
 Vāsanābhāṣya (Śrībhagavat-pariṣiṣṭa-
 statement) – **3**/95;
 Vidagdha-mādhava – **3**/4;
 Viṣṇu Purāṇa – **4**/10- 14; **7**/106;
 Viṣṇuyāmala – **1**/107.

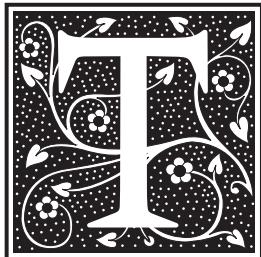
Śrī Śrī Kṛṣṇa Caitanya-candro Vijayatetām

॥r॥ ॥r॥ Caitanya Caritamta

Ādi-līlā, Part-1

Chapter One

SUMMARY OF THE FIRST CHAPTER



The first fourteen verses of this chapter establish the nature of the Absolute Truth. The next three verses (15-17) are invocations to the principal deities of Vṛndāvana, namely Śrī Śrī Rādhā-Madana-mohana, Śrī Śrī Rādhā-Govinda, and Śrī Śrī Rādhā-Gopinātha. In the first of the fourteen verses mentioned above, obeisances with the same respectful mood have been offered to all the six transcendental manifestations

of the Supreme Truth, whilst the entirety of the first chapter gives detailed, specific elucidation of these six manifestations. The word ‘guru’ (spiritual master) mentioned in this verse should be understood to mean both *dikṣa-guru* (initiating spiritual master) and *śikṣā-guru* (instructing spiritual master). A disciple should have the firm conviction that both *dikṣa* and *śikṣā* gurus are the manifestations of Śrī Kṛṣṇa. The devotees of the Lord (*iśa-bhaktas*) are of two types: *siddha* (one who has attained perfection) and *sādhaka* (practitioner of *bhakti*). *Svayam-rūpa* Śrī Kṛṣṇa and His *kāya-vyūha* (direct expansions) both come under the category of *iśa-tattva*. There are three types of *avatāras* (incarnations), namely: *anīśa avatāras* (partial incarnations), *guṇa avatāras* (primary presiding deities of the three *guṇas*), and *śaktyaveśa* *avatāras* (empowered incarnations). This section on Śrī Kṛṣṇa’s incarnations also presents views on *prakāśa-tattva* and *vilāsa-tattva*. Śrī Kṛṣṇa has three types of *śaktis* (potencies), they are – Lakṣmī, who are consorts of Lord Viṣṇu in Vaikuṇṭha; the queens of Dvārakā; and the damsels of Vraja (*gopīs*). Amongst them all, the *gopīs* of Vraja are supreme. Śrī Kṛṣṇa Himself and His *kaya-vyūha* are *iśa-tattva* and all the *bhaktas* are *āvaraṇa-tattva* [that is, they are situated on all sides as a covering of *iśa-tattva*], therefore, they comprise His special potency. There seems to be an eternal oneness between the energy and the energetic when perceived from a non-dualistic approach, and the dualistic approach sets the perception of the energy as being eternally different (independent) from the energetic. Thus, the one complete truth manifests in diversity due to His inconceivable potency. This philosophical truth, in pursuance of the Vedānta, is called *acintya-bhedābheda-tattva* (the conception of simultaneous oneness and difference). The last section of this chapter describes the *svarūpa* (transcendental nature) and the glories of Śrī Caitanya Mahāprabhu and Śrī Nityānanda Prabhu.

(*Amṛta-pravāha Bhāṣya*)

BEGINNING OF MAṄGALĀCARĀNA
(GENERAL INVOCATION TO ŚRĪ KRṢNA CAITANYA TATTVA) –

VERSE 1

বন্দে গুরুনীশভক্তানীশমীশাবতারকান् ।
তৎপ্রকাশাক্ষ তচ্ছন্তীঃ কৃষ্ণচেতন্যসংজ্ঞকম্ ॥ ১ ॥

*vande gurūn iśa-bhaktān
iśam iśavatārakān
tat-prakāśāmīś ca tac-chaktīḥ
krṣṇa-caitanya-samījñakam*

Translation: I, (Kṛṣṇadāsa Kavirāja, the author), offer my respectful obeisances unto these six non-different transcendental expansions: the gurus (spiritual masters), *iśa-bhaktas* (the devotees of Bhagavān), the Lord's incarnations, His direct manifestations (*prakāśa*), His energies, and Svayam Bhagavān (Supreme Personality of Godhead) Himself, Śrī Krṣṇa Caitanya.

Amṛtānukanikā: The author Srila Kṛṣṇadāsa Kavirāja, in the first verse of his composition, is offering obeisances unto his worshipable Deity to invoke His causeless grace. Śrī Krṣṇa Caitanya, the personification of *rasa-rāja* (the emperor of *rasa* – amorous mellows) and *mahā-bhāva* (the highest stage of *prema* or divine love), who is none other than Śrī Krṣṇa Himself, appearing in the mood of Śrīmatī Rādhā and covered with Her bodily luster, is his worshipable Deity. In this *śloka*, the author is offering obeisances to Śrī Krṣṇa Caitanya-deva, along with the spiritual masters, devotees, incarnations, direct manifestations, and energies; all with the same respectful mood. Therefore, it has been called a general invocation of offering respect (*sāmānya-namaskāra-rūpa maṅgalācarāna*).

SPECIAL INVOCATION TO THE DUAL WORSHIP'ABLE DEITIES;
THE MANIFESTATION OF NITYĀ AND GAURA, WHICH IS LIKE
THE SIMULTANEOUS ARISING OF THE MOON AND SUN, AND
WHO HAVE COME TO SHOWER MERCY ON ALL THE JĪVĀS –

VERSE 2

বন্দে শ্রীকৃষ্ণচেতন্যনিত্যানন্দৌ সহেদিতো ।
গৌড়োদয়ে পুঞ্জবন্তো চিরো শন্দৌ তমোনুদৌ ॥ ২ ॥

*vande śrī-kṛṣṇa-caitanya-
nityānanda sahoditau
gauḍodaye puṣpavantau
cirau śandau tamo-nudau*

Translation: I offer my respectful obeisances unto Śrī Krṣṇa Caitanya and Lord Nityānanda, who in order to bestow all auspiciousness and dissipate the darkness of ignorance, have astonishingly arisen simultaneously just like the sun and moon on the horizon of Gauda-deśa (Bengal).

Amṛtānukanikā: In this verse, obeisances have been offered only to the worshipable Deity and to no one else, therefore this is a special invocation of offering obeisance (*viśeṣa-namaskāra-rūpa maṅgalācarāna*). Even though obeisances have been offered to Lord Nityānanda along with Śrī Krṣṇa Caitanya, still this is a special invocation verse because Śrī Krṣṇa Caitanya and Lord Nityānanda are non-different. Both of them are the same *tattva*.

INDICATION OF THE BOOK'S PREDICABLE SUBJECT MATTER;
THE NON-DUAL ABSOLUTE TRUTH, ŚRĪ GAURA KRṢNA IS
REALIZED IN THREE DIFFERENT FORMS –

VERSE 3

যদৈবৈতং ব্রহ্মোপনিষদি তদপ্যস্য তনুভা
য আত্মান্তর্যামী পুরুষ হতি সোহস্যাক্ষিভৰবঃ ।
য বৈড়েশ্বর্যেঃ পুর্ণো য ইহ ভগবান্স স্বয়ময়ঃ
ন চৈতন্যাত্কৃষ্ণজগতি পরতত্ত্বং পরমিত ॥ ৩ ॥

yad advaitam brahmopaniṣadi
 tad apy asya tanu-bhā
 ya ātmāntar-yāmī puruṣa
 iti so 'syāmśa-vibhavah
 śaḍ-aiśvaryaiḥ pūrṇo ya iha
 bhagavān sa svayam ayam
 na caitanyāt krṣṇāj jagati
 para-tattvam param iha

Translation: One who is described in the Upaniṣads as the impersonal *brahma* is but the effulgence of my Lord's body. The one who is described as the *ātmā* (Paramātmā, controller of all *jīvas*) *antaryāmī puruṣa* (indwelling Supersoul) by the *yoga-śāstras* is but my Lord's partial manifestation. The one who is the shelter and the source of the *brahma* and Paramātmā, complete with six opulences, is my Lord, Svayam-Bhagavān (the Supreme Personality of Godhead) Śrī Krṣṇa Caitanya. Therefore, in comparison, there is no other *tattva* in the entire world, which is greater than Śrī Krṣṇa Caitanya.

Amṛtānukanikā: This verse is an invocation summarizing the subject matter of the book (*vastu-nirdeśa-rūpa maṅgalācaraṇa*).

BLESSINGS, AND A DESCRIPTION OF THE EXTERNAL REASONS FOR THE APPEARANCE OF ŚRĪ GAURA, WHO IS MOST MUNIFICENT AND WHO BESTOWS UNPARALLELED COMPASSION –

VERSE 4

অনপর্তচরীং চিরাং করণয়াবতীর্ণঃ কলো
 সমপর্যিতুমুল্লতোজ্জ্বলরসাং স্বভক্তিশ্রিয়ম্ ।
 হরিঃ পুরটসুন্দরদুতিকদম্বসন্দীপিতঃ
 সদা হৃদয়কন্দরে স্ফুরতু বঃ শচীনন্দনঃ ॥ ৮ ॥
 anarpita-carīm cirāt
 karunayāvatīrṇah kalau
 samarpayitum unnatojjvala-rasām
 sva-bhakti-śriyam

hariḥ purata-sundara-dyuti-
 kadamba-sandīpitah
 sadā hrdaya-kandare sphuratu
 vah śacī-nandanah

Translation: May Śacīnandana (the son of Śrīmatī Śacī Devī, Śrī Gaurahari) radiating with the effulgence of gold, manifest eternally (day and night) in the innermost cavern of your heart (*citta*). Out of His causeless mercy, He has descended in this age of Kali to bestow the splendor of the highest *prema*, that is, the most sublime śrīṅgāra-rasa (conjugal love), which was not bestowed for a very, very long time.

AN INDICATION OF THE MAIN REASON BEHIND ŚRĪ GAURA'S APPEARANCE; A DESCRIPTION OF THE TRUTH REGARDING ŚRĪ RĀDHĀ, ŚRĪ KRṢNA, AND THEIR COMBINED FORM – ŚRĪ GAURA

FROM ŚRĪ SVARŪPA GOSVĀMĪ'S KAḌACĀ (DIARY) –

VERSE 5

রাধা কৃষ্ণপ্রণয়বিকৃতিহৃদিশভিরস্মা—
 দেকান্তানাবশি ভূবি পুরা দেহভেদং গতো তো ।
 চৈতন্যাখ্যং প্রকটমধুনা তদ্দ্বয়ং চৈক্যমাণং
 রাধাভাবদুতিসুবলিতং নৌমি কৃষ্ণস্বরূপম् ॥ ৫ ॥

rādhā krṣṇa-praṇaya-vikṛtir
 hlādinī śaktir asmād
 ekātmānāv api bhuvi purā
 deha-bhedam gatau tau
 caitanyākhyam prakaṭam adhunā
 tad-dvayam caikyamāptam
 rādhā-bhāva-dyuti-suvalitarām
 naumi krṣṇa-svarūpam

Translation: *Hlādinī* (pleasure) potency is the transformation of the transcendental loving affairs of Śrī Rādhā and Śrī Krṣṇa. By the influence of this pleasure potency, Śrī Rādhā and Śrī Krṣṇa, although one in

identity, due to perpetuity of *vilāsa-tattva* (enjoyment of loving pastimes), are forever present in two separated forms. These two *tattvas* have again united and have manifested in the form of Śrī Caitanya. Thus, I offer obeisances to the same Śrī Kṛṣṇa, who has appeared in the form of Śrī Gaurasundara, having accepted the *bhāva* and luster of Śrī Rādhā.

THE THREE MOST CONFIDENTIAL REASONS BEHIND THE APPEARANCE OF ŚRĪ GAURA –

VERSE 6

শ্রীরাধায়াঃ প্রণয়মহিমা কীদৃশে বানয়েবা-
স্বাদো যেনাত্তুতমধূরিমা কীদৃশে বা মদীয়ঃ ।
সৌখ্যঞ্চস্যা মদনুভবৎঃ কীদৃশং বেতি লোভা-
ত্ত্বাদাত্যঃ সমজনি শচীগর্ভস্কৌ হরীন্দুঃ ॥ ৬ ॥

śrī-rādhāyāḥ pranaya-mahimā
kīdr̥śo vānayaivā-
svādyo yenādbhuta-madhurimā
kīdr̥śo vā madiyāḥ
saukhyam cāsyā mad-anubhavataḥ
kīdr̥śam veti lobhāt
tad-bhāvādhyah samajani
śacī-garbha-sindhau harīnduh

Translation: What is the glory of Śrī Rādhā's love? How wonderful is the sweetness in Me, which is relished by Śrī Rādhā alone? And what kind of happiness is realized in Rādhā's heart by relishing My sweetness? With the greed arising towards these three subjects, moon-like Śrī Kṛṣṇa appeared from the ocean-like womb of Mother Śacī.

THE FUNDAMENTAL TRUTH REGARDING SVAYAM-PRAKĀŚA BHAGAVĀN NITYĀNANDA, WHO IS LORD BALARĀMA HIMSELF, OBEISANCES TO HIM AND HIS FIVE FORMS –

VERSE 7

সক্ষর্ষণঃ কারণতোয়শায়ী
গর্ভেদশায়ী চ পয়োন্নিশায়ী ।

শেষশ যস্যাংশকলাঃ স নিত্যা-
নন্দাখ্যরামঃ শরণং মমাস্ত ॥ ৭ ॥

sāṅkarṣaṇāḥ kāraṇaṭośāyī
garbhodaśāyī ca payobdhīśāyī
śeṣaśca yasyāṁśakalāḥ sa nityā-
nandākhyā-rāmaḥ śaraṇam mamāstu

Translation: I take shelter of Śrī Nityānanda-Rāma whose *aiśas* (plenary portions) and *kalās* (portions of the plenary portions) are Saṅkarṣaṇa, Kāraṇodaśāyī, Garbhodaśāyī, Kṣirodaśāyī, and Śeṣa.

(1) HIS EXPANSION AS SAṄKARṢANA IN VAIKUṄTHA –

VERSE 8

মায়াতীতে ব্যাপিবৈকুঞ্ঠলোকে
পূর্ণেশ্বর্যে শ্রীচতুর্বৃহমধ্যে ।
রূপং যস্যোন্ততি সক্ষণাংশ্যং
তৎ শ্রীনিত্যানন্দরামং প্রপদ্যে ॥ ৮ ॥

māyatītē vyāpi-vaiküñtha-loke
pūrṇaiśvarye śrī-catur-vyūha-madhye
rūpam yasyodbhāti saṅkarṣanākhyam
tam śrī-nityānanda-rāmaṁ prapadye

Translation: I take shelter at the lotus feet of Śrī Nityānanda-Rāma, who is known as Saṅkarṣaṇa amongst the all-opulent *catur-vyūha* (quadruple expansions) Vasudeva, Saṅkarṣaṇa, Pradyumna, and Aniruddha, and resides in the all-pervading Vaikuṇṭhaloka which is beyond the material realm.

(2) KĀRAṄODAŚĀYĪ VIŚNU, THE ORIGINAL PURUṢA, WHO CASTS HIS GLANCE ON PRAKR̥TI, AND AS THE SUPERSOUL IS THE CAUSE OF THE JĪVAS AND THE MATERIAL WORLD –

VERSE 9

মায়াভর্ত্তজাওসংঘাশ্রয়াঙ্গঃ
শেতে সাক্ষাৎ কারণাত্তোধিমধ্যে ।
যস্যেকাংশঃ শ্রীপুমানাদিদেব-
তৎ শ্রীনিত্যানন্দরামং প্রপদ্যে ॥ ৯ ॥

māyā-bhartajāṅda-saṅghāśrayāṅgah
 śete sākṣat kāraṇāmbhodhi-madhye
 yasyaikāṁśah śrī-pumān ādi-devas
 tam śrī-nityānanda-rāmāṁ prapadye

Translation: I take shelter at the lotus feet of Śrī Nityānanda-Rāma, whose one portion is Kāraṇodaśayī Viṣṇu, the controller of māyā, the shelter of all the universes, and the original puruṣa incarnation.

(3) THE SECOND PURUṢA, GARBHODAŚAYĪ VIṢNU WHO IS THE SUPERSOUL OF THE ENTIRE UNIVERSE AND IS THE FATHER OF BRAHMĀ –

VERSE 10

যস্যাংশাংশঃ শ্রীল গর্ভোদশায়ী
 যন্ত্রাভজং লোকসংঘাতনালম্ ।
 লোকস্রষ্টুঃ সূতিকাধামধাতুস্তং
 শ্রীনিত্যানন্দরামং প্রপন্দে ॥ ১০ ॥

yasyāṁśāṁśah śrīla garbhoda-sāyī
 yan-nābhy-abjāṁ loka-saṅghāta-nālam
 loka-sraṣṭuh sūtikā-dhāma dhātus
 tam śrī-nityānanda-rāmāṁ prapadye

Translation: I take shelter at the lotus feet of Śrī Nityānanda-Rāma, whose partial portion is Garbhodaśayī Viṣṇu, from whose navel sprouts a lotus stem with a lotus flower. This lotus is the birthplace of Brahmā, who is the subordinate creator of this material world, and the stem of that lotus is the shelter of all the material planets.

(4) KṢIRODAŚAYĪ VIṢNU: THE THIRD PURUṢA, THE MAINTAINER OF THE UNIVERSE & (5) ŚEṢA: THE UPHOLDER OF THE UNIVERSE –

VERSE 11

যস্যাংশাংশঃ পরাগ্নাখিলানাং
 পোষ্টা বিষ্ণুভূতি দুঞ্ছক্ষিণ্যায়ী ।
 ক্ষেত্রীভূতি যৎকলা সোহ্যণন্ত-
 স্তং শ্রীনিত্যানন্দরামং প্রপন্দে ॥ ১১ ॥

yasyāṁśāṁśah parātmākhilānām
 poṣṭā viṣṇur bhāti dugdhābdhi-sāyī
 kṣauṇī-bhartā yat-kalā so 'py anantas
 tam śrī-nityānanda-rāmāṁ prapadye

Translation: I take shelter at the lotus feet of Śrī Nityānanda-Rāma whose secondary portion (the portion of the portion of the plenary portion) is Kṣirodaśayī Viṣṇu, the Supersoul of all jīvas and the maintainer of all the universes. His (Kṣirodaśayī Viṣṇu's) kalā (sub-part) is 'Ananta', who is the bearer of the universes.

Amṛtānukaṇikā: After Brahmā creates the bodies of individual living entities, a part of Garbhodaśayī Viṣṇu enters into each living entity's heart. This form in every living entity's heart is the indwelling Paramātmā (Supersoul) of each jīva. This Paramātmā rests in the kṣīra-samudra (ocean of milk), which is located amongst the fourteen lokas (planetary systems) situated in the lotus stem sprouting from the navel of Garbhodaśayī Viṣṇu; therefore He is known as Kṣirodaśayī Viṣṇu. Since, He is a portion of Garbhodaśayī Viṣṇu, He is the portion of the portion of the portion of the portion of Śrī Nityānanda Prabhu. Kṣirodaśayī Viṣṇu has a four-handed form and is the presiding Deity of the mode of goodness (sattva-guṇa). He protects the world as the yuga-avatāras (incarnation in each age) and manvantara-avatāras (incarnation in each Manu's tenure) by establishing dharma (principles of religion) and destroying adharma (irreligion), thus He is known as 'poṣṭā' (the maintainer). He is also known as the third puruṣa.

ŚRĪ ADVAITA-TATTVA AND OBEISANCES UNTO HIM –

VERSE 12 - 13

মহাবিষ্ণুজগৎকর্তা মায়য়া যঃ সূজত্যদঃ ।
তস্যাবতার এবায়মদৈতাচার্য সৈশ্বরঃ ॥ ১২ ॥
অবৈত্ত হরিগন্দৈতাচার্য ভক্তিশসনাত ।
ভক্তাবতারমীশং তমদৈতাচার্যমাশ্রয়ে ॥ ১৩ ॥

*mahā-viṣṇur jagat-kartā
māyayā yah srijaty adah
tasyāvatāra evāyam
advaitācārya īśvaraḥ
advaitām hariñādvaitād
ācāryam bhakti-śaṁsanāt
bhaktāvatāram īśam tam
advaitācāryam āśraye*

Translation: That Mahā-Viṣṇu, who creates this material world through *māyā*, is the controller of this material world; Lord Śrī Advaitācārya is but His incarnation. He is non-different from Śrī Hari and thus is called ‘Advaita’ (non-different); further, being the preceptor of *bhakti*, He is addressed as ‘Ācārya’. I take the shelter of that Īśvara, Śrī Advaitācārya, who has incarnated in the form of a devotee.

THE SVARŪPA OF PAÑCA-TATTVA (FIVE TRANSCENDENTAL IDENTITIES) AND OBEISANCES UNTO THEM –

VERSE 14

পঞ্চতত্ত্বাত্মকং কৃষং ভক্তরূপস্বরূপকম্ ।
ভক্তাবতারং ভক্তাখ্যং নমামি ভক্তশক্তিকম্ ॥ ১৪ ॥

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

Translation: I offer my respectful obeisances unto Śrī Kṛṣṇa who has manifested in five forms as His ‘*bhakta-rūpa*’ (the form

of a devotee), ‘*bhakta-svarūpa*’ (who is always in the mood of a devotee of Śrī Kṛṣṇa), ‘*bhakta-avatāra*’ (the incarnation as a devotee), ‘*bhakta*’ (the pure devotee), and ‘*bhakta-śakti*’ (Kṛṣṇa’s potency who appears as a devotee).

Amṛta-pravāha Bhāṣya: After paying my respectful obeisances unto Lords Śrī Caitanya Mahāprabhu, Śrī Nityānanda Prabhu, and the root of prema, Śrī Advaitācārya; and to the Lord’s devotees like Śrīla Haridāsa Ṭhākura, Śrī Svarūpa Dāmodara Gosvāmī, Śrī Rāya Rāmānanda, Śrī Vārnāvadānānanda, Śrī Sārvabhauma Bhaṭṭacārya, the two exalted brothers Śrī Rūpa and Sanātana Gosvāmī, Śrī Raghunātha dāsa Gosvāmī, Śrī Jīva Gosvāmī, Śrī Gopāla Bhaṭṭa Gosvāmī, Śrī Raghuṇātha Bhaṭṭa Gosvāmī, Śrī Śivānanda Sena, Śrī Kavi Karnapūra, Śrī Kṛṣṇadāsa Kavirāja, Śrī Narottama dāsa Ṭhākura, Śrī Śrīnivāsācārya, Śrī Rāmacandra Kavirāja, Śrī Viśvanātha Cakravartī, Śrī Baladeva Vidyābhūṣāṇa, I, Bhaktivinoda Ṭhākura, am describing the essence of Śrī Caitanya Caritāmṛta in a commentary, named ‘Amṛta-pravāha Bhāṣya’. My desire is that the devotees may kindly deliberate upon this commentary. Śrī Kṛṣṇadāsa Kavirāja is immersed in the nectarean ocean of Gaura-kathā (the pastimes of Śrī Gaurāṅga Mahāprabhu) and has delivered to us one stream of this nectarean ocean. The devotees are enlivened on relishing this poetic nectar and are always eager to relish it again and again. This lowly person (Bhaktivinoda Ṭhākura) has been ordered by the Vaiṣṇavas to write this commentary. Accepting their wish as a command for me, I have very diligently composed this commentary and am now submitting the same into their hands.

Anubhāṣya: Śrī Caitanya Mahāprabhu, who is non-different from Śrī Rādhā-Kṛṣṇa, is the life and soul of the *rūpanuga* devotees (followers of Śrīla Rūpa Gosvāmī). Śrī Svarūpa Dāmodara is very dear to Mahāprabhu Viśvambhara. Śrī Rūpa and Sanātana Gosvāmīs are friends of Śrī Svarūpa Dāmodara. Śrī Raghunātha dāsa Gosvāmī is dear to Śrī Rūpa Gosvāmī and Kavi Śrī Kṛṣṇadāsa is very dear to Śrī Raghunātha dāsa Gosvāmī. Śrī Narottama dāsa Ṭhākura is dear to Śrī Kṛṣṇadāsa Kavirāja Gosvāmī. Śrī Viśvanātha Cakravartī Ṭhākura seeks shelter at the lotus feet of Śrī Narottama dāsa Ṭhākura. Śrī Jagannātha dāsa Bābājī Mahārāja has great reverence for *bhaktarāja* Śrī Viśvanātha. Śrī Bhaktivinoda Ṭhākura is dear to Śrī Jagannātha dāsa Bābājī. The first class *mahā-bhāgavata* Śrī Gaura Kiśore dāsa Bābājī Mahārāja, who is always ecstatically absorbed in *hari-bhajana*, is very dear to Śrī Bhaktivinoda Ṭhākura. All these devotees of Lord Hari are the personal associates of Gaurāṅga Mahāprabhu.

I, Śrī Vārṣabhānāvī Dayita dāsa (the servant of the beloved of King Śrī Viśabhānu's daughter, Śrīla Bhakti Siddhānta Sarasvatī) desire their remnants. With a desire to serve the devotees of Lord Hari and to advance in devotional service, I, in compliance with 'Amṛta-pravāha Bhāṣya', and after reading the scriptures of the devotees of Lord Gaurahari, am writing a commentary named 'Anubhāṣya', which is in accordance with the doctrine of Śrī Rūpa Gosvāmī. The author, in order to invoke auspiciousness, has written fourteen verses as maṅgalācaraṇa, presenting therein the predictable subject matter of the book, blessings to the readers, and

obeisances to the worshipable Deity. The first seven chapters of the *Ādi-līlā* give detailed descriptions of these fourteen verses respectively.

OFFERING OBEISANCES TO HIS DESIRABLE PRESIDING DEITY OF SAMBANDHA –

VERSE 15

জয়তাং সুরতো পঙ্গোর্ম মন্দমতেগতি ।
মৎসবস্ত্রপদাভোজো রাধামদনমোহনো ॥ ১৫ ॥

*jayatāṁ suratau pañgor
mama manda-mater gatī¹
mat-sarvasva-padāmbhojau
rādhā-madana-mohanau*

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: All glories to the most merciful Śrī Śrī Rādhā-Madana-mohana. Although I am lame and foolish, their lotus feet are my only refuge and the wealth of my life.

Anubhāṣya: This verse has been composed by the author Śrīla Kṛṣṇa dāsa Kavirāja, himself—

pañgo (sva-padbhayāṁ nija-balena sthān-āntara-gamane'samarthasya) manda-mateḥ (viṣayāviṣṭa-syālpadhiyah anyābhilāṣa-karma-jñānādī sādhan-odyama-rahitasy-aikāntināḥ) mama gatī ('gamyate' iti gatiḥ āśrayāḥ tathābhūtā) mat-sarvasva-padāmbhojau (mama sarvasva-rūpe padāmbhoje yayostau), suratau (dayālū mitho'tyant-anuraktau vā) rādhā-madana-mohanau (tattad-abhidha-devau) jayatāṁ (sarvot-karṣena varttetām).

ŚLOKA BHĀVĀNUVĀDA:

May the most merciful Śrī Śrī Rādhā-Madana-mohana, completely enamored

with each other, be situated with all Their splendor (in my heart). Although I can barely walk, am foolish, and obsessed with sense gratification and material enjoyment instead of rendering one-pointed transcendental loving service to Śrī Kṛṣṇa, which is devoid of all other desires for sense enjoyment and efforts for *karma* and *jñāna*, etc., yet Their lotus feet are my only refuge and the wealth of my life

OBEISANCES TO HIS DESIRABLE PRESIDING DEITY OF
ABHIDHEYA –

VERSE 16

দৈব্যদ্বন্দ্বারণ্যকল্পদ্রুমাধঃ
শ্রীমদ্রত্নাগারসিংহসনস্থো ।
শ্রীশ্রীরাধা-শ্রীলগোবিন্দদেবো
প্রেষ্ঠালীভিঃ সেব্যমানৌ স্মরামি ॥ ১৬ ॥

dīvyad-vṛndāranya-kalpa-drumādhah-
śrimad-ratnāgāra-simhāsana-sthau
śrī-śrī-rādhā-śrīla-govinda-devau
presthālibhiḥ sevyamānau smarāmi

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: Underneath a desire tree in the effulgent and magnificent Vṛndāvana, Śrī Śrī Rādhā-Govinda are sitting upon a throne in a temple of jewels, being served by Their *priya-sakhīs* (intimate associates), and I am remembering those pastimes.

Anubhāṣya:

dīvyad-vṛndāranya-kalpa-drumādhah (*dīvyati param-otkṛṣṭe manohare vṛndā-vipine kalpa vṛkṣasya adhomūle*) *śrimad-ratnāgāra-simhāsana-sthau* (*parama-śobhamaya-ratnālay abhyantare ratna-simhāsan-āvasthitai*) *presthālibhiḥ* (*sevāparābhiḥ śrīrūpa-mañjaryādi-parivṛta-śrīlalitādi-priyanarma-sakhībhiḥ*) *seyamānau śrīśrīrādhā-śrīlagovinda-devau [aham] smarāmi*.

ŚLOKA BHĀVĀNUVĀDA:

Being seated upon a jeweled throne in a most magnificent temple of jewels, under a desire tree in the exceptionally alluring abode of Vṛndāvana, are Śrī Śrī Rādhā-Govinda-deva. They are surrounded and served by Their most intimate associates such as *mañjarīs* like Śrī Rūpa, and *priya-narma sakhīs* like Śrī Lalita who are always eager to serve Them. I joyfully remember those pastimes.

OBEISANCES TO THE DESIRABLE PRESIDING DEITY OF
PRAYOJANA –

VERSE 17

শ্রীমান् রাসরসারভূতি বংশীবট্টচিতৎ ।
কর্ণেন্দুঘূর্ণের্গোপীগোপীনাথঃ শ্রিয়েহস্তনঃ ॥ ১৭ ॥

śrīmān rāsa-rasārambhi
varmśīvaṭa-taṭa-sthitāḥ
karṣan venū-svanair gopīr
gopī-nāthāḥ śriye 'stu nah

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: Śrī Gopinātha, the initiator of the transcendental mellows of the *rāsa* dance, stands beneath the *Varmśī-vaṭa* tree and attracts the attention of the *gopīs* (cowherd damsels) with the sound of His flute. May He bless us with auspiciousness.

Anubhāṣya:

venū-svanaiḥ (*varmśī-dhvaniibhiḥ*) *gopīḥ* (*vraja-gopa-vadhūḥ*) *karṣan* (*krṣnetara-vāsanāḥ* *sīthilīkurvan grhāt varmśī-nināda-rūpa prema-raju-balena ānayan*) *śrīmān* (*parama-śobhamaya-vigrahāḥ*) *rāsa-rasārambhi* (*rāsārasa-pravartakah*) *varmśīvaṭa-tatasthitāḥ* (*varmśīvaṭa-taromūle avasthitāḥ san svacchandāṁ viharati saḥ*) *gopīnāthāḥ nah* (*asmākām*) *śriye (prema-sampattyai)* *astu (bhavatu)*.

ŚLOKA BHĀVĀNUVĀDA:

Śrī Gopinātha, through the sound of His flute, destroys all other desires within the cowherd damsels except to serve Him. He draws them through the strength of His flute sound, which is like the rope of love and transports them from their homes towards Him. May that Śrī Gopinātha, the embodiment of all beauty, the initiator of the transcendental mellow of *rāsa*, the free wanderer who is standing under a Vamśī-vaṭa tree, confer upon us the wealth of *prema*.

VERSE 18

জয় জয় শ্রীচৈতন্য জয় নিত্যানন্দ ।
জয়াদ্বৈতচন্দ্র জয় গৌরভক্তব্রন্দ ॥ ১৮ ॥

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

Translation: All glories to Śrī Caitanya Mahāprabhu! All glories to Śrī Nityānanda Prabhu! All glories to Śrī Advaitacandra! All glories to all the devotees of Śrī Gaura.

Anubhāṣya: In some other editions this verse is not found.

THE THREE DESIRABLE WORSHIPABLE DEITIES OF GAUDĪYA
VAIŚNAVAS –

VERSE 19

এই তিনি ঠাকুর গোড়িয়াকে করিয়াছেন আত্মসাত ।
এ তিনের চরণ বন্দোঁ, তিনে মোর নাথ ॥ ১৯ ॥

*ei tina ṭhākura gauḍiyāke
kariyāchena ātmasāt
e tinera caraṇa vandoñ,
tine mora nātha*

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: Śrī Madana-mohana, Śrī Govinda-deva, and Śrī Gopinātha are the presiding deities of

Vṛndāvana. These three deities have granted Gauḍiya Vaiśnavas the privilege of serving Them and thus have accepted them as Their personal associates. [I worship Their lotus feet for They are my Lords].

Anubhāṣya: In the Gauḍiya Vaiśnavas' worshipable *mantra* (*gopāla-mantra*) composed of eighteen transcendental syllables, Kṛṣṇa is indicated as Śrī Madana-mohana, Govinda as Śrī Govinda-deva, and Gopijana-vallabha as Śrī Gopinātha. The realization of Śrī Madana-mohana is ‘*sambandha*’ (relationship between the living entities and Śrī Bhagavān), service to Śrī Govinda-deva is ‘*abhidheya*’ (the means by which the ultimate goal is achieved), and being attracted to Śrī Gopijana-vallabha is ‘*prayojana*’ (goal or objective). According to Śrī Caitanya Mahāprabhu’s instructions, these three forms of Bhagavān are the refuge of three *tattvas* (*sambandha*, *abhidheya*, and *prayojana*) and are the presiding deities of Vṛndāvana.

The meaning of the word ‘Gauḍiya’ is – ‘related to the land of Gauḍa’. To the south of the Himālayas and the north of Vindhya-cala lies a part of Bhārata-varṣa (India) known as ‘Āryāvartta’. This is divided into five Gauḍa-deśas, namely Sārasvata, Kānyakubja (Lakṣmaṇāvatī, now known as Lucknow in Uttar Pradesh), Madhya Gauḍa, Maithila, and Utkala Pradesha (Odisha). Bengal is also called Gauḍa-deśa by some, specifically because Bengal’s capital was previously known as Gauḍa or Gauḍa-pura, which was later known as Śrī Māyāpura.

Just as the devotees of Utkala (Odisha) are known as Odīyā devotees and those of Drāviḍa-deśa (South India) as Drāviḍi devotees, similarly the devotees of Bengal are known as Gauḍiya devotees.

Like Āryāvartta, Southern India is also divided into five Dravidas. In Kali-yuga, the leading preceptors (*ācāryas*) of all four Vaiṣṇava *saṃpradāyas* took birth in Dravida-deśa. Śrī Rāmānujācārya appeared in Mahābhūtāpuri [presently known as Perumbudur near Chennai] in Southern Andhra Pradesh; Śrī Madhvācārya appeared in the ‘Pājakam’ area in the Mangalore district near Vimānagiri [presently known as Udupi in the state of Karnataka]; Śrī Nimbādityācārya appeared in the Mungerpattana village of Dakṣināpatha, and Śrī Viṣṇu Svāmī appeared in Pāṇḍyadeśa.

Although Śrī Mahāprabhu accepted the Śrī Madhva *saṃpradāya*, however, the Vaiṣṇava preceptors who follow the ‘Tattvavāda’ division of Śrī Madhvācārya’s philosophy are called ‘Drāviḍi’. Therefore, those who have taken shelter of Śrī Gaurahari’s lotus feet are known as ‘Gaudiya’. In particular, ‘Śrī Ānandatīrtha Pūrnāprajña Madhvācārya’ was also known as Śrī Gauda Pūrnānanda, therefore Śrī Gaura’s devotees can also be known by the name ‘Mādhava-Gaudiya’.

THE DESCRIPTION OF THE MAṄGALĀCARĀNA MENTIONED IN THE FIRST FOURTEEN VERSES –

VERSE 20

গ্রন্থের আরন্তে করি ‘মঙ্গলাচরণ’।
গুরু, বৈষ্ণব, ভগবান,—তিনের স্মরণ ॥ ২০ ॥

*granthera ārambhe kari ‘maṅgalācarāna’
guru, vaiṣṇava, bhagavān,—tinera smarana*

THE FULFILLMENT OF TRANSCENDENTAL DESIRES BY THE REMEMBRANCE OF THESE THREE WORSHIPABLE OBJECTS –

VERSES 21-22

তিনের স্মরণে হয় বিঘ্নবিনাশন।
অনায়াসে হয় নিজ বাঞ্ছিতপূরণ ॥ ২১ ॥

সে মঙ্গলাচরণ হয় ত্রিবিধি প্রকার।
বস্তুনির্দেশ, আশীর্বাদ, নমস্কার ॥ ২২ ॥

*tinera smaraṇe haya vighna-vināśana
anāyāse haya nija vāñchita-pūraṇa
se maṅgalācarāna haya tri-vidha prakāra
vastu-nirdeśa, āśirvāda, namaskāra*

Translation: At the commencement of this narration, I am performing an auspicious invocation simply by remembering the gurus, the Vaiṣṇavas, and Śrī Bhagavān. Remembrance of these three destroys all obstacles and enables one to fulfill his desires very easily. This invocation embraces three processes: ascertaining the predictable subject matter of the book, awarding benedictions, and offering obeisances.

INVOCATION BY THE AUTHOR IN THE FIRST FOURTEEN VERSES –

VERSES 23-31

প্রথম দুই শ্ল�কে ইষ্টদেব-নমস্কার।
সামান্য-বিশেষ-রূপে দুই ত’ প্রকার ॥ ২৩ ॥
তৃতীয় শ্লোকেতে করি বস্তুর নির্দেশ।
যাহা হইতে হয় পরতত্ত্বের উদ্দেশ ॥ ২৪ ॥
চতুর্থ শ্লোকেতে করি জগতে আশীর্বাদ।
সর্বত্র মাগিয়ে কৃষ্ণচেতন্য-প্রসাদ ॥ ২৫ ॥
সেই শ্লোকে কহি বাহ্যাবতার-কারণ।
পথও ষষ্ঠি শ্লোকে কহি মূল-প্রয়োজন ॥ ২৬ ॥
এই ছয় শ্লোকে কৃষ্ণচেতন্যের তত্ত্ব।
আর পথও শ্লোকে নিত্যানন্দের মহত্ত্ব ॥ ২৭ ॥
আর দুই শ্লোকে অব্দৈত-তত্ত্বাখ্যান।
আর এক শ্লোকে পথতত্ত্বের ব্যাখ্যান ॥ ২৮ ॥
এই চৌদ্দ শ্লোকে করি মঙ্গলাচরণ।
তাঁহি মধ্যে কহি সব বস্তুনিরপেণ ॥ ২৯ ॥
সব শ্লোক-বৈষ্ণবেরে করি নমস্কার।
এই সব শ্লোকের করি অর্থ-বিচার ॥ ৩০ ॥
সকল বৈষ্ণব, শুন করি’ একমন।
চেতন্য-কৃষ্ণের শাস্ত্রে যেমত নিরূপণ ॥ ৩১ ॥

prathama dui śloke iṣṭa-deva-namaskāra
 sāmānya-viṣeṣa-rūpe dui ta' prakāra
 tṛtya ślokete kari vastura nirdeśa
 yāhā ha-ite haya para-tattvera uddeśa
 caturtha ślokete kari jagate āśīrvāda
 sarvatra māgiye kṛṣṇa-caitanya-prasāda
 sei śloke kahi bāhyāvatāra-kāraṇa
 pañca ṣaṣṭha śloke kahi mūla-prayojana
 ei chaya śloke kṛṣṇa-caitanyera tattva
 āra pañca śloke nityānandera mahattva
 āra dui śloke advaita-tattvākhyāna
 āra eka śloke pañca-tattvera vyākhyāna
 ei caudda śloke kari maṅgalācarana
 tanhi madhye kahi saba vastu-nirūpaṇa
 saba śrotā-vaiṣṇavere kari' namaskāra
 ei saba ślokera kari artha-vicāra
 sakala vaiṣṇava, śuna kari' eka-mana
 caitanya-kṛṣṇera śāstre yemata nirūpaṇa

Translation: I have offered my respectful obeisances, generally and specifically, through the first two verses unto my worshipable Deity, Śrī Kṛṣṇa Caitanya. The third verse indicates the predictable subject matter, the objective of which is ascertaining the Supreme Truth. In the fourth verse, I have invoked the benediction of Lord Caitanya upon the whole world by praying to His lotus feet for mercy. In the same verse, I have described the external reason for His incarnation and the primary reason for His incarnation has been described in the fifth and sixth verses. Thus, in these six verses, I have described the truth about Lord Caitanya, and in the next five verses, I have presented the glories of Lord Nityānanda. The subsequent two verses describe the *tattva* of Śrī Advaitācārya. In the next verse, I have narrated Śrī Pañca-tattva. In these fourteen verses, I have invoked the *maṅgalācarana*

in which I have explained the complete Supreme Truth. I offer my obeisances unto all the Vaiṣṇava readers as I begin to explain the confidential meanings of all these verses. My request to the lotus feet of all the Vaiṣṇavas is to kindly read and hear with singular attention the narration of Śrī Kṛṣṇa Caitanya as ascertained in the śāstras.

Amṛta-pravāha Bhāṣya: The manner in which the śāstras ascertain the truth that Śrī Kṛṣṇa Himself appeared as Lord Caitanya – [Translation of the last line of verse 31].

THE EXPLANATION OF THE ABOVE-MENTIONED FOURTEEN VERSES BEGINS

THE EXPLANATION OF THE FIRST VERSE –

VERSES 32-33

কৃষ্ণ, গুরুদ্বয়, ভক্ত, শক্তি, অবতার, প্রকাশ ।
 শক্তি – এই ছয়রূপে করেন বিলাস ॥ ৩২ ॥
 এই ছয় তত্ত্বের করি চরণ বন্দন ।
 প্রথমে সামান্যে করি মঙ্গলাচরণ ॥ ৩৩ ॥

*kṛṣṇa, gurudvaya, bhakta, avatāra, prakāśa
 śakti – ei chaya-rūpe karena vilāsa*
ei chaya tattvera kari caraṇa vandana
prathame sāmānye kari maṅgalācarana

Translation: Śrī Kṛṣṇa performs His pastimes in the following six forms: as two types of spiritual masters – the *dīkṣā* and *sikṣā* gurus; the devotees; His incarnations; His plenary portions; His internal potency; and in His original form as Śrī Kṛṣṇa. Initially, with a general invocation verse, I am worshipping the lotus feet of these six different forms.

Anubhāṣya: It should be understood that the word ‘*gurudvaya*’ refers both to

dīkṣā-guru (initiating spiritual master) and *sikṣā-guru* (instructing spiritual master). They are both non-different *gurutattvas*. On the basis of their pastimes, they may seem to be dissimilar, but for the disciple, both are the same indivisible truth and therefore equally revered.

VERSE 34

বন্দে গুরুনীশভক্তানীশমীশাৰতারকান् ।
তৎপ্রকাশাম্বৃত তচ্ছন্তৈঃ কৃষ্ণচেতন্যসংজ্ঞকম্ ॥ ৩৪ ॥

vande gurūn iśa-bhaktān
iśam iśāvatārakān
tat-prakāśāṁś ca tac-chaktih
krṣṇa-caitanya-saṁjñakam

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: I offer my respectful obeisances unto both the *dīkṣā* and *sikṣā* *gurus*, the devotees of the Lord like Śrīvāsa, the incarnations of the Lord such as Śrī Advaitācārya, the Lord's direct manifestations like Śrī Nityānanda Prabhu, Bhagavān's potencies such as Śrī Gadādhara, and the primeval Lord Mahāprabhu Śrī Krṣṇa Caitanya.

Anubhāṣya: This verse is composed by the author himself –

[grantha-kāraḥ krṣṇa-dāso'ham] gurun (vartma-pradarśaka-mantra-dātṛ-sikṣādātṛn guru-gaṇān śrīnityānanda-raghunātha-rūpādīn) iśabhartān (gaura-krṣṇa-sevakān śrīvāsādīn) krṣṇa-caitanya-saṁjñakam iśam (svayam bhagavantam) iśāvatārakān (śrī advaitācāryādīn) tat-prakāśān (tasya caitanya-krṣṇasya prakāśān śrī nityānandādīn nija-gurun) tac-chaktih (tasya gaura-krṣṇasya śaktih-śrī gadādhara-dāmodara-jagadānanda-adīn) [abhinn-āvaraṇātmaka-tattva-ṣaṭkān aham] vande.

ŚLOKA BHĀVĀNUVĀDA:

I, Kṛṣṇadāsa, the author of this book, worship the following six diversities of the indivisible truth. My spiritual masters (the *patha-pradarśaka-guru* {who illuminates the path leading to devotional service}, *mantra-pradātā-guru* {the initiating spiritual master}, and *sikṣā-gurus* {the instructing spiritual masters} such as Śrī Nityānanda, Śrī Rūpa, and Śrī Raghunātha); the Lord's devotees, that is, the servitors of Śrī Gaura Krṣṇa like Śrīvāsa; Śrī Krṣṇa Caitanya, Svayam Bhagavān; the incarnations of the Lord, like Śrī Advaitācārya; the direct manifestations (*prākāśa*) of Śrī Krṣṇa Caitanya such as Nityānanda Prabhu (*svayam guru*); and the potencies of Śrī Gaura Krṣṇa such as Śrī Gadādhara, Śrī Svarūpa Dāmodara, and Śrī Jagadānanda.

Amṛtānukaṇikā: Before we begin describing the pastimes of Śrī Krṣṇa Caitanya, it is essential to understand that this description is not about a mortal being by the name of Śrī Krṣṇa Caitanya, rather, this refers to the omnipresent Supreme Lord Himself.

In this verse the word 'gurūn' (used as plural) is used to indicate different categories of *gurus*; 'iśa-bhaktān' refers to Bhāgavata Paramahaṁsas or Vaiṣṇavas; 'iśam' means unto Īśvara, the supreme controller, and is singular; 'iśāvatārakān' signifies the incarnations of the Lord; 'tat-prakāśān' refers to His manifestations, and 'tacchakti' denotes unto His potencies. Although these six *tattvas* are addressed collectively under the name of Śrī Krṣṇa Caitanya, each has its distinct features.

It is, therefore, essential to discuss and understand these different forms.

When the *jīva* develops forgetfulness of Krṣṇa, he becomes captured by *māyā*,

the Lord's external potency, and his false ego becomes so overwhelming that he considers himself the doer. Therefore, Śrī Krṣṇa, in His form of Śrī Krṣṇa Caitanya-deva is the eternal *guru* – He manifests as all the different kinds of *gurus* to awaken the consciousness of the *jīvas* and gives them the highest benediction.

'Guru': The spiritual master should not be considered an ordinary person who is different from Śrī Krṣṇa Caitanya. There are three main types of spiritual masters.

(1) *Dīkṣā-guru*: The initiating spiritual master. He grants divine knowledge which gives a complete understanding of the soul and its relationship with the Supreme Lord.

(2) *Śikṣā-guru*: The instructing spiritual master. He gives instructions meant for the development of spiritual advancement. He does this by promoting the activities and techniques by which transcendental knowledge can be realized.

(3) *Caittya-guru*: The Supersoul as the spiritual master. He manifests Himself in the heart as *caittya-guru* and provides the facility and ability for the *jīva* to understand the instructions of the initiating and instructing spiritual masters regarding the Absolute Truth. Without the mercy of *caittya-guru* the instructions of the 'mahānta-gurus' (*śikṣā-guru* or *dīkṣā-guru*) cannot be understood. Without the mercy of *caittya-guru* the heart cannot become cleansed, nor can one become fixed in knowledge. It is *caittya-guru* alone who mercifully gives the ability to receive the mercy of the *dīkṣā* and *śikṣā* gurus. Śrī Caitanya-deva Himself, in the form of a *dīkṣā-guru*, bestows divine knowledge, that is, one-pointed *bhakti*, and He sends the *śikṣā-gurus*, who are non-different from Him, to safeguard that devotional service. He manifests Himself as the *caittya-guru* in the heart of a liberated

soul who has a service attitude towards Him and provides him with the capacity to receive *dīkṣā* and *śikṣā*. Śrī Caitanya-deva, even though He is the Lord Himself, accepted the position of a disciple by taking the shelter of a *guru* (Īśvara Purī). He did this in order to show by example that it is essential to take the refuge of a *guru*. He always presented Himself as very insignificant in front of His *guru*. However, in reality, He is not small, He is the *guru* of all the *gurus*. Those who do not perceive Him as a *guru* become bewildered. Without the mercy of *caittya-guru*, all these subjects delineated above would not be achieved.

'Īśa-bhaktān': Those engaged in the Lord's service at all times, are alone the embodiment of Śrī Caitanya-deva's service (*sevaka-vigraha*). The Lord's devotees are non-different from Him. Śrī Caitanya-deva Himself is their revered Deity; they do not identify with anybody else. Only those with developed consciousness and filled with devotion can worship Śrī Caitanya-deva. When the activities of the *jīvas* are not reflected at the developed level of consciousness, then these are nothing but the *dharma* of the inanimate. The devotees of the Lord are not *anyābhilāṣīs* (desirous of sense enjoyment in this world till death), *bhoga-parayana karmīs* (desirous of sense enjoyment in heavenly planets achieved through charity, fire-sacrifice, etc.), nor non-devotees who have renounced the worldly pleasures. The devotees do not serve any material object; the non-devotees serve the material energy with the desire to ultimately become its Lord. Pure devotional service is the only wealth of the devotees. The devotees do not at any place in the entire universe serve any object for sense gratification. They

are constantly engaged in the service of Śrī Kṛṣṇa's lotus feet through their one-pointed, fixed, unadulterated, and selfless devotional service, which is the eternal nature of the soul.

Īśavatārakān': The *avatāras* like Matsya, Kūrma, and Varāha, *arcā* (the Deity), *Antaryāmī* (the Supersoul), *vaibhava* (incarnations of the Lord), *vyūha* (expansions), and *para* (Śrī Kṛṣṇa Himself) – all these are the incarnations of the Lord. Avatārī is the original being, transcendental and independent.

Tat-Prākāṣān': His various manifestations, such as in His *arcā-prākāṣa* (the Deity), *Antaryāmī* (the Supersoul), *vaibhava* (*avatāras* of the Lord), *vyūha* (expansions), and *para-prākāṣa* (Śrī Kṛṣṇa Himself). These are the many different *prakāśas* of the Lord.

Tacchaktih': The Lord's energies who serve and worship Him, the energetic, belong to the category of 'sakti'.

Śrī Kṛṣṇa Caitanya samjnaka': Complete worship of the Absolute Truth remains unaccomplished if worship of even one of the above six transcendental subject matters is not performed correctly.

BASED ON THE PASTIMES, THERE ARE TWO TYPES OF SPIRITUAL MASTERS –

VERSE 35

মন্ত্রগুরু আর যত শিক্ষাগুরুরচণ ।
তাঁহার চরণ আগে করিয়ে বন্দন ॥ ৩৫ ॥

*mantra-guru āra yata śikṣā-guru-gaṇā
tāñhāra caraṇa āge kariye vandana*

Translation: Firstly, I offer my obeisances unto the lotus feet of my *dīkṣā-guru* and all of my *śikṣā-gurus*.

Amṛta-pravāha Bhāṣya: Even though there are two types of spiritual masters, they

are in essence non-different, and belong to the same fundamental truth. With this understanding, the word *tāñhāra* has been used in the singular. However, in some editions, the plural form 'tāñ-sabāra' is also seen.

Anubhāṣya: Śrīla Jīva Gosvāmī in verse 202 of his book *Bhakti-sandarbha*, states –

Unadulterated *bhakti* is the *abhidheya* and it indicates the association of *kṛṣṇa-bhaktas*. First, as a result of the association of *kṛṣṇa-bhaktas*, the *jīva* develops *śraddhā* (faith) and he becomes *kṛṣṇa-unmukha* (inclined towards the loving service of the Lord). Furthermore, this association with pure devotees creates an attraction towards *sevya* (worshipable) Bhagavān's specific manifestation and accordingly the specific path of devotional service. With a desire to broaden his understanding of Śrī Kṛṣṇa, the *jīva* who has accumulated *sukṛti* (spiritual merits) takes shelter of one or more instructing spiritual masters and hears *hari-kathā* (the transcendental pastimes of the Lord) from them. The process which is predominately motivated by the *ruci* (taste) is most advantageous for those who are desirous of loving devotional service of the Lord. The path that is inclined more towards logic and argument, and followed by the *ajāta-ruci* devotees (those who have not developed the taste of spontaneous love and affection), is not suitable for *rāgānugā-bhaktas* who have spontaneous devotion and attraction. The past *śravaṇa-gurus* (from whom one hears the process of devotion) of both the above categories of devotees are the instructing spiritual masters for their respective processes of devotional service. There can only be one *mantra* or *dīkṣā guru*. The scriptures clearly state that having more than one

dīkṣā-guru is prohibited. *Śravaṇa-guru* and *bhajana-sikṣā-guru* are generally the same; one can have more than one *sikṣā guru*, but the spiritual knowledge is attained by the association of the *śravaṇa-guru*. The *guru* bestows mercy in the form of *mantra-dīkṣā*. All the efforts of those who disobey Śrī Gurudeva and try to associate or connect directly with the Lord go in vain. Therefore, the *jīvas* who are devoid of firm faith in the *guru*, come under the influence of thousands of undesirable habits and are forced to live in this material world as artificial devotees. ‘I know so much, there is no spiritual master who can tell me more than what I already know’ – such proud persons, because of this offense, never attain *kṛṣṇa-bhakti*. Like a boat without a captain surrounded by the immeasurable sea, they are never delivered from this material world. Śrī Kṛṣṇa can only be attained by serving the spiritual master. The devotees serve Śrī Kṛṣṇa through *smaraṇa* (remembrance), etc. One should abandon an unqualified spiritual master simply based upon pragmatic (*vyāvahārika*), customary social conventions (*laukika*), or hereditary tradition (*kaulika*) criteria; instead, one should take the shelter of a spiritual master who has realized the Absolute Truth.

THE SIX GOSVĀMĪS ARE THE INSTRUCTING SPIRITUAL MASTERS OF THE AUTHOR –

VERSES 36-42

শ্রীরূপ, সনাতন, ভট্ট-রঘুনাথ ।
 শ্রীজীব, গোপালভট্ট, দাস-রঘুনাথ ॥ ৩৬ ॥
 এই ছয় গুরু—শিক্ষাগুরু যে আমার ।
 তাঁ' সবার পাদপদ্মে কোটি নমস্কার ॥ ৩৭ ॥
 ভগবানের ভক্ত যত শ্রীবাস প্রধান ।
 তাঁহার চরণপদ্মে সহস্র প্রণাম ॥ ৩৮ ॥
 অদৈত আচার্য—প্রভুর অংশ-অবতার ।
 তাঁর পাদপদ্মে কোটি প্রণতি আমার ॥ ৩৯ ॥

নিত্যানন্দরায়—প্রভুর স্বরূপপ্রকাশ ।
 তাঁর পাদপদ্ম বন্দো যাঁর মুঝি দাস ॥ ৪০ ॥
 গদাধর পশ্চিতাদি—প্রভুর নিজশক্তি ।
 তাঁ' সবার চরণে মোর সহস্র প্রণতি ॥ ৪১ ॥
 শ্রীকৃষ্ণচৈতন্য প্রভু স্বয়ং ভগবান् ।
 তাঁহার পদারবিন্দে অনন্ত প্রণাম ॥ ৪২ ॥

*śrī-rūpa, sanātana, bhaṭṭa-raghunātha
 śrī-jīva, gopāla-bhaṭṭa, dāsa-raghunātha
 ei chaya guru — śikṣā-guru ye āmāra
 tāñ-sabāra pāda-padme koṭi namaskāra*

ĪSA-BHAKTAS –

*bhagavānera bhakta yata
 śrīvāsa pradhāna
 tāñhāra carana-padme
 sahasra praṇāma*

ĪŚAVATĀRA –

*advaita ācārya — prabhura
 amīśa-avatāra
 tāñra pāda-padme koṭi
 praṇati āmāra*

ĪŚA-PRAKAŚA –

*nityānanda-rāya — prabhura
 svarūpa-prakāśa
 tāñra pāda-padma vando
 yāñra muñi dāsa*

ĪŚA-ŚAKTI –

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

SVAYAM ĪŚAVARA –

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

Translation: Śrī Rūpa, Śrī Sanātana,

Śrī Raghunātha Bhaṭṭa, Śrī Jīva, Śrī Gopāla Bhaṭṭa, and Śrī Raghunātha dāsa Gosvāmī – these Six Gosvāmīs are my instructing spiritual masters. I offer millions of respectful obeisances unto their lotus feet. Śrīvāsa Paṇḍita is the foremost among the innumerable devotees of the Lord, I offer thousands of obeisances unto their lotus feet. Śrī Advaitācārya is the partial incarnation (*amśāvatāra*) of the Lord, I offer millions of respectful obeisance unto His lotus feet. Śrī Nityānanda Prabhu is the *prakāśa-svarūpa* (direct manifestation) of the Lord, and I, His servant, offer obeisances unto His lotus feet. I offer thousands of respectful obeisances unto the lotus feet of the internal potencies of the Lord amongst whom Śrī Gadādhara Paṇḍita is the foremost. I offer innumerable obeisances unto the lotus feet of Svayam Bhagavān, Śrī Kṛṣṇa Caitanya Mahāprabhu.

Anubhāṣya: For more information regarding Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, and Śrī Jīva Gosvāmī, please refer to *Ādi-līlā* 10/85. For Śrī Raghunātha Bhaṭṭa Gosvāmī, please refer to *Ādi-līlā* 10/153–158. Regarding Śrī Raghunātha dāsa Gosvāmī, please refer to *Ādi-līlā* 10/91. For topics concerning Śrī Gopāla Bhaṭṭa Gosvāmī, please refer to *Ādi-līlā* 10/8. More information on Śrīvāsa Paṇḍita can be found in *Ādi-līlā* 10/8. For Śrī Advaitācārya, please refer to the sixth chapter of *Ādi-līlā*. For Śrī Nityānanda Prabhu, please refer to the fifth chapter of *Ādi-līlā*.

The author is offering innumerable obeisances unto Śrī Gaurasundara, millions of obeisances unto Śrī Advaitācārya and all the instructing spiritual masters, and thousands of obeisances to the Lord's

energies and His devotees. Although there is a difference in the number of obeisances offered by the author to the above personalities, it has not been done with a sense of discrimination or under the influence of material intelligence.

VERSE 43

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

*sāvaraṇe prabhure kariyā namaskāra
ei chaya teñho yaiche — kariye vicāra*

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: The devotees surrounding the Lord from all sides are His covering. I have offered obeisances to the Lord and His associates surrounding Him. These six *tattvas* are: the spiritual masters, the Lord's devotees, the Lord's incarnations, the Lord's direct manifestations, the Lord's energy, and the Lord Himself, Śrī Kṛṣṇa Caitanya. I shall now discuss them according to their *svarūpa*.

GURU-TATTVA; (1) THE INITIATING SPIRITUAL MASTER –

VERSE 44

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

*yadyapi āmāra guru — caitanyera dāsa
tathāpi jāniye āmi tānhāra prakāśa*

Translation: Although my spiritual master is the servitor of Śrī Caitanya Mahāprabhu, I nevertheless consider him as a manifestation (*prakāśa*) of Mahāprabhu.

Amṛta-pravāha Bhāṣya: All living entities are essentially the servants of Śrī Kṛṣṇa, and thus by definition, my spiritual master

must also be His servant. However, I consider him to be a manifestation of the Lord. For a disciple, the spiritual master will always be seen as a manifestation of the Lord. However, it is actually Śrī Nityānanda or Śrī Baladeva Prabhu Himself, who is the *vilāsa* manifestation of the Lord.

VERSE 45

গুরু কৃষ্ণপ হন শান্তের প্রমাণে ।
গুরুন্মুক্তে কৃষ্ণ কৃপা করেন ভক্তগণে ॥ ৪৫ ॥

*guru krṣṇa-rūpa hana śāstrera pramāṇe
guru-rūpe krṣṇa kṛpā karena bhakta-gane*

Translation: It is established in the *śāstras* that the *guru* is a manifestation of Śrī Kṛṣṇa. Śrī Kṛṣṇa as *guru* showers His mercy on the devotees.

Anubhāṣya: Śrī Kṛṣṇa Caitanya-deva manifests Himself in these six diverse features for the purpose of His pastimes: The two types of spiritual masters, the devotees, the Lord Himself, the incarnations of the Lord, the various manifestations of the Lord, and the Lord's energies. They are all elements of the Absolute Truth, who, according to the philosophy of *acintya-bhedābheda* (inconceivable, simultaneous oneness and difference), is known as Śrī Kṛṣṇa Caitanya.

All living entities are the servants of Śrī Caitanya Mahāprabhu; therefore, the spiritual master also cannot be anything other than a servant of Lord Caitanya. The spiritual master is *āśraya-vigraha* (abode of devotion), therefore he is a servitor. The spiritual master's form (*sevā-prākāśa-vigraha*) is manifested to establish the convention of the service to Śrī Kṛṣṇa. Hence, the spiritual master certainly manifests as a servitor of the Supreme Lord. There is no room for

considering the *sevā-prākāśa-vigraha* Gurudeva as the *viṣaya-vigraha* (object of devotion), Śrī Kṛṣṇa. The initiating spiritual master is the *āśraya-vigraha*, and therefore in *śāstras*, he is considered to be an expanded form of Śrī Kṛṣṇa.

VERSE 46

(ŚRĪMAD-BHĀGAVATAM 11/17/27) –

আচার্যং মাং বিজানীয়ান্নাবমন্যেত কর্হিচিঃ ।
ন মর্ত্যবুদ্ধ্যাসৃয়েত সর্বদেবময়ো গুরঃ ॥ ৪৬ ॥

*ācāryam mām vijānīyān
nāvamanyeta karhicit
na marttya-buddhyāsūyeta
sarva-deva-mayo guruḥ*

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: Lord Śrī Kṛṣṇa said to Uddhava – “Oh Uddhava! The spiritual master is known to be My very *svarūpa*. One should never disrespect him in any way, thinking him to be an ordinary mortal being. The *guru* is the sum total of all the demigods.”

Anubhāṣya: Uddhava heard about some people practicing the *varṇāśrama dharma* and others who practice *krṣṇa-bhakti* as their *sva-dharma* (constitutional nature). Uddhava, therefore, asked Śrī Kṛṣṇa, “What is the appropriate process of observing and following *bhakti*?” Śrī Kṛṣṇa subsequently describes the nature of the *varṇas* by elucidating how the *brahmācāris* live in the *gurukula*, how they should conduct themselves, and offer their respect to their *guru* –

*ācārya (gurum) māṁ (madiya-presthām)
vijānīyat, karhicit (kadāpi) na avamanyeta
(yatra kutra kāraṇodaye'pi na garhayet),
[yataḥ] guruḥ sarva-devamayah, [tam]*

martya-buddhyā (aupādhika-jāḍa-deśakāla-patrā-vacchinnadhiyā) na asūyeta (nija-prākṛta-jādyena matsaro bhūtvā ātma-samāṁ na bhāvayet).

ŚLOKA-BHĀVĀNUVĀDA:

The *guru* should be considered very dear to Me. [Even if after observing his external behavior with our material senses,] a reason arises to censure him, one should not criticize him because all the demigods reside within the *guru*. One through his natural material intelligence, out of jealousy, should not consider the *guru* to be a conditioned soul or a quantifiable personality bound by either space or time.

MANU-SĀMĀHITĀ (2/140) STATES –

'upanīya tu yah śisyam
veda-madhyāpaye-dvijah
sakalpaṁ sa-rahasyañca
tam-ācāryam pracakṣate'

'One who gives a second birth to the disciple by bestowing the sacred thread (*upanayana sam-skāra*), gives him knowledge of the Vedas, and also imparts customary and extremely confidential knowledge is called *ācārya*'

VĀYU PURĀÑA STATES –

'ācinoti yah sāstrar�ham-ācāre sthāpayaty-api svayam-ācarate yasmād-ācāryastena kīrtitah'

'One who establishes the teachings of the *sāstras* in the behavior of the disciple, and also follows it diligently himself is called *ācārya*'

Śrī Bhagavān manifests Himself in the form of the *ācārya* in front of the disciples. The natural tendency of an *ācārya* is to always exclusively engage himself in the service of Śrī Kṛṣṇa. He is the *āśraya-*

vigraha. If someone is averse to serving Śrī Hari, and yet proudly considers himself an *ācārya*, his abominable behavior will not be accepted as virtuous by any learned person. The *ācārya*'s one-pointed devotional service alone is the primary indication of his being a manifestation of the Lord. Persons who are always seeking to satisfy their material senses, but are never satisfied, become jealous of even the flawless behavior of the *ācārya*. Because *ācārya-deva* is an integral part of the supreme worshipable Lord, any *jīva* who develops hatred and jealousy towards him becomes devoid of the mercy of the Supreme Lord and His associates, and subsequently falls down to the darkest region of hell.

The disciple, through his transcendental eyes, should consider an *ācārya* as the manifestation of Śrī Gaursundara even though the *ācārya* is the servitor of Śrī Kṛṣṇa Caitanya. However, one should not consider that the spiritual master is devoid of the mood of servitorship and is non-different from Śrī Vrajendranandana, especially when it comes to His transcendental pastimes. According to the philosophy of the impersonalists, there are no distinct features such as *svagata* (self-difference: difference within the attributes of the same object), *sajātiya* (intra-difference: difference in the same class of objects), and *vijātiya* (inter-difference: difference in class groupings) in the transcendental realization. No Vaiṣṇava *ācārya* engaged in devotional service would ever agree to this opinion and say that there is no difference of any kind between Śrī Kṛṣṇa and the spiritual master, rather, they preach the established fundamental truths of *acintya-bhedābheda tattva*. About the spiritual master, Śrī

Raghunātha dāsa Gosvāmī has stated: “*mukunda-preṣṭhatve guruvaraṁ smara*” which means that “one should remember the spiritual master as the dearest to Lord Mukunda.” Śrī Jīva Gosvāmī in his *Bhakti-sandarbha* (paragraph-216) has written – “*śuddha-bhaktāḥ śrīguroḥ śrī-śivasya ca bhagavatā saha abheda-dṛṣṭim tat priyatama-tvenaiva manyante*,” that is, some pure devotees consider Śrī Śiva and the spiritual master as non-different from Bhagavān and at the same time consider them to be very dear to the Lord (different from the Lord). Śrī Jīva Gosvāmī’s follower, Śrī Viśvanātha Cakravartī Ṭhākura in his *gurudeva stotra*: “*sākṣād-dharitvena samasta-śāstraair-uktas-tathā bhāvyata eva sadbhīḥ, kintu prabhoryah priya eva tasya vande guroḥ śrīcaran-āravindam*”. The meaning of the śloka is: “All the scriptures proclaim that a disciple considers Śrī Gurudeva as *sākṣat ‘Hari’*, and the saintly authorities also consider Śrī Gurudeva to be the same, but Śrī Gurudeva although being a manifestation of the Lord, is His confidential servitor, I, his eternal servitor, offer prayers unto his lotus feet.”

It is only the Gaudīya Vaiṣṇavas who contemplate Śrī Gurudeva (*āśraya-vigraha*) as *tadīya* (most dear to the Lord). Also, it has been instructed in all the processes of ancient worship and pure devotional songs that Śrī Gurudeva is either the dear *sakhī* (associate) of Śrīmatī Rādhikā or the personal expansion (*svarūpa-prakāśa*) of Śrī Nityānanda Prabhu.

Amrtānukānikā: ‘*Sarva-deva-mayo guruḥ*’ means all demigods including Brahmā, Viṣṇu, and Maheśa are present in *śrī guru*. *Guru-stotram*, by Śrī Śaṅkarācārya states –

gurur-brahmā gurur-viṣṇuh

*gururdevo maheśvarah
gurur-sākṣat para-brahma
tasmai śrī-gurave namah*

“*Guru* is Brahmā, Viṣṇu, and Maheśa and even Parabrahma.” Śrīla Sanātana Gosvāmī Prabhu in [one of] his commentaries states – ‘*Guru* is a direct manifestation of Parabrahma.’ However, we should always remember that he is not a *viṣaya-vigraha*, but an *āśraya-vigraha*, a servitor to Śrī Bhagavān.

Śrī guru is addressed as Brahmā because just as Brahmā’s function is creation, similarly, *śrī guru* also sows the seed of *bhakti* in the disciple’s heart and manifests it. He has been addressed as Viṣṇu because just as Viṣṇu maintains the world, similarly, the *guru* continues to nourish the disciple’s *bhakti* till he attains *bhagavat-prema*. How much a *guru* toils for his disciple, is beyond our imagination! Lastly, *śrī guru* like Śaṅkarā destroys all misfortunes, that is, offenses and impediments to *bhakti*, and then brings him up to the stage of *bhagavat-prema*. Thus, the qualities of Brahmā-Viṣṇu-Maheśa are eternally present in a *guru*.

– (Śrī Bhaktivedānta Nārāyaṇa Gosvāmī)

(2) **ŚIKṢĀ-GURU-TATTVA; HIS TWO FORMS (A) CAITTYA-GURU, (B) MAHĀNTA-GURU –**

VERSE 47

*শিক্ষাগুরকে ত' জানি কঢ়ের স্বরূপ।
অন্তর্যামী, ভক্তশ্রেষ্ঠ,—এই দুই রূপ ॥ ৪৭ ॥*
*śikṣā-guruke ta' jāni kṛṣṇera svarūpa
antaryāmī, bhakta-śreṣṭha, — ei dui rūpa*

Translation: One should understand *śikṣā-guru* to be the *svarūpa* of Śrī Kṛṣṇa. He manifests Himself in two forms, the Supersoul (*caitanya-guru*) and the greatest among the devotees of the Lord (*mahānta-guru*).

Anubhāṣya: Those who give instructions about the devotional service of Lord Hari are called *śikṣā-guru*. One who is devoid of devotional service and has an abominable character can never be a *guru* or *ācārya*. There are two types of instructing spiritual masters, *bhajanānandī mahānta-guru* (one who is always absorbed in the devotional service) and *caitīya-guru* who provides intelligence favorable for advancement in devotional service. For different sets of *sādhyas* and *sādhanas*, there are different sets of instructions for devotional service. The spiritual master, who establishes the disciple's relationship with Śrī Kṛṣṇa, nourishes the knowledge of that relationship (*sambandha-jñāna*) by manifesting his realizations of devotional service in the heart of the disciple. After receiving the grace of the initiating spiritual master, in the form of initiation (*mantra-dikṣā*), all the instructions the disciple receives from the *śikṣā-guru* for engaging in the sincere devotional service of Lord Viṣṇu, are known as '*abhidheya*'. *Āśraya-vigraha-śikṣā-guru* is the *abhidheya-vigraha*, therefore, he is non-different from the *āśraya-vigraha dīkṣā-guru* who gives *sambandha-jñāna*. Both are spiritual masters. To consider in the heart or to display any kind of discrimination between them whether senior or junior, is an offense. There is no difference in the *rūpa* (form) and *svarūpa* (the personal self) of Śrī Kṛṣṇa as the words might indicate [that means that even though these words *rūpa* and *svarūpa* have different meanings; however when used for Śrī Kṛṣṇa they both mean the same]. The initiating spiritual master Śrī Sanātana Gosvāmī delivers one to the lotus feet of Śrī Rādhā-Madana-mohana.

The *jīvas* under the influence of *māyā* who have forgotten Śrī Kṛṣṇa, even though unqualified for entering into Vraja, realize the lotus feet of the Lord in their heart by the mercy of Śrī Sanātana Gosvāmī. It is the grace of the instructing spiritual master Śrī Rūpa Gosvāmī, that makes them eligible to serve the lotus feet of Śrī Govinda-deva and His dear associates.

VERSE 48

ŚRĪMAD-BHĀGAVATAM (11/29/6)–

নৈবোপযন্ত্যপচিতিং কবয়স্তবেশ
ৰক্ষাযুষাপি কৃতমৃদুঃ স্মরন্তঃ ।
যোহস্তৰ্বাহিত্বনুভৃতামশুভং বিধুষ-
঳াচার্য-চেত্তাৰপুষা স্মগতিং ব্যন্তি ॥ ৪৮ ॥

*naivopayanty apacitim
kavayas taveśa
brahmāyusāpi kṛtam
ṛddha-mudah smarantah
yo 'ntar bahis tanu-bhṛtām
aśubham vidhunva-
nnācārya-caitīya-vapusā
sva-gatim vyanakti*

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: O Lord (Bhagavān)! Even if intelligent people were endowed with the prolonged life of Brahmā, they could not have expressed their indebtedness to you for the bliss they feel on remembering You, because You with Your unlimited mercy manifest externally as an *ācārya* and internally as the Supersoul, to destroy all inauspiciousness of the *dehadhārī* (embodied) *jīvas* and to enlighten them with their constitutional position as Your eternal servants.

Anubhāṣya: After hearing the *yoga-sāstras*

in detail, Uddhava contemplated that it requires great endeavor to follow the path of *yoga*, hence he requested Śrī Kṛṣṇa to summarize *bhakti-yoga* –

he iśa, tava kṛtam (tvat-kṛtam-upakāram) smarantah (cintayantah) ṛddha-mudah (vardhita-param-ānandāḥ) kavayah (vivekināḥ) brahmāyusāpi (brahma-tulyam-āyuḥ prāpya bhajanto’pi) apacitim (praty-upakāram ānṛṇyam) naiva upayanti (prāpnuvanti). [yatāḥ] yaḥ (bhavān) bahiḥ acārya-vapusā (mantra-guru-rūpeṇa śikṣā-guru-rūpeṇa vā) antaś-caittya-vapusā (antaryāmi-rūpeṇa) tanubhṛtām (śarīra-dhāriṇām jīvānām) aśubham (kṛṣṇetara viṣayā-bhiniveśām) vidhunvan (nirasyān) svagatim (ātma-svarūpam pārṣadatvalakṣaṇām gatim) vyānakti (prakāśayati).

ŚLOKA-BHĀVĀNUVĀDA:

O Lord! The wise people, who are absorbed in bliss, while contemplating Your favors, cannot repay the debt, even if they engage themselves in devotional service for a lifetime equivalent to that of Brahmā. This is because externally You manifest as the initiating and instructing spiritual masters and internally as *caitanya-guru*, the Supersoul, to destroy all the absorptions of the embodied souls in all subject matters other than devotional service unto You and to manifest their eternal transcendental form as Your associate.

VERSE 49

ŚRIMAD BHAGAVAD-GITĀ (10/10)–

তেষাং সত্ত্যুভানাং ভজতাং প্রীতিপূর্বকম् ।
দদামি বুদ্ধিযোগং তং যেন মামুপযান্তি তে ॥ ৪৯ ॥

teṣāṁ satata-yuktānām (nityameva matsevā-yog-ākāṅkiṣi-ṇām) prīti-pūrvakam (ādareṇa) bhajatām (tyakt-ānyābhilāṣa-karma-jñānānām harisevā-ratānām) tam buddhi-yogam dadāmi (teṣām hrdayttiṣu ahameva udbhāvayāmi) yena te mām upayānti (labhante). (sa buddhi-yogaḥ svato’nyasmācca kutaścid-apyadhigantumāśayāḥ, kintu madeka-deyastad-ekagrāhya iti bhāvah).

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: Those who are constantly serving Me with their loving devotional service, I bestow upon them the transcendental knowledge to achieve My pure loving service. By this intelligence, they come to My blissful transcendental abode.

Anubhāṣya: Bhagavān is the source of all the creation and activity. Knowing this very well, the wise devotees fixed in the devotional service, submit their hearts and life unto Śrī Kṛṣṇa. They exchange their inner feelings and moods with one another, converse about the Lord's pastimes and thus give pleasure and bliss to Him. Further, they too, being absorbed in the Lord's pastimes, enjoy transcendental bliss. In the context of those devotees, Śrī Kṛṣṇa spoke this verse to Arjuna –

teṣāṁ satata-yuktānām (nityameva matsevā-yog-ākāṅkiṣi-ṇām) prīti-pūrvakam (ādareṇa) bhajatām (tyakt-ānyābhilāṣa-karma-jñānānām harisevā-ratānām) tam buddhi-yogam dadāmi (teṣām hrdayttiṣu ahameva udbhāvayāmi) yena te mām upayānti (labhante). (sa buddhi-yogaḥ svato’nyasmācca kutaścid-apyadhigantumāśayāḥ, kintu madeka-deyastad-ekagrāhya iti bhāvah).

ŚLOKA-BHĀVĀNUVĀDA:

Those who are devoid of all desires except My service and have left the path of *karma* and *jñāna*, desirous of being constantly engaged in my devotional service, unto such devotees with servitorship attitude, I bestow such an understanding in their hearts by which they attain Me. (This *buddhi-yoga*,

real intelligence, cannot come on its own nor can it be given by anyone else but Me. Further, it can be received only when I bestow it – this is the essence of this verse).

VERSE 50

যথা ভগবান् ব্রহ্মণে স্বয়মুপদিশ্যানুভবিতবান् ॥ ৫০ ॥

*yathā bhagavān brahmāne
svayam upadisyānubhāvitavān*

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: The Lord Himself through His instructions made Brahmā realize this.

VERSE 51

ŚRĪMAD BHĀGAVATAM (2/9/30)–

জ্ঞানং পরমগুহ্যং মে যদিজ্ঞানসমন্বিতম্ ।
সরহস্যং তদঙ্গম গৃহণ গদিতৎ ময়া ॥ ৫১ ॥

*jñānam parama-guhyam
me yad vijñāna-samanvitam
sa-rahasyam tad-aṅgam
ca gr̥hāṇa gaditam mayā*

Translation: The Lord said to Brahmā, “O Brahmā! Please hear attentively as I speak to you about the science of realization of My *svarūpa* and the mysterious *prema-bhakti* (loving devotional service) along with the most confidential transcendental knowledge about Me, which is the predictable (*pratipādya*) subject matter of all the Vedic scriptures (*śabda-śāstras*). Also, I am telling you about the limb of *prema-bhakti*, that is, *sādhana-bhakti* (the practicing stage of devotion), you must accept this.”

Amṛta-pravāha Bhāṣya: Out of grace, I am telling you the very confidential

transcendental knowledge about Me, which comprises the secret behind the science of realization and its limb; you must accept it.

Anubhāṣya: After desiring the creation of the material world, Brahmā became very worried. After hearing a celestial sound vibration (*daiva-vāṇī*) saying ‘*tapa*’ (austerity), he was absorbed in austerity with complete sincerity, by which he pleased Bhagavān Viṣṇu and obtained the *darśana* (vision) of Vaikunṭha. When Brahmā became free from the pride of being the creator of the material world and was eager to know the Truth, Bhagavān spoke these six verses to him—

me (mama bhagavataḥ) jñānam parama-guhyam (nirviṣeṣa-brahma-jñānāderapi śreṣṭhatamam) vijñāna-samanvitam (na kevalam madrūpasya jñānam eva tubhyam dadāmi, api tu kārṣṇa-kṛṣṇa-vijñānen-ānubhavena yuktam) sarahasyam (tatrāpi rahasyam yat kimapyasti, tenāpi sahitam prema-bhakti-rūpam) tad-aṅgañ-ca (tasya rahasyasya aṅgam śravaṇādi-bhakti-rūpam sādhana-bhakti-yogam sambandha-jñānasya sahāyam) mayā gaditam (tvayā aprṣṭhamapi etat trayam kṛṣṇayaiva mayā, na tvanyena kathitam sat) gr̥hāṇa.

ŚLOKA-BHĀVĀNUVĀDA:

I am giving you the knowledge about Myself which is superior to the knowledge of impersonal *brahma*. Even though you have not asked, still I, out of grace, am telling you the three aspects of that knowledge, which you must accept. Also, know that I have not shared this knowledge before, with anybody else. I am not only giving you the knowledge of My personal form, but also of the mystery which is filled with the complete science of Kṛṣṇa’s realization, that

which is contained in *prema-bhakti*, and the limb of that mystery, that is, *sādhana-bhakti* along with *sambandha-jñāna* which is practiced through *śravana*, etc.

Amṛtānukāṇikā: There are several means to know Bhagavān like *jñāna* and *yoga*. However, He cannot be known in His entirety by these processes. Those who endeavor to understand the Absolute Truth through the path of *jñāna*, are unable to understand the *svarūpa* of the Lord in full; they are only able to realize the effulgence of the Lord's body. Those taking up the path of *yoga* can realize only a portion of the Lord. Bhagavān can be realized (in entirety) through *bhakti* alone. Very few can realize His *svarūpa*. This is the very reason that Bhagavān is saying to Brahmā, "The established Truth that I am going to reveal is most confidential. After hearing that Truth, you will be able to remember it but will not be able to realize it on your own. No one can realize My *tattva* until I, in the form of Supersoul, make them realize it in their hearts. Now, I am empowering you to realize in your heart, the *tattva-jñāna* (fundamental truth), as told by Me. You must accept it. Without *prema-bhakti*, one can neither realize My *tattva-jñāna*, nor the complete knowledge about My *svarūpa*. Therefore, *prema-bhakti* is the secret of the fundamental truths about Me. Only the one who has *prema-bhakti* can realize my *svarūpa*, by My grace. Thus, I am also telling you all the means that will help in attaining *prema-bhakti*. Only by following the various limbs of *sādhana-bhakti*, that is, *śravana*, *kīrtana*, etc., can one attain *prema-bhakti*. Therefore, the *sādhana-bhakti* is called the limb of *prema-bhakti*, the secret of My *tattva-jñāna*."

VERSE 52

ŚRĪMAD BHĀGAVATAM (2/9/31) –

যাবানহং যথাভাবো যদ্যপণকর্মকঃ ।
তথেব তত্ত্ববিজ্ঞানমস্ত তে মদনুগ্রহং ॥ ৫২ ॥

yāvān aham yathā-bhāv
yad-rūpa-guṇa-karmakah
tathaiva tattva-vijñānam
astu te mad-anugrahāt

Translation: Please refer to the *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: May you receive, by My grace, the knowledge of the real truths about My *svarūpa*, manifestations, qualities, and pastimes, as they are.

Anubhāṣya:

yāvān (yat pramāṇ-ākārah, yādr̄sha-sthauly-
akārṣya-dairghya-tuṅgatā- vṛttatādyau-
citya-saṁniveśa-visiṣṭāvayavah svarūpato
yat-parimāṇakah), aham yathā-bhāvah
(sattā yasyeti yallakṣaṇāḥ) aham yadr̄upa-
guṇa-karmakah (yāni rūpāni śyāmatva-
caturbhujatva-dvibhujatva-gauratva-
krṣṇatva-rāmatva-nṛsimhatvādīni, ye guṇāḥ
bhakta-vātsaly-ādyāḥ, yāni karmāṇi lakṣmī-
parigraha-govarddhano-ddharaṇādīni yasya
sah) tathaiva (tena sarveṇa prakāraṇaiva)
tattva-vijñānam (yathārthyānubhavaḥ) mad-
anugrahāt te (tava) astu. [sādhana-bhakti-
prema-bhaktaylor-vṛddhi-tāratamyenaiva
madrūpa-guṇa-līlā-mādhuryā-nubhava-
tāratamye mat-svarūpād-adhikatama-
mādhuryam parama-durlabham krṣṇa-
svarūpam mām vraja-bhūmau tvam sākṣād-
anubhavisysi. etena catuh-slokyā-rthasya
nirviṣeṣa-paratvam svayam-eva parāstam.

ŚLOKA-BHĀVĀNUVĀDA:

May You realize as it is, by My grace, My transcendental personal form, its size,

along with the very appropriate grossness, fineness, length, height, the roundness of My limbs, and other features. You will also realize My innumerable forms with different colors, like *śyāma* (the color of rain clouds), features such as two-armed and four-armed forms like Gaura-Kṛṣṇa-Rāma-Nṛsiṁha, My qualities such as being most affectionate to the devotees (*bhakta-vātsalya*), My pastimes like marrying Lakṣmī and lifting Govardhana Hill. [‘There is a gradation in the realization of the sweetness of My form, qualities, and pastimes, depending on one’s advancement in *sādhana-bhakti* and *prema-bhakti*. You will realize in person the rarest *kṛṣṇa-svarūpa*, which is sweeter than this four-armed form of Mine, in the land of Vraja.’ Those who propagate the impersonal form through *catuhśloki*, their devotionless elaboration itself is refuted].

VERSE 53

ŚRĪMAD BHĀGAVATAM (2/9/32)—

অহমেবাসমেবাগ্নে নান্যৎ যৎ সদসংপরম
পশ্চাদহং যদেতচ যোহৰশিয়েত সোহস্যহম্ ॥ ৫৩ ॥

ahamevāsam-evāgre
nānyat yat sad-asat param
paścād-aham yad etac ca
yo'vaśiṣyeta so'smy aham

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: Before the creation of this cosmic world, only I existed. The *sat* (gross or effect), *asat* (subtle or cause), and the indescribable impersonal *brahma*; nothing existed separate from Me. After the cosmic creation, all that exists is Me alone [that is, I exist in My personal form in Vaikuṇṭha as well as

in the form of Supersoul in the cosmic creation] and that I alone will exist after the annihilation.

Anubhāṣya:

aham (aham-śabdena tad-vaktā mūrtta evocate, na tu nirviśeṣam brahma, tadaviśayatvāt; ātmajñānatvāt paryakatve tu tat-tvam-asītivat tvamevāśirityeva vaktum-upayuktatvāt. samprati bhavantam prati prādurbhāvann-asau parama manohara-śrīvighro'ham) eva agre (sr̄ṣṭeh pūrvam mahā-pralaya-kāle'pi) āsam; anyat na (na kiñcit āsit, “vāsudevo vā īdamagra āśinna brahmā na ca śāṅkarah”, “eko nārāyaṇa āśinna brahmā neśānah” ityādi-śrutibhyah. vaikuṇṭha-tat-pārṣad-ādīnām-api tad-upāṅgatvād-aham-paden-aiva grahanam—rājā'sau prayātīti-vat); sadasat-param (sat kāryam asat kāraṇam tayoḥ param) yat (yad-brahma) tat anyat na (tanna matto'nyat; yadvā, tadānīm prapañce viśeṣa-bhāvāt nirviśeṣa-cinmātrākāreṇa, vaikuṇṭhe tu saviśeṣa-bhagavad-rūpeṇa); paścāt (sr̄ṣṭer-anantaram-api) aham (evāsmi, vaikuṇṭhe tu bhagavad-ādyākāreṇa, prapañceṣu antaryāmyā-kāreṇa); yadetat (viśvanāt) tad-apy-aham-evāsmi (mad-ananya-tvān-madātma-kam-eva) [tathā pralayel] yo'vaśiṣyeta so'ham evāsmi. [kālā-vyavacchinna-nitya-līlā-vigrahasya śrīkrṣṇasya sarvakāle prakaṭatās-tītyarthah]

ŚLOKA-BHĀVĀNUVĀDA:

[The word ‘aham’ shows that the speaker of the verse, Śrī Bhagavān, has an eternal form and He is not the impersonal *brahma*. The reason behind this is that just as in the context of the meaning of ‘ātma-jñāna’ (knowledge of the real self), the Vedic phrase ‘tat-tvam-asi’ appropriately means ‘you are the same’, that is, you have a separate personality,

similarly, the Lord's independent personality is also confirmed]. (Now, O Brahmā!) I have manifested this most attractive personal form of Mine. This form existed before the creation, that is, during the cosmic annihilation when nobody but Me existed. [Just as is mentioned in the Śruti — “Before the cosmic creation only Lord Vāsudeva existed and Brahmā or Śaṅkara did not exist.” “Only Nārāyaṇa existed, Brahmā or Īśāna (Śiva) did not exist.”] Just as one says that “The king is going,” it is to be understood that the king, clad in his royal dress, is going along with his royal staff (*rāja-danḍa*), royal umbrella (*rāja-chatra*), army, ministers, and servants, similarly from the word ‘*aham*’ Śrī Bhagavān’s abode Vaikuṇṭha and His associates, shall have to be accepted as His limbs (*upāṅgas*) and that their existence shall also have to be considered as eternal]. The *brahma* which is beyond ‘*sat*’ (effect) and ‘*asat*’ (cause), also does not exist separately from Me. During the cosmic annihilation, when the material world loses its variety, I exist in the form of the impersonal pure consciousness (*cinmāṭra*) devoid of material elements, and in My Personal form, engaged in My Transcendental pastimes in Vaikuṇṭha. Even after the creation of the material world, it is I, alone, will exist in both forms, that is, my *sac-cid-ānanda* Personal form, full of six opulences in Vaikuṇṭha, and the form of the Supersoul in this material world. There is nothing that has a separate, independent existence from Me. Whatever remains after the annihilation is also Me. [Unaffected by time, Śrī Kṛṣṇa’s eternal form and His pastimes exist eternally during all times. This is being conveyed here].

VERSE 54

ŚRĪMAD BHĀGAVATAM (2/9/33)-

ଶ୍ଵତେଷ୍ଠ୍ୟ ସଂ ପ୍ରତୀଯୋତ ନ ପ୍ରତୀଯୋତ ଚାତ୍ମନି ।
ତଦିଦ୍ୟାଦାତ୍ମନୋ ମାୟାଂ ସଥାଭାସୋ ସଥା ତମଃ ॥ ୫୪ ॥

*rte 'rtham yat pratīyeta
na pratīyeta cātmāni
tad vidyād ātmano māyām
yathābhāso yathā tamah*

Translation: Please refer to *Anubhāṣya*.

Amṛta-pravāha Bhāṣya: The last verse establishes the knowledge about the *svarūpa* of the Absolute Truth. However, the knowledge of the *svarūpa-tattva* (Absolute Truth) does not become the realized knowledge unless it is strengthened by the knowledge of a relative truth, which is different from the *svarūpa* of the Absolute Truth. This *tattva* (truth), different from the *svarūpa-tattva*, is called *māyā*. The truth relating to *māyā* has been elaborated in this verse. [In this verse] The Absolute Truth is the ‘*artha*’ or the real *tattva*. Whatever seems to appear outside that *tattva* and does not exist in the Absolute Truth should be treated as *māyā*, the grandeur of Absolute Truth. It is not easy to understand this *tattva* and thus two local examples are given for clarification. Consider Absolute Truth as the sun; the truth different from the sun appears in two forms: reflection (*ābhāsa*) and darkness (*tamah*). When the light of the sun falls on the water and is reflected at another place, then that reflection is called the ‘*ābhāsa*’. The place where the sunlight cannot reach is known as ‘*tamah*’, or darkness. The *cit-jagat* (spiritual world) is like a sunray of the Absolute Truth. The grandeur of Absolute Truth in the form of *māyā* that looks similar to the *cit-jagat* is an example of reflection. A grandeur in the form of another *māyā*, which is very far from

cit-tattva, is an example of ‘*tamah*’. So there are two types of relationship between the *ātma-tattva* (Absolute Truth) and the *māyā-tattva*. The first is that whatever appears as another truth (spiritual) apart from the Absolute Truth is one type of ‘*māyā*’ and, secondly, far away from the Absolute Truth this material ignorance is also ‘*māyā*’.

Anubhāṣya:

artham (paramārthaḥbhūtām mām) ṛte (binā) yat pratiyeta (matpratītau tat-pratīty-abhāvāt matto bahireva yasya pratītir-ityarthah), yaccātmāni na pratiyeta (yasya ca mad-āśrayatvām binā svataḥ pratītir-nāstītyarthah), tat (tathā-lakṣaṇān vastu) ātmāno (mama parameśvarasya) yathābhāsaḥ (ābhāso jyoti-bimbasya svīya-prakāśādvyā-vahita-pradeśe kathañcid-ucchalita-praticchavi-viśeṣaḥ, sa yathā tasmād-bahireva pratīyate, na ca tam binā tasya pratītis-tathā sā) yathā tamah (‘tamah-śabdena tamah-prā�am varṇaśābalyamucyate tad yathā tan-mūla-jyotiṣya-sadapi tad-āśrayatvām binā na sambhavati tadvadiyam) māyām (jīvamāyā-guṇamāyeti dvyātmikām māyākhyā-śakti) vidyāt (jāniyāt)

ŚLOKA-BHĀVĀNUVĀDA:

Anything that does not appear in Me, the Absolute Truth, that is, whatever appears outside Me, and that which cannot appear on its own, independent of Me, an entity having such symptoms is My ‘*ābhāsa*’. From the word ‘*ābhāsa*’, a reflection of the bright source of light (sun) at a faraway place is to be understood. Just as this reflection is outside that bright source of light, and it cannot appear independently, similar is the existence of the *jīva-māyā*.

Even though, ‘*tamah*’, does not reside inside the main source of light, its existence depends on the source, that is,

it cannot exist independently. Similarly the *guṇa-māyā*, herein called ‘*tamah*’, cannot exist independent of the Supreme Lord. Know the *jīva-māyā* and *guṇa-māyā* as two types of *māyā*, the potency of the Supreme Lord.

VERSE 55

ŚRĪMAD BHĀGAVATAM (2/9/34)–

যথা মহান্তি ভূতানি ভূতেশুচাবচেষনু ।
প্রবিষ্টান্যপ্রবিষ্টানি তথা তেষু ন তেষহম् ॥ ৫৫ ॥

yathā mahānti bhūtāni
bhūtēśuccāvacev anu
praviṣṭāny apraviṣṭāni
tathā teṣu na teṣv aham

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: “Just as all the *mahābhūtas* (gross material elements – earth, water, fire, air, and ether) exist in all the bodies of living beings, from the biggest to the smallest (from Brahman to an ant) and yet remain outside them independently, similarly, I not only exist within all the material creations as the controller of the mode of goodness, in the form of Supersoul, in the hearts of all the *jīvas* but, I also distinctly exist in my eternal Supreme Personality form and I am the only abode of love for all My devotees.”

[The purport is that just as the earth, water, fire, air, and ether – these five *mahābhūtas* manifest this gross material world by existing in the form of its ingredients, and concurrently exist outside also as separate elements, similarly, the transcendental Supreme Controller (Parameśvara) through His material energy (*jada-śakti*) and His marginal energy (*jīva-śakti*), creates this world and remains

omnipresent in this world by His one partial aspect, He simultaneously resides eternally in His complete eternal-blissful form in the spiritual world. The *jivas*, like the tiny particles in the rays of the sun-like Supreme Personality, relish pure love on the path of pure devotional service, – this is the secret].

Anubhāṣya:

*yathā mahānti bhūtāni (ākāśādīni)
uccāvaceṣu bhūteṣu (deva-manuṣya-
tiryagādiṣu) apraviṣṭāni (bahihsthitānyapi)
anupraviṣṭāni (antaḥsthitāni bhānti), tathā
[lokātīta-vaikunṭha-sthitatvena apraviṣṭo’pi]
aham teṣu (tattad-guna-vikhyāteṣu) nateṣu
(prāṇata-janeṣu) praviṣṭo (hṛdi sthitāḥ)
[aham bhāmi antakaraṇeṣu darśanām
dātum; tathā apraviṣṭah bahih sthitāśca
teṣām nayaneṣu sva-saundaryam-arpayitum,
nāsāsu sva-saurabhyam praveśayitum,
taiḥ sahokti-pratyuktī kurvan teṣām
karneṣu sva-sausvaryāmṛtam pūrayitum,
sparśan-āliṅganādi-dānais-teṣāmāṅgeṣu
svīyasaukumārya-mādhuryādikām
cānubhāvayitumiti teṣu guṇātīta-bhakteṣu
antar-bahirmayā tyaktumaśakteṣu āsaṅga-
sahitaiva mama kṛīṣṇa. tadevaṁ teṣām
tādṛg-ātmavaśa-kāriṇī prema-bhaktir-nāma-
rahasyamiti sūcītam].*

ŚLOKA-BHĀVĀNUVĀDA:

Just as the five *mahābhūtas* are simultaneously present both inside and outside the demigods, humans, animals, birds, etc., likewise, because I reside in Vaikuṇṭha, that is beyond the material world, I am not in this material world, yet I reside in the hearts of My devotees, who have taken My shelter. [In order to give My *darśana* in the hearts of the surrendered devotees, I reside in them. I, also, being situated outside separately, simultaneously perform

my pastimes to make them see My beauty with their eyes, to smell the fragrance of my body through their nose, to put the nectarean waves of My melodious voice into their ears when I converse with them, to make them feel My sweetness and tenderness through touch and embraces. I am unable to abandon such devotees who are beyond the three modes, therefore, inside and outside of them, I perform My eternal pastimes. The devotees' *bhāvas*, called *prema-bhakti*, through which they control Me, are the secret.

VERSE 56

ŚRĪMAD BHĀGAVATAM (2/9/35)–

এতাবদেব জিজ্ঞাস্যং তত্ত্বজিজ্ঞাসুনাভ্নঃ ।
অম্বয়-ব্যতিরেকাভ্যাং যৎ স্যাত্ত সর্বত্র সর্বদা ॥৫৬ ॥

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

Translation: Those inquisitive about spiritual knowledge after inquiring about My personality, directly or indirectly, or after contemplating the obligatory and the prohibited activities, shall constantly inquire about the Truth, which is eternal and all-pervading.

Amṛta-pravāha Bhāṣya: Those who are inquisitive about spiritual knowledge shall, directly or indirectly, contemplate the One who is eternal and omnipresent, and shall constantly inquire about it further. The purport is that the means by which this confidential (transcendental) love can be achieved is *sādhana-bhakti*. Those curious to know (*tattva-jijñāsus*) about the fundamental truths shall take the shelter of the lotus feet of a bonafide

spiritual master. They will inquire from him directly or indirectly, learning the dos and don'ts, pursue the same, and obtain that knowledge.

Verses 53-56: *Śrīmad Bhāgavatam* contains, in entirety, the doctrines advocated by Mahāprabhu Śrī Caitanya-deva. *Śrīmad Bhāgavatam* has eighteen thousand verses; however, these four verses are the source of the eighteen thousand verses. In the ‘aham-eva’ verse *bhagavat-tattva* (the fundamental truth about Sri Bhagavān), *bhagavat-svarūpa* (His Personality), His qualities, and His pastimes are mentioned in brief. The ‘ṛte ṛthāṁ’ verse describes what seems different from the Lord, that is, *māyā-tattva*. There are two considerations in this *māyā-tattva* — one is *jīva-tattva*, which can come under the control of *māyā-śakti* and the other is *jada-tattva*, which the *jīvas* can enjoy. From these two verses, the knowledge about the relationship (*sambandha*) between Śrī Krṣṇa and two kinds of *māyā* (*jīva-māyā* and *jada-māyā*) can be obtained in full. The ‘yathā mahānti’ verse describes that though *bhagavat-tattva* has simultaneous oneness and difference with the *jīvas* and the *jada*, Bhagavān has His independent eternal existence and the *jīva*, upon taking shelter of His Lotus feet attains the *parama-prayojana* (the ultimate goal), the most precious transcendental love. In the verse ‘etāvad eva’, the only means to attain that ultimate goal has been mentioned as *sādhana-bhakti*. Under *sādhana-bhakti*, all the favorable means and methods which help in the attainment of the objective are termed as ‘*anvaya*’. Further, all the unfavorable activities which act as impediments in

achieving the ultimate goal have been termed as ‘*vyatireka*’. *Sādhana-tattva* is called ‘*abhidheya*’, that is, the direct instructions of the scriptures are known as ‘*abhidheya*’.

Anubhāṣya:

ātmanah (mama bhagavataḥ) tattva-jijñāsunā (svasya śreyah-sādhane yathārthyam-anubhavitum-icchunā) etāvadeva jijñāsyam (śrīguru-caranebhyaḥ śikṣāniyam) [kim tat] yat (ekam-eva vastu) anvaya-vyatirekābhyaṁ (vidhi-niṣedhābhyaṁ) sarvadā sarvatra syāt (iti). [svarg-āpavarga-premasu madhye ātmanah śreyah kimiti praśne-premā tu svasyaiv-ānvaya-vyatirekābhyaṁ siddhayati, svarg-āpavargo tābhyaṁ tāvat na siddhataḥ. yathā-jijñāsyesaḥ madhye etāvadeva jijñāsyam, kim tat? anvaya-vyatirekābhyaṁ yogāyogābhyaṁ sambhoga-vipralambhābhyaṁ yat syāt sarvatra sarva-brahmāṇḍa-vartini śrī-vṛndāvanādau dāsa-sakhi-guru-preyaśiṣu sarvadā nityam-eva mahāpralaya-samaye’pi dāsy-a-sakhya-vātsalya-śrīgāra-rasānām āsvādanām vyañjitaṁ].

ŚLOKA-BHĀVĀNUVĀDA:

What should be the inquiry, at the lotus feet of the spiritual master, of those desirous to realize Me, Bhagavān, a means of utmost auspiciousness, as I am? One should inquire about the dos and don'ts that one should follow in order to attain the omnipresent Absolute Truth, who is one without a second. [What would one, curious to know the fundamental truth (*tattva-jijñāsu*), inquire about? Will that be heaven, liberation, or loving devotion to the Lord? By learning the means to approach and the hindrances to such progress, one can perfect one's loving devotion. This is unlike going to heaven or achieving liberation, which can never yield perfection. (Therefore, it is not the most auspicious). Amongst all possible questions,

one must inquire who that Absolute Truth is. He is omnipresent both directly and indirectly, that is, by union and disunion, or by meeting and separation mood. That is, He is eternally present in Vṛndāvana, which appears in innumerable universes, wherein He performs His pastimes with His associates who are in a relationship with Him as a servitor, friend, parent, and conjugal lover, making them taste the mood of separation sometimes and mood of meeting at other times, and He is eternally present even during times of annihilation. (This indicates how the various emotions resulting from the relationship as friend, servitor, parental affection, and conjugal lover are being relished during the pastimes)].

VERSE 57

ŚRĪ KRṢNAKARṇĀMṛTA (1)-

চিন্তামণির্জয়তি সোমগিরির্গুরুর্মে
শিক্ষাগুরুক্ষ ভগবান্ শিখিপিঞ্চমৌলিঃ ।
যৎপাদকল্পতরুপল্লবশেখরেষু
লীলাস্বয়ম্বরসং লভতে জয়শ্রীঃ ॥ ৫৭ ॥

cintāmaṇīr jayati somagirir gurur me
śikṣā-guruś ca bhagavān śikhi-piñcha-maulih
yat-pāda-kalpataru-pallava-śekhareśu
līlā-svayamvara-rasam labhate jayaśrīḥ

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: All glories to my initiating spiritual master Somagiri, who is like a touchstone. All glories to my instructing spiritual master, Bhagavān, who wears a peacock feather. Jayaśrī (Śrīmati Rādhikā) relishes ecstasy as His eternal consort, being attracted to the astounding beauty of the tips of His lotus feet, which are like tender new leaves of a wish-fulfilling desire tree.

Anubhāṣya: According to the book ‘Śrī Vallabha-Digvijaya’, Draviḍa tridaṇḍī sannyāsī Śrī Bilvamaṅgala Ṭhākura appeared during the eighth century (Śaka). He has been described as one of the principal disciples of Rājavisnu Svāmi, who had installed the Deity of Śrī Dvārakādhīśa. Devamaṅgala, etc., are the disciples of Śrī Bilvamaṅgala Ṭhākura. Śrī Bilvamaṅgala Ṭhākura engaged in devotional service for seven hundred years at the banks of Brahmā-kundā in Śrī Vṛndāvana. After meeting with Vallabha Bhaṭṭa, he entrusted the responsibility of serving his Deity to Hari brahmačārī. In the list of the Dvārakā Matha of Śāṅkara sampradāya, the name of Citsukhācārya (Kalyabda, from the beginning of the age of Kali, the year 2715) Bilvamaṅgala Ṭhākura can also be seen. With the desire to enter into pastimes of transcendental Vṛndāvana, Līlāsuka Śrī Bilvamaṅgala Ṭhākura glorified the three categories of the spiritual masters at the beginning of his song *Śrī Krṣṇakarṇāmṛta* –

me (mama) guruḥ (vartma-pradarśaka-śravaṇa-guruḥ) cintāmaṇīḥ jayati. [mantra guruḥ] somagirih jayati. [caitthyah] śikṣā-guruḥ śikhi-piñccha-maulih (śikhi-piñcchaireva mauliḥ śirobhūṣaṇam yasya saḥ) bhagavān (vṛndāvana-candro) jayati. yat-pāda-kalpa-taru-pallava-śekhareśu (yasya bhagavataḥ pādau eva kalpa-taru-pallavau tayo śekhareśu pada-nakhāgreesu) jayaśrīḥ (jayā cāsau śriyaśceti mahā-lakṣmīḥ vṛndāvaneśvarityarthah) līlā-svayamvara-rasam (līlā gāḍhā-nurāgena yah svayamvaras-tad-rasam sukhām) labhate.

SLOKA-BHĀVĀNUVĀDA:

All glories to Cintāmaṇi, my patha-pradarśaka and śravaṇa guru. All glories to my initiating spiritual master Somagiri. All

glories to my instructing spiritual master, Bhagavān Vrindavan-candra Śrī Kṛṣṇa, who is adorned with a peacock feather, whose lotus feet are like a desire tree; the tips of His feet are like tender new leaves for which Śrīmatī Rādhikā, who rules the Mahā-lakṣmīs, has utmost affection, causing Her to relish amorous pastimes.

Amṛtānukanikā: Śrī Kṛṣṇa, out of His grace, manifested the ways in the heart of Śrī Bilvamaṅgala Ṭhākura, following which he attained the ability to experience His beauty and sweetness in his heart. Further, Śrī Kṛṣṇa, out of His grace, manifested His beauty and sweetness in his heart and made him realize these. Thus, Śrī Kṛṣṇa Himself is his instructing spiritual master with respect to realization.

GRACE IN THE FORM OF INSTRUCTING SPIRITUAL MASTER –

VERSE 58

জীবে সাক্ষাৎ নাহি তাতে গুরু চেত্যরূপে ।
শিক্ষাগুরু হয় কৃষ্ণ মহান্তস্঵রূপে ॥ ৫৮ ॥

*jīve sākṣat nāhi tāte guru caitya-rūpe
śikṣā-guru haya kṛṣṇa mahānta-svarūpe*

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: The Supersoul in the form of the instructing spiritual master resides in the heart and is known as *caitya-guru*, but the *jīva* cannot have the visual experience of His presence. Therefore, Śrī Kṛṣṇa acts as *śikṣā-guru* in the form of *mahānta-guru*, a pure devotee.

Anubhāṣya: The conditioned souls cannot realize Śrī Kṛṣṇa. Therefore, Śrī Kṛṣṇa bestows upon them the intelligence to perform *kṛṣṇa-bhakti* and appears before them as the instructing spiritual master

in the form of the *mahānta-guru* while simultaneously instructing from inside as *caitya-guru*.

Amṛtānukanikā: Now the importance of the instructing spiritual master (*mahānta-guru*) is being stated. The conditioned soul's heart is filled with varieties of lusty desires (*durvāsnās*). The *jīva* occupied with sense gratification can neither become favorable towards Śrī Kṛṣṇa on his own nor by the association of people similarly involved in sense gratification. This is said by Śrī Prahlāda in *Śrīmad Bhāgavatam* (7/5/30) “*matir na kṛṣṇe parataḥ svato vā mitho bhipadyeta gr̥havratānām*”. The *mahānta-guru*, through the scriptures advocating devotional service, simultaneously shows the insignificance of this material world and the supreme attractiveness of devotional service. And he also narrates the pastimes of the Lord which make the *jīva* extremely blissful, resulting in the gradual emaciation of lusty desires in his heart. This forces the *jīva* to contemplate how ecstatic would the actual pastimes of the Lord be if just hearing about them makes him so full of bliss! Further, for those who personally serve the Lord in His pastimes, how exceptional will be the joy they experience? By the potency of Vaiṣṇavas' grace and the glories of the Lord's pastimes, the *jīva*'s aversion towards Kṛṣṇa is removed and gradually he progresses on the path of devotional service.

SĀDHU-SAṄGA (ASSOCIATION OF DEVOTEES) AS A DUTY,
SĀDHU-GURU'S DHARMA, SYMPTOMS, AND NATURE –

VERSE 59

ŚRĪMAD BHĀGAVATAM (11/26/26)–

ততো দুঃসঙ্গমুৎস্জ্য সৎসু সজ্জেত বৃদ্ধিমান ।
সন্ত এবাস্য ছিন্দন্তি মনোব্যাসসঙ্গমুক্তিভিঃ ॥ ৫৯ ॥

*tato duḥsaṅgam utsṛjya
satsu sajjeta buddhi-mān
santa evāsyā chindanti
mano-vyāsaṅgam uktibhiḥ*

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: Therefore, intelligent people will leave bad association (*duḥsaṅga*) and associate with devotees (*satsaṅga*). The saints through their enlightening instructions sever all the bonds of desires unfavorable to devotional service.

Anubhāṣya: The Lord, while describing the episode of Purūravā to Uddhava, states that when the society girl Urvaśī left the association of Purūravā, he became overwhelmed by melancholy and mourned for several years. Later, when he came back to his senses, he realized that this was the result of bad association (*asat-saṅga*) –

*tataḥ duḥsaṅgam (yoṣit-saṅga yoṣit-saṅgi-
saṅgam ca) [dure] utsṛjya (vihāya) buddhimān
(sadasad-viveki) satsu (virakteṣu harijaneṣu)
sajjeta (harijana-saṅgam sarvātmanā kuryāt).
[yatāḥ] santah (sādhavah) asya (viṣayā-
bhinivīṣṭasya) mano-vyāsaṅgam (viruddhām-
āsaktim) uktibhiḥ (sad-upadeśaiḥ) chindanti
(nāśam kurvanti).*

ŚLOKA-BHĀVĀNUVĀDA:

The wise people who can differentiate between the good and bad, right and wrong should, from a distance, avoid the association of women and of those who associate with such women. They should seek the association of devotees unattached to the material world. Through their enlightening instructions, such devotees destroy the aversion towards Śrī

Bhagavān of those who are engrossed in sense gratification.

Amṛtānukaṇikā: The meaning of ‘*duḥsaṅga*’, according to Mahāprabhu (*Madhya-līlā* 24/94), is as follows:

‘*duḥsaṅga*’ kahiye – ‘*kaitava*’, ‘*ātmavañcanā*’ *kṛṣṇa*, *kṛṣṇa-bhakti* binā anya kāmanā

“Self-deception by cheating and duplicity is ‘*duḥsaṅga*’. To have any desire apart from *kṛṣṇa-sevā* (service) and *kṛṣṇa-bhakti* is also called ‘*duḥsaṅga*’.

One can physically disassociate from bad associations and temporary material objects for some time; however, it is very difficult to control the mind from contemplating them; the mind keeps on running towards them again and again. From time immemorial, the *jīva* has been in contact with temporary material objects and thus his mind has been captivated by these objects of sense enjoyment. When Urvaśī left Purūravā, he became very sad being captivated with desire and unable to gratify his material senses. When his overwhelming emotions were overcome by intelligence, he left the desire for sense gratification; this proved to be very auspicious for him. Similarly, by the association of realized Vaiṣṇavas, who impart eternally auspicious instructions, intelligent people are able to sever the thirst for sense gratification, which the mind strongly identifies as its nature to be the enjoyer, and which had been nourished due to impressions collected over a very long period of time. The Vaiṣṇavas with their enlightening instructions, by narrating the pastimes of the Lord, and above all by their grace, can remove the propensity for sense gratification. In a commentary on this verse, Śrīla Viśvanātha Cakravartī writes, “Pious deeds, serving the holy places,

demigods' service, and even knowledge of the scriptures is not capable of removing one's attachment from the sense objects." Therefore, it is very important to abandon undesirable association (*duḥṣaṅga*) externally and along with it associate with the pure devotees, otherwise, the *duḥṣaṅga* in the form of bad inclination will always stay in the heart. Hence, it is advised to abandon the *duḥṣaṅga* and associate with *sādhus*. Only those who leave *duḥṣaṅga* and associate with pure devotees are intelligent and those who do not follow this are imprudent. Those realized devotees who give instructions such as these, which are for one's welfare, are the instructing spiritual masters. This verse has been quoted in testimony to this.

THE EFFECT OF HEARING THE LORD'S PASTIMES IN THE ASSOCIATION OF DEVOTEES – ARISE OF ŚRADDHĀ (FAITH), BHĀVA (EMOTIONS FOR KRŚNA), AND PREMA GRADUALLY –

VERSE 60

ŚRĪMAD BHĀGAVATAM (3/25/25) –

সতাঃ প্রসঙ্গান্ম বীর্যসংবিদো
ভবন্তি হৎকর্ণরসায়নাঃ কথাঃ ।
তজ্জোষণাদাশপুর্বগ্রবঞ্চানি
শান্দা রতিভূত্তিরনুক্রমিষ্যতি ॥ ৬০ ॥

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

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: My valiant pastimes, which please the heart and the ears, are discussed in the association of the devotees. On listening to those pastimes regularly, one very soon advances on the path of liberation by

awakening śraddhā, then *rati* or *bhāva*, and finally *prema* unto Me.

Anubhāṣya: When Devahūti inquired from her son Kapiladeva as to what was in her best interest, Kapiladeva answered –

*satāṁ (harijanānāṁ) prasaṅgāt (prakṛṣṭat
saṅgāt) mama vīrya-saṁvidāḥ (vīryasya
samyag-vedanāṁ yāsu tāḥ) hṛt-karṇa-
rasāyanāḥ (hṛt-karṇayoh rasāyanāḥ śrotra-
mano'bhirāmāḥ sukhadāḥ) kathā bhavanti.
tajjoṣāñāt (tāśāṁ joṣāñāt sevanāt) apavarga-
vartmani (apavargo'vidyā-nivṛttiḥ eva vartma-
yasmin tasmin harau) [prathamān] śraddhā
[tataḥ] ratiḥ (bhāvāḥ, tataḥ) bhaktiḥ (premā)
āśu (śīghram) anukramiṣyati (anukrameṇa
bhavisyati). [prathamān śraddhā, tataḥ
satsaṅgah, saṅgāt tat-kathā-śravaṇe tat-
sevana-pravṛttiḥ bhajana-kriyā, tataḥ
prakṛṣṭat saṅgāt anartha-nivartikāḥ kathāḥ,
tatastā eva kathā niṣṭhā-mutpādayantyo
man-māhātmya-vedanāṁ yata-stathā-bhūtā
bhavanti, tato ruci-mutpādayantyo hṛt-karṇa-
rasāyanā bhavanti. tāśāṁ kathānāṁ joṣāñāt
prītyāsvādanāt bhagavati śraddhā āsakti-
bhāvāḥ premā anukramiṣyati].*

ŚLOKA-BHĀVĀNUVĀDA:

In the exalted association of My devotees the pastimes that make one fully aware of My glories are intensively discussed, such pastimes are pleasing to the ears and the heart, and on listening to such pastimes one feels enchanted and contented. On listening to such pastimes, one overcomes ignorance and the listener starts advancing on the path of devotional service to attain Me. There is a gradual awakening of śraddhā followed by *bhāva* and very soon *prema* awakens. [When śraddhā arises then one attains the association of *sādhus*. *Bhajana-kriyā* begins when one hears *hari-kathā* in association with *sādhus*. *Anartha-nivṛtti* comes next

when one has the constant association of *sādhus*, and then *niṣṭhā* (firm faith) is born as a result of hearing *hari-kathā*, by which the practitioner (*sādhaka*) gets appropriate knowledge about My glories. On steadily listening to My pastimes, one develops *ruci* (taste) and then these pastimes are relished as they are pleasing to the ears and hearts. On relishing such pastimes with loving ecstasy, sequentially one develops *śraddhā* then *āsakti* (attachment), followed by *bhāva*, and finally *prema*].

THE REAL TRUTH ABOUT DEVOTEES OF THE LORD AND THEIR CLASSIFICATION –

VERSE 61

ଟେଶ୍ଵରସ୍ଵରୂପ ଭକ୍ତ-ତାଁର ଅଧିଷ୍ଠାନ ।
ଭକ୍ତେର ହଦଯେ କୃଷ୍ଣର ସତତ ବିଶ୍ରାମ ॥ ୬୧ ॥

*īśvara-svarūpa bhakta-tānra adhiṣṭhāna
bhaktera hrdaye kṛṣṇera satata viśrāma*

Translation: Those devotees who are constantly absorbed in the loving service of Śrī Kṛṣṇa are called *īśvara-svarūpa* (considered as non-different from Śrī Kṛṣṇa) because Śrī Kṛṣṇa always resides happily in their hearts.

Amṛta-pravāha Bhāṣya: Śrī Kṛṣṇa resides in the heart of those devotees who are engaged in loving devotional service unto the *sac-cid-ānanda* form of the Lord.

Anubhāṣya: It is only the Lord who is Absolute, one without a second, and is all energetic. His devotees are the form of His energy (they belong to the energy category) and do not belong to the category of energetic. The intrinsic nature to serve Śrī Kṛṣṇa is found in the *bhaktas* who are always engaged in the devotional

service and therefore their hearts are the residing place for Śrī Kṛṣṇa.

Amṛtānukaṇikā: The heart of a devotee is like a resting place of the Lord. Conquered by the love of His devotees, Śrī Kṛṣṇa resides in their hearts in order to enjoy and award ecstasy to them. He relishes the pleasure of their loving devotional service and in turn, causes them to relish His beauty and sweetness, etc. At no time and in no situation can even a shadow of anxiety touch that place, for a devotee never shares his sorrows and neediness with the Lord.

VERSE 62

ŚRĪMAD BHĀGAVATAM (9/4/68)–

ସାଧବୋ ହଦଯଂ ମହ୍ୟ ସାଧୁନାଂ ହଦଯଞ୍ଜହମ୍ ।
ମଦନ୍ୟତେ ନ ଜାନନ୍ତି ନାହଂ ତେଭୋ ମନାଗପି ॥ ୬୨ ॥

*sādhavo hrdayam mahyam
sādhūnām hrdayam tv aham
mad-anyat te na jānanti
nāham tebhyo manāgapi*

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: The *sādhus* are My heart and I am the heart of *sādhus*. They do not know anybody apart from Me and I also do not consider anybody else but them as Mine.

Anubhāṣya: When sage Durvāsā committed an offense at the feet of a very high-class, pure devotee (*parama-bhāgavata*), King Ambarīṣa, then the Sudarśana *cakra* (disc weapon) of Lord Viṣṇu became ready to attack him with intent to kill, due to which he started pleading for help from the

demigods. In the end, Lord Viṣṇu instructed Sage Durvāsā to beg for forgiveness at King Ambarīṣa's feet and further demonstrated the glories of *bhāgavata-sādhus* engaged in devotional service through this verse –

sādhavaḥ mahyam (mama) hrdayam (prāṇa-tulyāḥ), sādhunām tu aham hrdayam. te (sādhavaḥ) madanyat (mattāḥ anyat) na jānanti, aham (api) tebhyaḥ (sakāśāt) manāk (iṣat) anyat na [jānāmi, bhaktā-nām-aham-eva sarvātmanā sadā cintānyāḥ, mamāpi mad-anuśīlan-aikaparāḥ] sarvātmanā-śritapadā bhaktāḥ sadā dhyeyāḥ].

ŚLOKA-BHĀVĀNUVĀDA:

Sādhus are like my life and I am the heart of *sādhus*. They do not know anybody else but Me. I also do not know anybody else so closely (as I know My devotees). [That is, the devotees always and fully meditate on Me alone. I also always remember My unalloyed devotees, who are completely dependent on Me].

VERSE 63

ŚRĪMAD BHĀGAVATAM (1/13/10)–

ভবদ্বিধা ভাগবতাস্তীর্থভূতাঃ স্বয়ং প্রভো ।
তৌর্থীকুরুন্তি তৌর্থানি স্বাতঃস্তেন গদাভৃতা ॥ ৬৩ ॥

*bhavad-vidhā bhāgavatāḥ
tīrtha-bhūtāḥ svayam prabho
tīrthī-kurvanti tīrthāni
svāntah-sthena gadā-bhṛtā*

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: Saints like you are personified holy places. With the power of the purity of the Lord that resides in your heart, you purify the holy places that get contaminated with the sins of the sinners.

Anubhāṣya: King Yudhiṣṭhīra welcomes Vidura with this verse when Vidura returned to Hastināpura after visiting various sacred places of pilgrimage –

*he prabho! bhavādrśāḥ tīrtha-bhūtāḥ
bhāgavatāḥ (santāḥ) svāntah-sthena (svasya
antah-sthitena) gadābhṛtā (bhagavatā
viṣṇunā) tīrthāni (malina-jana-samparkena
atīrthāni santi punaḥ) tīrthī-kurvanti (mahā-
tīrthī-kurvanti) [bhavatāñca tīrthātanām
tīrthānām-eva bhāgyena].*

ŚLOKA-BHĀVĀNUVĀDA:

Saintly people like you are personified holy places. Those holy places, whose effect has diminished on coming in contact with the sinners, become rejuvenated as *mahā-tīrtha* by the visit of the saintly persons who are empowered by Lord Viṣṇu residing in their hearts. [In reality, your arrival at the holy places is good fortune for the holy places.]

VERSE 64

সেই ভক্তগণ হয় দ্বিবিধ প্রকার ।
পারিষদগণ এক, সাধকগণ আর ॥ ৬৪ ॥

*sei bhakta-gaṇa haya dvi-vidha prakāra
pāriṣada-gaṇa eka, sādhaka-gaṇa āra*

Translation: The devotees of the Lord are divided into two categories: personal associates (*pārṣadas*) and devotees at the practicing stage (*sādhakas*).

Amṛta-pravāha Bhāṣya: The devotees are of two types: personal associates of the Lord and devotees at the practicing stage. Personal associates of the Lord belong to the cluster of eternally perfected servitors. Some among them become attracted to the opulence of the Lord and are placed in the realm of Paravyoma (spiritual sky), while the others become attracted to the love and

sweetness of Śrī Kṛṣṇa and are enamored of His direct service in Śrī Vṛndāvana. Those who endeavor to attain perfection in devotional service through *vaidhī* (inspired by scriptural injunctions) or *rāgānugā* (path of spontaneous devotion) are known as *sādhakas*.

TYPES OF LORD'S INCARNATIONS—

VERSES 65-67

ঈশ্বরের অবতার এ-তিনি প্রকার ।
অংশ-অবতার, আর গুণ-অবতার ॥ ৬৫ ॥
শক্ত্যাবেশ-অবতার—তৃতীয় এমত ।
অংশ-অবতার—পুরুষ-মাত্স্যাদিক যত ॥ ৬৬ ॥
ব্ৰহ্মা, বিষ্ণু, শিব—তিনি গুণাবতারে গণি ।
শক্ত্যাবেশাবতার পৃথু, ব্যাসমুনি ॥ ৬৭ ॥

*iśvarera avatāra e-tina prakāra
amīśa-avatāra, āra guna-avatāra*
*śaktyāveśa-avatāra — tṛtīya e-mata
amīśa-avatāra — puruṣa-matsyādika yata*
*brahmā, viṣṇu, śiva — tina guṇāvatāre ganī
śakty-āveśa-avatāra pṛthu, vyāsa-muni*

Translation: The incarnations of the Lord are categorized into three: *amīśa-avatāras* (partial incarnations), *guna-avatāras* (primary presiding deities of the *tri-guṇas*), and *śaktyāveśa-avatāras* (empowered incarnations). The incarnations in the human form like Śrī Rāma and Vāmana and other forms like Matsya are examples of the *amīśa-avatāras*. Brahmā, Viṣṇu, and Śiva are the three *guna-avatāras*. The incarnations like Pṛthu and Sage Vyāsa are the *śaktyāveśa-avatāras*.

Amṛta-pravāha Bhāṣya: *Amīśa-avatāras* are the direct incarnations of the Lord

Viṣṇu, which means these incarnations are the controllers of *māyā*. The Lord's incarnations clearly known by the modes of goodness, passion, and ignorance are *guṇa-avatāras*. All those great *jīvas* who are infused with special powers of Śrī Kṛṣṇa are called *śaktyāveśa-avatāras*.

Anubhāṣya: ‘*iśvarera*’ means ‘of *svayam-rūpa* Bhagavān Śrī Kṛṣṇa’. For a detailed explanation please refer to the *upāsya* (worshippable) and *avatāra* (incarnations) topics given in the *Pūrva-khaṇḍa* of Śrī Laghu-bhāgavatāmṛta and also Śrī Caitanya Caritāmṛta, *Madhya-līlā*, Chapter 20.

THE EXPANSIONS OF THE LORD CONCERNING DIFFERENT PASTIMES —

VERSE 68

দুইরূপে হয় ভগবানের প্রকাশ ।
একে ত' প্রকাশ হয়, আরে ত' বিলাস ॥ ৬৮ ॥
*dui-rūpe haya bhagavānera prakāśa
eke ta' prakāśa haya, āre ta' vilāsa*

Translation: The Lord manifests Himself in two forms: *prakāśa* (direct manifestations that appear identical to the Lord Himself) and *vilāsa* (direct manifestations that differ in appearance for the purpose of pastimes).

Anubhāṣya: ‘*Bhagavānera*’ means ‘of His personal form’. Please refer to the Twentieth Chapter of *Madhya-līlā*.

Amṛtānukaṇikā: Here the meaning of the word ‘*prakāśa*’ has not been used as a conventional or technical term because the word ‘*prakāśa*’ has been mentioned here by two different names: ‘*prakāśa*’ and ‘*vilāsa*’; out of these two, the word ‘*vilāsa*’ does not contain the symptoms present in the conventional word ‘*prakāśa*’. Bhagavān exhibits Himself in

two forms: *prakāśa* and *vilāsa*.

THE EXPANSIONS OF THE ĪŚVARA –

VERSES 69-70

একই বিগ্রহ যদি হয় বহুরূপ।
আকারে ত' ভেদ নাহি, একই স্বরূপ ॥ ৬৯ ॥
মহিষী-বিবাহে মৈছে, মৈছে কৈল রাস।
ইহাকে কহিয়ে কৃষ্ণের ‘মুখ্য প্রকাশ’ ॥ ৭০ ॥

*eka-i vigraha yadi haya bahu-rūpa
ākāre ta' bheda nāhi, eka-i svarūpa
mahiṣi-vivāhe yaiche, yaiche kaila rāsa
ihāke kahiye krṣṇera 'mukhya prakāśa'*

Translation: When Śrī Krṣṇa Himself expands in many forms, which are non-different in shape and features, just as He took many forms for marrying the queens of Dvārakā and in the *rāsa* dance with unlimited *gopīs*, such forms are known as Śrī Krṣṇa's 'mukhya (primary) *prakāśa*'.

Amṛta-pravāha Bhāṣya: Bhagavān exhibits Himself in two ways, namely '*prakāśa*' and '*vilāsa*'. During the pastime of marrying the queens in Dvārakā and the *rāsa-līlā* in Vṛndāvana, Śrī Krṣṇa manifested Himself in various forms, which were identical in features. One form alone manifested as many. This is known as the '*mukhya prakāśa*' of Śrī Krṣṇa.

Anubhāṣya: "Prakāśastu nā bhedeṣu ganyate sa hi no pṛthak"— that is, the *prakāśa* form is considered as non-different, for it is in no way different from the original (*Laghu-bhāgavatāmṛta*, *Pūrva-khaṇḍa*).

"Eka vapu bahurūpa yaiche haila rāse" means one Śrī Krṣṇa took up many forms in the *rāsa-līlā*. "Mahiṣī vivāhe haila bahuvidha mūrti, 'prābhava-vilāsa' ei śāstra-parasiddhi." When Śrī Krṣṇa

married sixteen thousand one hundred and eight queens in Dvārakā, He assumed as many forms as the number of queens. These forms are known as '*prābhava-vilāsa*' according to the scriptures. (*Madhya-līlā* Chapter 20).

Amṛtānukaṇikā: '*Mukhya prakāśa*' means primary manifestation. The meaning of the word '*prakāśa*' here has been taken as the same as is understood in verse 68. This *mukhya prakāśa* is the conventional '*prakāśa*' form; it is in no way different from *svayam-rūpa* (personal form) and is therefore known as *mukhya prakāśa*.

VERSES 71-73

ŚRĪMAD BHĀGAVATAM (10/33/3-5)—

রাসোৎসবঃ সংপ্ৰবৃত্তো গোপীমণ্ডলমণ্ডিতঃঃ ।
যোগেশ্বরেণ কৃষ্ণেন তাসাং মধ্যে দ্বযোর্দ্বয়ঃ ॥ ৭১ ॥

প্রবিষ্টেন গৃহীতানাং কঢ়ে স্বনিকটং স্ত্রিযঃ ।
যঃ মন্যেন্মভবত্তাৰদ্বিমানশতসঙ্কুলম্ ॥ ৭২ ॥

দিবৌকসাং সদারাগামত্যোৎসুক্যভূতাত্মাম্ ।
ততো দুন্দুভয়ো নেদুনিংগেতুঃ পুষ্পবৃষ্টয়ঃ ॥ ৭৩ ॥

*rāsotsavaḥ sampravṛtto
gopī-mandala-maṇḍitah
yogeśvareṇa krṣṇena tāsāṁ
madhye dvayor dvayoh
praviṣṭena gr̥hitānām
kan̥the sva-nikaṭām striyāḥ
yām manyeran nabhavat tāvad
vimāna-śata-saṅkulam
divaukasām sa-dārāṇāmaty-
autsukya-bhṛtātmanām
tato dundubhayo nedur
nipetuh puṣpa-vṛṣṭayah*

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: Yogeśvara (Lord

of mystic yogīs) Śrī Kṛṣṇa's divine *rāsa-līlā* festival commenced and through His inconceivable potency, He expanded Himself and stood between every two *gopīs* and adorned the *gopī-maṇḍala* (*gopīs* forming a circle around Him). When Kṛṣṇa entered the *gopī-maṇḍala* like this, it appeared to every *gopī* that Kṛṣṇa was placing His arms around her neck and embracing her alone. Soon, the demigods, overwhelmed with excitement to witness this festival, hurried there with their wives in their celestial airplanes, which soon filled up the sky. The divine kettle-drums from the heavenly planets started resounding and flowers rained down.

Anubhāṣya:

tāśāṁ (maṇḍala-rūpena avasthitānāṁ)
dvayor-dvayor-madhye (ekaika-rūpeṇa)
praviṣṭena yam (śrīkṛṣṇām) svanikātaṁ
(svanikātasthām) (māmeva aśliṣṭavān iti)
manyeran, [tena] yogeśvareṇa kṛṣṇena
kaṇṭhe grhitānāṁ (ubhayataḥ āliṅgitānāṁ)
gopī-maṇḍala-maṇḍitah (gopī-mandalaiḥ
śobhamānaḥ) rāsotsavaḥ saṁpravṛtta. tāvat
(tat-kṣaṇam-eva) atyautsukya-bhṛtātmanām
(darśan-autsukyaena ati-vyākula-manasām)
sadārā-ṇām (sastrīkāṇām) divaukasām
(devānām) vimāna-śata-saṅkulām (vimāna-
śataih saṅkulām vyāpta saṅkīrṇām) [nabhaḥ]
abhavat (babhūva). tato dundu-bhayaḥ
neduh, puṣpa-vṛṣṭayah nipetuḥ.

ŚLOKA-BHĀVĀNUVĀDA:

The *gopīs* arrayed in a circle and Śrī Kṛṣṇa expanded Himself and entered between each pair of *gopīs*. Each *gopī* thought that Śrī Kṛṣṇa was standing only next to her and was embracing her alone. Yogeśvara Śrī Kṛṣṇa, gracefully standing amongst the *gopīs*, embraced them and commenced

the *rāsa* festival. At that same moment, the demigods, whose hearts were overwhelmed with excitement to witness the *rāsa* festival, came along with their wives, and their hundreds of celestial airplanes crowded the sky. Kettledrums then resounded in the sky and flowers rained down.

VERSE 74

ŚRĪMAD BHĀGAVATAM (10/69/2)–

চিত্রং বতোতদেকেন বপুষা যুগপৎ পৃথক् ।
গৃহেষু দ্বষ্টসাহস্রং স্ত্রিয় এক উদাবহং ॥ ৭৪ ॥

*citrām bataitad ekena
vapusā yugapat prthak
grheṣu dvy-aṣṭa-sāhasram
striya eka udāvahat*

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: What is most surprising is that one Śrī Kṛṣṇa, alone, simultaneously married sixteen thousand women, each in a separate house by manifesting as many forms.

Anubhāṣya:

bata (aho) etat citram. ekaḥ (krṣṇaḥ) ekena
vapusā yugapat prthag grhesu dvayaṣṭa-
sāhasram (śoḍaśa-sahasram) striyah (mahiṣih)
udāvahat (upayeme).

ŚLOKA-BHĀVĀNUVĀDA:

Please refer to *Amṛta-pravāha Bhāṣya*.

VERSE 75

LAGHU-BHĀGAVATĀMRTA, PŪRVA-KHAṄḌA, THE DESCRIPTION OF ĀVEŚĀ' (1/21) –

অনেকত্র প্রকটতা রূপস্যেকস্য যৈকদা ।
সর্বথা তৎস্মরণেব স প্রকাশ ইতীর্যতে ॥ ৭৫ ॥
*anekatra prakaṭatā rūpasyaikasya yaikadā
sarvathā tat-svarūpaiva sa prakāśa itīryate*

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: Simultaneous manifestation of numerous forms which are all identical and non-different, they are called *prakāśa*.

Anubhāṣya:

ekadā (ekasmin kāle) ekasya rūpasya yā anekatra prakaṭatā, sarvathā tatsvarūpā (ākṛtyā guṇair-līlābhi-ścaika-svarūpā) eva sa prakāśa itīryate.

ŚLOKA-BHĀVĀNUVĀDA:

One form which simultaneously manifests itself at many different places, such that their features are identical with respect to looks, qualities, and pastimes, are known as ‘*prakāśa*’.

THE ĪŚA-VILĀSA –

VERSE 76

একই বিগ্রহ কিন্তু আকারে হয় আন।
অনেক প্রকাশ হয়, ‘বিলাস’ তার নাম ॥ ৭৬ ॥

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

Translation: When the Lord manifests Himself in forms different from His original form, they are called ‘*vilāsa-vigraha*’.

Amṛtānukaṇikā: Like the ‘*prakāśa*’ form, the ‘*vilāsa*’ form is also a special manifestation of the same Supreme (*vibhu*). Nonetheless, there lies a difference between them. In the *prakāśa* form the features, appearance, and qualities are identical to the original form; however, in the ‘*vilāsa*’ form the features and appearance are different from the original form. Also, the potencies are a little less than the original form.

VERSE 77

IN LAGHU-BHĀGAVATĀMṛTA, THE DESCRIPTION OF
'TADEKĀTMARŪPA' (1/15) –

স্঵রূপমন্যাকারং যত্স্য ভাতি বিলাসতঃ ।
প্রায়েণাদ্বাসমং শক্ত্যা স বিলাসো নিগদ্যতে ॥ ৭৭ ॥

*svarūpam-anyākāraṁ yat tasya bhāti vilāsataḥ
prāyena-tma-samāṁ śaktyā sa vilāso nigadyate*

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: When Śrī Kṛṣṇa’s *svarūpa*, by His inconceivable potency, manifests in a form with different features, then it is called ‘*vilāsa*’.

Anubhāṣya:

*tasya (mūla-rūpasya) yat svarūpam
anyākāraṁ (vilakṣaṇāṅga-sanniveśa), vilāsataḥ
(līlā-višeṣat) prāyena (kaiścid-guṇai-
rūpādhikam) ātmasamāṁ (nija-mūla-rūpa-
tulyam) śaktyā bhāti, sa vilāsaḥ nigadyate.*

ŚLOKA-BHĀVĀNUVĀDA:

When the form has features different from the original, but with similar potencies and at times may exhibit more qualities and beauty for some special pastimes, that is known as ‘*vilāsa*’.

VERSE 78

যৈছে বলদেব, পরব্যোমে নারায়ণ ।
যৈছে বাসুদেব প্রদ্যুম্নাদি সঙ্কর্ষণ ॥ ৭৮ ॥

*yaiche baladeva, paravyome nārāyaṇa
yaiche vāsudeva pradyumnađi saṅkarṣaṇa*

Translation: For example, Śrī Baladeva Prabhu, Śrī Nārāyaṇa in Vaikuṇṭha, and the caturvyūha [Śrī Vāsudeva, Śrī Saṅkarṣaṇa,

Śrī Pradyumna, and Śrī Aniruddha] are the ‘*vilāsa*’ forms of Śrī Kṛṣṇa.

Anubhāṣya: Śrī Baladeva is the ‘*svayam-prakāśa*’ of Śrī Kṛṣṇa and Śrī Nārāyaṇa is the ‘*prābhava-vilāsa*’ of Śrī Kṛṣṇa.

Īśa-ŚAKTI –

VERSES 79-80

ঈশ্বরের শক্তি হয় ত্রিবিধ প্রকার ।
এক লক্ষ্মীগণ, পুরে মহিষীগণ আর ॥ ৭৯ ॥
বর্জে গোপীগণ আর সবাতে প্রথান ।
বর্জেন্দ্রনন্দন যা’তে স্বয়ং ভগবান् ॥ ৮০ ॥

*iśvarera śakti haya trividha prakāra
eka lakṣmī-gaṇa, pure mahiṣī-gaṇa āra
vraje gopī-gaṇa āra sabāte pradhāna
vrajendra-nandana yā’tे svayam bhagavān*

Translation: The energies of the Lord are of three types: the Lakṣmīs in Vaikunṭha, the queens in Dvārakā, and the gopīs in Vṛndāvana. The gopīs of Vraja are most supreme of all because Vrajendra-nandana Śrī Kṛṣṇa is the Svayam Bhagavān.

Amṛta-pravāha Bhāṣya: The spiritual masters and the devotees are the topics of deliberation from verse 44 (*yadyapi āmāra guru*) to verse 64 (*sādhaka gaṇa āra*). Furthermore, the Lord and His incarnations have been discussed from verse 65 (*iśvarera avatāra*) to 67 (*pṛthu, vyāsa-muni*). The ‘*prakāśa*’ and ‘*vilāsa*’ forms have been discussed in verses 68 (*dui-rūpe haya*) to 78 (*pradyumna-dasiṅkarṣaṇa*). Later from verse 79 (*iśvarera śakti haya*) to verse 80 (*svayam bhagavān*), His energies have been described.

VERSE 81

স্বয়ংরূপ কৃষ্ণের কায়বৃত্ত— তাঁর সম ।
ভক্ত সহিতে হয় তাঁহার আবরণ ॥ ৮১ ॥

*svayam-rūpa kṛṣṇera kāya-vyūha—tānra sama
bhakta sahite haya tānhāra āvaraṇa*

Translation: The *kāya-vyūha* (direct expansions) of *svayam-rūpa* Śrī Kṛṣṇa are non-different from Him. He is always surrounded by His devotees, who thus are like His covering.

Amṛta-pravāha Bhāṣya: On analyzing the *Laghu-bhāgavatāmṛta* verses that define Śrī Kṛṣṇa’s expansions like ‘*svayam-rūpa*’, ‘*tadekātma*’, it is concluded that among all of Them the two-armed form of Śrī Kṛṣṇa is the *svayam-rūpa* (the original form of the primeval Lord). His *kāya-vyūha* are non-different from Him. ‘*Kāya-vyūha*’ means personal expansions of His form. The devotees close to this (primeval) form are like His covering. By contemplating the covering and the covered *tattva* together, it is concluded that these aforementioned six transcendental truths are non-different. However, the same can only be proved by the philosophy of *acintya-bhedābheda-tattva* (inconceivable simultaneous oneness and difference).

VERSE 82

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

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

Translation: (Till now) I have worshipped the Lord’s devotees, His energies, incarnations, expansions, etc., respectively. Their worship is the source of all auspiciousness.

VERSE 83

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

*prathama śloke sāmānya maṅgalācaraṇa
dvitīya ślokete kari viśeṣa vandana*

Translation: In the first verse there is an invocation in general and the second verse presents a special invocation.

ELABORATION OF THE SECOND VERSE FROM AMONGST THE FIRST FOURTEEN VERSES –

VERSE 84

বন্দে শ্রীকৃষ্ণচৈতন্য-নিত্যানন্দৌ সহোদিতো ।
গোড়দেয়ে পুষ্পবন্তো চিরো শন্দৌ তমোনুদৌ ॥ ৮৪ ॥

*vande śrī-krṣṇa-caitanya-
nityānandau sahoditau
gauḍodaye puṣpavantau
citrau śān-dau tamo-nudau*

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: I offer my respectful obeisances unto Śrī Kṛṣṇa Caitanya and Śrī Nityānanda, who are like the sun and moon. Surprisingly, they have arisen simultaneously on the eastern horizon of Gauḍa-deśa for dissipating the darkness of ignorance of the jīvas and bestowing benedictions upon all.

Anubhāṣya:

*gauḍodaye (gauḍa-deśāḥ eva udayācalāḥ
tasmin) sahoditau (eka-kāle udayāni prāptau)
puṣpavantau (yugapat divākara-niśākarau,
ataḥ) citrau (āścaryau) śandau (kalyāṇa-
pradau) tamo-nudau (andhakāra-vināśakau)
śrī-krṣṇa-caitanya-nityānandau [aham] vande*

ŚLOKA-BHĀVĀNUVĀDA:

Please refer to *Amṛta-pravāha Bhāṣya*.

THE RELEVANCE OF THE ANALOGY OF THE SUN AND MOON FOR THE TWO BROTHERS –

VERSE 85

ব্ৰজে যে বিহৱে পূৰ্বে কৃষ্ণ-বলরাম ।
কোটিসূর্যচন্দ্ৰ জিনি দোঁহার নিজধাম ॥ ৮৫ ॥

*vraje ye vihare pūrve krṣṇa-balarāma
koṭi-sūrya-candra jini doñhāra nija-dhāma*

'GAUDODAYE PUṢPAVANTAU' –

VERSE 86

সেই দুই জগতেৱে হইয়ে সদয় ।
গোড়দেশে পূৰ্ব-শৈলে কৱিল উদয় ॥ ৮৬ ॥

*sei due jagatere haiye sadaya
gauḍadeśe pūrva-śaile karila udaya*

Translation: Śrī Krṣṇa and Balarāma, who formerly used to perform pastimes in Vṛndāvana and whose effulgence was more than millions of suns and moons, have arisen over the eastern horizon of Gauḍa-deśa, bestowing compassion upon all the jīvas of the world.

Amṛta-pravāha Bhāṣya: 'Nija-dhāma': effulgence (light), 'Pūrva-śaile': on the horizon on the eastern bank of the Ganges in Gauḍa-deśa.

Amṛtānukāṇikā: The effulgence of both is more than millions of suns and is more soothing than millions of moons. The purport is that even though the effulgence is brighter than millions of suns, it does not contain heat like the fiery energy of the sun, in fact, it is more soothing than millions of moons.

VERSE 87

শ্রীকৃষ্ণচেতন্য আর প্রভু নিত্যানন্দ ।
যাঁহার প্রকাশে সর্ব জগত আনন্দ ॥ ৮৭ ॥

*śrī-kṛṣṇa-caitanya āra prabhu nityānanda
yāñhāra prakāse sarva jagata ānanda*

Translation: The appearance of Śrī Krṣṇa Caitanya and Śrī Nityānanda Prabhu has inundated the world with bliss.

'TAMO-NUDAU' AND 'ŚANDAU' –

VERSE 88

সূর্যচন্দ্ৰ হৰে মৈছে সব অন্ধকাৱ ।
বস্তু প্ৰকাশিয়া কৱে থৰ্মেৰ প্ৰাচাৰ ॥ ৮৮ ॥

*surya-candra hare yaiche saba andhakāra
vastu prakāsiyā kare dharmera pracāra*

THE INDICATORS OF CAUSELESS MERCY –

VERSE 89

এই মত দুই ভাই জীবেৰ অজ্ঞান ।
তমোনাশ কৱি' কৱে বস্তু-তত্ত্বজ্ঞান ॥ ৮৯ ॥

*ei mata dui bhāi jīvera ajñāna
tamo-nāśa kari' kare vastu-tattva-jñāna*

Translation: Just as the sun and moon dissipate darkness and reveal the nature (form, qualities, etc.) of all objects, similarly these two brothers have dissipated the darkness of ignorance of the jīvas and enlightened them with knowledge of Absolute Truth.

THE MEANING OF 'KAITAVA' –

VERSE 90

অজ্ঞান-তমোৰ নাম কহিয়ে 'কৈতব' ।
ধৰ্ম-অৰ্থ-কাম-বাঞ্ছা আদি এই সব ॥ ৯০ ॥

*ajñāna-tamera nāma kahiye 'kaitava'
dharmo-artha-kāma-vāñchā ādi ei saba*

Translation: 'Kaitava' (cheating) is another name for the darkness of ignorance. The desire for *dharma*, *artha*, *kāma*, and *mokṣa*, etc., constitute the darkness of ignorance, that is, cheating.

Amṛtānukaṇikā: Here the word *dharma* means *varṇāśrama-dharma* (a traditional Vedic social structure of natural vocations and stages of life), which involves serving parents, serving spiritual masters and the elderly, to speak the truth, giving charity, etc. The result of *dharma* is '*artha*'; '*artha*' means wealth and objects of sense gratification. With this '*artha*' all those material wants that will be fulfilled are known as '*kāma*' (desire). These desires will again motivate one to engage in *dharma* so that one can continue to receive '*artha*' and his material desires continue to be fulfilled without any obstructions. In this manner, the cycle of these three (*dharma*, *artha*, and *kāma*) continues and is known as '*trivarga*' (three categories). This is a kind of vicious cycle and no one can come out of it. No matter how much effort one may make to come out from this, one will be entangled again. It is like attempting to come out of a swamp. Some fortunate people with help from the right association come out of it, but become entangled in the fourth object of pursuit, that is, liberation. Liberation is one of the four objectives of human pursuit but it is just a portion of the supreme objective (*paramārtha*). It is not the ultimate aim but is the beginning of the supreme objective. The real supreme objective is devotional service to Śrī Krṣṇa and is known as *pañcama-puruṣārtha*, the fifth and the highest objective of human pursuit. To consider *dharma*, *artha*, *kāma*, and *mokṣa*

as the ultimate aim is the darkness of ignorance and is called *kaitava* (cheating religion). Śrī Caitanya Caritāmṛta and Śrī Caitanya Mahāprabhu do not approve of the liberation attained by *jñāna-yogīs* and *rāja-yogīs*; this can be proved from various quotes of Śrī Caitanya Caritāmṛta. The doctrine of Śrī Mahāprabhu is written in Śrīmad Bhāgavatam. Śrīmān Mahāprabhu preached the devotional service advocated by Śrīmad Bhāgavatam. Any philosophy inconsistent with Śrīmad Bhāgavatam, that is presently being preached or will be preached in the future in the name of Śrī Caitanya Mahāprabhu shall have to be seen as hypocrisy.

VERSE 91

ŚRĪMAD BHĀGAVATAM (1/1/2) –

ধর্মং প্রোজ্বিতকৈতবোহত্ত্ব পরমো নির্মসরাণাং সতাং
বেদাং বাত্তবমত্ব বস্তু শিবদং তাপত্রয়োন্মূলনম্ ।
শ্রীমত্তাগবতে মহামুনিকৃতে কিংবাপোরেরীশ্বরঃ
সদ্যোহন্দ্যবর্ধতেহকৃতিভিঃশুশ্রবুভিতৎক্ষণাং ॥৯১॥

*dharmaḥ projjhita-kaitavo 'tra
paramo nirmatsarāṇāṁ satāṁ
vedyāṁ vāstavam atra vastu śiva-dam
tāpa-trayonmūlanam
śrīmad-bhāgavate mahā-muni-kṛte
kim vā parair iśvarah
sadyo hṛdy avarudhyate 'tra kṛtibhiḥ¹
śusrūṣubhis tat-kṣaṇāt*

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: Initially, this Śrīmad Bhāgavatam has been compiled by the great sage Śrī Nārāyaṇa, as the four original verses. It describes the highest principle of eternal religion for the kind-hearted devotees, and it completely rejects

the cheating ways of materially motivated religiosity, that is, *dharma*, *artha*, *kāma*, and *mokṣa*. This religion can factually mitigate the three-fold miseries of living beings. It bestows all auspiciousness and the highest knowledge, that is, real truths about the Supreme Being (*vāstava-vastu*). Those willing to hear the message of this scripture can capture the Lord in their hearts. Therefore, what is the need for any scripture other than Śrīmad Bhāgavatam?

Anubhāṣya:

*mahā-munikṛte (śrīnārāyaṇa-mahā-
muniracite) atra śrīmad bhāgavate (śrīmati
śobhāmaye bhāgavate) projjhita-kaitavam
(prakarṣeṇa ujjhitam nīrastaṁ kaitavam
dharmārtha-kāma-mokṣātmakam
phalābhisandhi-lakṣaṇam kapataṁ yasmin
saḥ kevala bhagavat-sevā-lakṣaṇaḥ)
satāṁ (hari-jānānāṁ) nirmatsarāṇāṁ
(kāma-krodha-lobha-moha-mada-matsara-
śūnyānāṁ) paramah (śreṣṭha, karma-
jñāna-śāstra-nirāsa-paratvāt) dharmah
[varṇitah] atra (śrīmad-bhāgavate) tāpa-
trayonmūlanam (ādhyātmik-ādhībhautik-
ādhidaivika-pāpa-vināśaka) śivadām
(maṅgala-pradām) vāstavam (śāsvat
pāramārthikam advayam) vastu vedyam.
atra (śrīmad-bhāgavate) śuśrūṣubhi (śrotum-
icchadbhīḥ) kṛtibhiḥ (sukṛtivadbhīḥ) hṛdi
tatkaṣaṇāt sadyah (kāla-vyavadhāna-rahitah)
iśvarah avaruddhyate.*

ŚLOKA-BHĀVĀNUVĀDA:

The supreme *dharma* (with the only motivation being service to the Lord and not inspired by scriptures glorifying *karma*, *jñāna*, etc.), which is completely devoid of *kaitava* (cheating like glorifying *dharma*, *artha*, *kāma*, and *mokṣa*) for the devotees of Lord Hari (who are devoid of *kāma*, *krodha* {anger}, *lobha* {greed}, *moha* {attachment or delusion}, *mada* {pride or ego}, *mātsarya* {jealousy}, etc.) has been

described in this *Śrīmad Bhāgavatam* (adorned with the glories of Śrīmat Rādhikā) that has been compiled by the great sage Śrī Nārāyaṇa. This destroys the three-fold miseries – *ādhyātmika* (bodily or mental), *ādhidaivika* (caused by other living creatures), and *ādhikāra* (resulting from supernatural disturbances) along with the sins, the root cause of these miseries, and bestows all auspiciousness and real knowledge about the eternal transcendental Absolute Truth. Those virtuous devotees willing to hear the message of this scripture can instantly capture the Lord in their hearts.

Amṛtānukāṇikā: The predictable subject matter of *Śrīmad Bhāgavatam* is ‘*nirasta kuhaka*’ (free from the illusionary representations of the material world). This is described in the first and the second verses of *Śrīmad Bhāgavatam*. On analyzing the following verses, a *sāragrāhī* (one who accepts the essence alone) person shall be able to understand the insignificance of *jñāna-yoga* and *rāja-yoga*.

ŚRĪMAD BHĀGAVATAM (1/5/12) –

*naiśkarmyam apy acyuta-bhāva-varjitaṁ
na śobhate jñānam alam nirājanam
kutah punah ūśvad abhadram iśvare
na cārpitam karma yad apy akāraṇam*

“The knowledge of impersonal *brahma*, which is the direct *sādhana* to obtain liberation, even though free from all material affinity, has no beauty if it is devoid of *bhakti* to Bhagavān. How then can selfless action (*niṣkāma-karma*), which is not offered to Bhagavān, and fruitive action (*kāmya-karma*), which is always inauspicious in both its practice stage and at perfection, be beautiful or beneficial?”

ŚRĪMAD BHĀGAVATAM (1/6/36) –

*yamādibhir yoga-pathaiḥ
kāma-lobha-hato muhuḥ
mukunda-sevayā yadvat
tathāddhātmā na śāmyati*

“It is true that the restless mind which is captivated by never-ending desires and greed, on serving Lord Śrī Mukunda becomes visibly calm. This level of calmness cannot be achieved by practicing *yama*, *niyama*, etc., which are the limbs of *asṭāṅga-yoga*.”

VERSE 92

তার মধ্যে মোক্ষবাঙ্গা কৈতবপ্রথান ।
যাহা হৈতে কৃষ্ণভক্তি হয় অন্তর্ধান ॥ ৯২ ॥

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

Translation: Amongst *dharma*, *artha*, *kāma*, and *mokṣa*, the desire to achieve liberation is the foremost process of cheating, for this causes the permanent disappearance of *krṣṇa-bhakti*.

AN EXTRACT FROM BHĀVĀRTHA-DĪPIKĀ BY ŚRĪDHARA SVĀMĪ ON THE ABOVE VERSE –

VERSE 93

“প্ৰ-শব্দেন মোক্ষাভিসংক্রিপ্তি নিৰস্তং” ইতি ॥ ৯৩ ॥

*“pra-śabdena mokṣābhisandhīr
api kaitavam nirastam” iti*

Translation: The prefix ‘*pra*’ is used to convey the idea that the desire for the foremost process of cheating, *mokṣa*, should be completely renounced.

Amṛta-pravāha Bhāṣya: Among them [the four goals of human pursuit] the desire for liberation is the foremost cheating process. Therefore, according to Śridhara Svāmī, the meaning conveyed by the prefix ‘*pra*’ is to be devoid of *kaitava*, the desire for liberation.

VERSE 94

কৃষ্ণভক্তির বাধক—যত শুভাশুভ কর্ম ।
সেহ এক জীবের অজ্ঞানতমো-ধর্ম ॥ ৯৪ ॥

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

Translation: All kinds of activities, be they auspicious [pious activities for material happiness or attainment of heaven], or inauspicious [evil deeds that demote one to a lower species or hell] are impediments in the path of *kṛṣṇa-bhakti* due to the darkness of ignorance (*dharma of tamo-guṇa*) of the *jīvas*.

Amṛta-pravāha Bhāṣya: The two brothers Śrī Caitanya Mahāprabhu and Śrī Nityānanda Prabhu are like the sun and moon. They arise simultaneously and dissipate the darkness from the hearts of *jīvas*. The purport of these verses is that the *jīvas* are spiritual entities. *Kṛṣṇa-bhakti* and *kṛṣṇa-prema* are their constitutional nature. So-called pious activities, impious activities, and desire for liberation – these together enter into the hearts of all the *jīvas* as [distorted] prescribed duty and lead them towards the darkness of ignorance. All the instructions that promote the path of *karma* and *jñāna* are but ‘*kaitava*’ or cheating and thus come under ignorance (*tamo-dharma*). Before the appearance of Śrī Caitanya Mahāprabhu and Śrī

Nityānanda Prabhu, this *tamo-dharma* was polluting the hearts of the *jīvas*. By appearing in this world, both the brothers dispelled that *tamo-dharma* from the hearts of the *jīvas* and illumined the Absolute Truth therein.

THE RESULT OF THE GRACE OF NITĀI AND GAURA –

VERSE 95

তাঁহার প্রসাদে এই তমো হয় নাশ ।
তমো নাশ করি' করে তত্ত্বের প্রকাশ ॥ ৯৫ ॥

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

Translation: By the grace of Śrī Caitanya Mahāprabhu and Śrī Nityānanda Prabhu, the darkness of ignorance is dissipated. They have enlightened the real truth by removing the darkness.

AN INTRODUCTION TO ABSOLUTE TRUTH (TATTVA-VASTU) –

VERSE 96

তত্ত্ববন্ধন—কৃষ্ণ, কৃষ্ণভক্তি, প্রেমরূপ ।
নাম-সংকীর্তন—সর্ব আনন্দস্বরূপ ॥ ৯৬ ॥

*tattva-vastu — kṛṣṇa,
kṛṣṇa-bhakti, prema-rūpa
nāma-saṅkirtana — sarva
ānanda-svarūpa*

Translation: Śrī Kṛṣṇa is the Absolute Truth, *prema* is the intrinsic nature of *bhakti* unto Him, and it can be achieved by the congregational chanting of the holy name. These three are complete bliss.

THEIR BENEDICTION IS OF UTMOST WELFARE FAR SUPERIOR TO THE SUN AND MOON –

VERSES 97-98

সূর্য চন্দ্ৰ বাহিৱেৰ তমঃ সে বিনাশে ।
বহিৰ্বন্ধন ঘট-পট-আদি সে প্ৰকাশে ॥ ৯৭ ॥

দুই ভাই হৃদয়ের ক্ষালি' অন্ধকার ।
 দুই ভাগবত-সঙ্গে করান সাক্ষাৎকার ॥ ৯৮ ॥
*surya candra bāhirera tamah se vināśe
 bāhir-vastu ghaṭa-paṭa-ādi se prakāśe
 dui bhāi hrdayera kṣāli' andhakāra
 dui bhāgavata-saṅge karāna sākṣātkāra*

Translation: The sun and moon dissipate only the external darkness and reveal the external material objects like the body, clothes, etc. However, these two brothers, namely Śrī Gaura and Śrī Nityānanda, purify the hearts of the jīvas by destroying the internal darkness and arranging their association with the two kinds of *bhāgavatas*.

VERSES 99-100

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

দুই ভাগবতদ্বারা দিয়া ভক্তিরস ।
 তাঁহার হৃদয়ে তাঁর প্রেমে হয় বশ ॥ ১০০ ॥
*eka bhāgavata bāda — bhāgavata-śāstra
 āra bhāgavata — bhakta bhakti-rasa-pātra
 dui bhāgavata-dvārā diyā bhakti-rasa
 tāñhāra hrdaye tāñra preme haya vaśa*

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: The scripture Śrīmad Bhāgavatam is one *bhāgavata* and the other kind of *bhāgavata* is the *bhaktas*, who are the shelter of *bhakti-rasa* (mellows of *bhakti*), that is, they taste the nectar of *bhakti-rasa* within their hearts. Śrī Gaura and Śrī Nityānanda arrange the association of the jīvas with these two *bhāgavatas*. That association bestows *bhakti-rasa*

on the jīvas and they (Śrī Gaura and Śrī Nityānanda) come under the control of the love of those jīvas.

Amṛtānukaṇikā: ‘*Bhakta bhakti-rasa-pātra*— The devotees who consider *prema-bhakti* as the supreme objective of human pursuit and relish the pleasure of transcendental loving service are the ones who are referred to here as *bhāgavats*. It is only with the influence of the association of such devotees that the seed of *bhakti* sprouts. The *karmīs* and *jñānīs* too extrinsically follow devotional service, but they do not consider *bhakti* as the supreme objective of human pursuit. They have no desire to relish *bhakti* and *bhakti* is not transformed into *rasa* in their hearts, thus they are not eligible to relish *bhakti-rasa*. Therefore, in this verse, the purport of the word ‘*bhāgavata*’ does not include *karmīs* and *jñānīs*.

VERSE 101

এক অন্তুত সমকালে দোঁহার প্রকাশ ।
 আর অন্তুত—চিন্তগুহার তমঃ করে নাশ ॥ ১০১ ॥

*eka adbhuta sama-kāle doñhāra prakāś
 āra adbhuta — citta-guhāra tamah kare nāśa*

Translation: The first wonder is that Śrī Gaura and Śrī Nityānanda have appeared simultaneously, and the other is that they dissipate the darkness of ignorance hidden in the innermost core of the heart.

VERSE 102

এই চন্দ্ৰ সূর্য দুই পৱন সদয় ।
 জগতের ভাগ্যে গৌড়ে করিল উদয় ॥ ১০২ ॥

*ei candra sūrya dui parama sadaya
 jagatera bhāgye gauḍe karila udaya*

Translation: These two (Śrī Gaura and Śrī Nityānanda), the sun and moon, are very munificent, and for the good fortune of all the people of this world, have appeared on the horizon of Gauḍa-deśa.

Amṛta-pravāha Bhāṣya: *Jagatera bhāgye'* means the *prema-dharma* propagated by those two brothers will gradually pervade the entire world. This is the good fortune of this world.

'Gaudē': From the ancient Gauḍanagara, within the district of Māladaha, the king of the Sena dynasty shifted his throne to Śrī Navadvīpa Maṇḍala; therefore, Śrī Navadvīpa Maṇḍala is known as Gauḍa-bhūmi (land of Gauḍa). In the same Gauḍa, on the eastern banks of the Ganges, Śrīmān Mahāprabhu took birth. Śrī Nityānanda Prabhu also appeared there by joining Him.

VERSE 103

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

*sei dui prabhura kari carana-vandana
yāñhā ha-ite vighna-nāśa, abhiṣṭa-pūraṇa*

Translation: I worship the Lotus feet of these two Prabhus, who destroy all obstacles and fulfill all the desires of the heart.

VERSE 104

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

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

Translation: I have invoked the benediction

of the Lords with the first two verses of the *maṅgalācarana*. Now everyone may please hear the meaning of the third verse of the *maṅgalācarana*.

VERSE 105

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

*vaktavya-bāhulya, grantha vistārera dare
vistāre nā varni, sārārtha kahi alpākṣare*

Translation: There are many worthy things that need to be described but fearing the bulk of this book, I shall only describe the essence very concisely.

THE STATEMENT OF AN ANCIENT ŚASTRA, GENERALLY ACCEPTABLE SINCE TIME IMMEMORIAL –

VERSE 106

“মিতৎও সারাংশ বচো হি বাগ্মিতা” ইতি ॥ ১০৬ ॥

“mitam ca sāraṁ ca vaco hi vāgmitā” iti

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: Essential truth when spoken in very few words is called eloquence, or ‘*vāgmitā*’.

Anubhāṣya:

mitaṅca (prajalpa-rahitaṁ prayojana-mātra) sāraṅca (uddeśaka) vacaḥ hi vāgmitā (vākpaṭuṭā).

ŚLOKA-BHĀVĀNUVĀDA:

The art of speaking where the words aim at the essence of essential truth, without any idle talk, is known as eloquence.

VERSE 107

শুনিলে খণ্ডিবে চিন্তের অজ্ঞানাদি দোষ ।
কৃষ্ণে গাঢ় প্রেম হবে, পাহিবে সন্তোষ ॥ ১০৭ ॥

*śunile khaṇḍibe cittera ajñānādī doṣa
krṣṇe gāḍha prema habe, pāibe santoṣa*

Translation: On listening to this [with faith], all the faults like ignorance will be removed from one's heart, he will achieve deep love for Śrī Kṛṣṇa, and his heart will be at peace.

Amṛta-pravāha Bhāṣya: In some editions “sarva tattva jñāna haibe” is found instead of “krṣṇe gāḍha prema habe”

THUS ENDS THE AMṚTA-PRAVĀHA BHĀṢYA
OF THE FIRST CHAPTER

Anubhāṣya: Twelve types of defects in verse 43/16 of *Udyoga-Parva* of *Mahābhārata* and eighteen types of defects in the *Viṣṇu Purāṇa* have been defined. The following five types of ignorance are the result of not knowing the real self –

- (1) *Ajñāna*: misidentifying oneself as the body
- (2) *Viparyāsa*: considering oneself as the enjoyer of the material objects
- (3) *Bheda*: *dvitīyābhiniveśa* (forgoing service to Śrī Kṛṣṇa and absorbing oneself in bodily matters)
- (4) *Bhaya* and *Virūpa grahanā*: fear and accepting the unfavorable
- (5) *Śoka*: lamentation

THUS ENDS THE ANUBHĀṢYA OF THE FIRST CHAPTER

Amṛtānukaṇikā: The eighteen defects as described in *Viṣṇuyāmala* are as follows:

- (1) *Moha*: bewilderment
- (2) *Tandrā*: sleep

- (3) *Bhrama*: illusion
- (4) *Rukṣa-rasatā*: attachment without *prema*
- (5) *Kāma ulbaṇah*: material lust that results in suffering
- (6) *Lolatā*: fickleness or restlessness
- (7) *Mada*: intoxication
- (8) *Mātsarya*: inability to bear the advancements of others
- (9) *Himsā*: malice or envy
- (10) *Kheda*: regret
- (11) *Pariśrama*: futile diligence or hard labor
- (12) *Asatyamī*: lying
- (13) *Krodha*: anger
- (14) *Ākāṅkṣā*: hankering
- (15) *Āśaṅkā*: apprehension
- (16) *Viśva-vibhramah*: absorption in worldly affairs in order to control the world
- (17) *Viṣamatvamī*: prejudice
- (18) *Parāpekṣā*: dependency on others

THE SUBJECTS THAT WILL BE DISCUSSED IN THE BOOK –

VERSES 108-109

ଶ୍ରୀଚିତନ୍ୟ-ନିତ୍ୟାନନ୍ଦ-ଅଦ୍ୱିତ-ମହତ୍ୱ ।
ତାର ଭକ୍ତ-ଭକ୍ତି-ନାମ-ପ୍ରେମ-ରସତତ୍ତ୍ଵ ॥ ୧୦୮ ॥

ଭିନ୍ନ ଭିନ୍ନ ଲିଖିଯାଇ କରିଯା ବିଚାର ।
ଶୁଣିଲେ ଜାନିବେ ସବ ବନ୍ଧୁତତ୍ସାର ॥ ୧୦୯ ॥

*śrī-caitanya-nityānanda-advaita-mahattva
tāra bhakta-bhakti-nāma-prema-rasa-tattva
bhinna bhinna likhiyāchi kariyā vicāra
śunile jānibe saba vastu-tattva-sāra*

Translation: I will describe with due consideration separately the glories of Śrī Caitanya Mahāprabhu, Śrī Nityānanda Prabhu, and Śrī Advaitācārya, and also about their *bhaktas*, *bhakti* unto the Lord, the holy name of the Lord, *prema*, and real truths relating to *rasa*. On hearing these, one will learn the complete essence of the Absolute Truth.

VERSE 110

ଶ୍ରୀରପ୍ରଭୁନାଥ-ପଦେ ଯାର ଆଶ ।
 ଚୈତନ୍ୟଚରିତାମୃତ କହେ କୃଷ୍ଣଦାସ ॥ ୧୧୦ ॥
 śrī-rūpa-raghunātha-pade yāra āśa
 caitanya-caritāmṛta kahe kṛṣṇadāsa

Translation: Desiring the mercy of the lotus feet of Śrī Rūpa-Raghunātha,

Kṛṣṇadāsa is narrating Śrī Caitanya Caritāmṛta.

THUS ENDS THE TRANSLATION OF
 ŚRĪ CAITANYA CARITĀMṛTA, ĀDI-LĪLĀ, CHAPTER 1,
 DESCRIBING THE WORSHIP-MAÑGALĀCARĀṄA
 (INVOCATION) OF SPIRITUAL MASTERS, ETC.

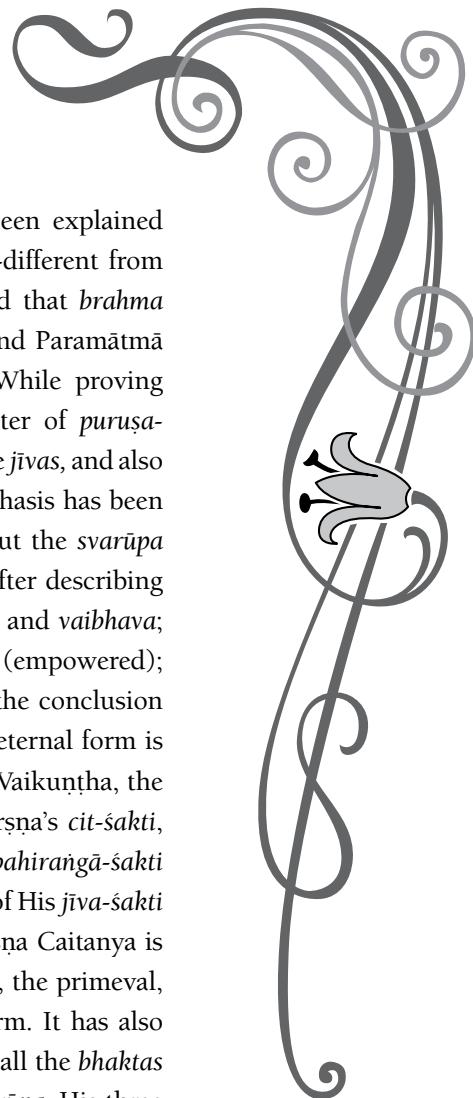
Chapter Two

SUMMARY OF THE SECOND CHAPTER



In the second chapter, it has been explained that Śrī Kṛṣṇa Caitanya is non-different from Śrī Kṛṣṇa and thus it is proved that *brahma* is the effulgence of His body and Paramātmā is His partial representation. While proving Śrī Kṛṣṇa as the ultimate shelter of *puruṣa-avatāras* (expansions) and all the *jīvas*, and also establishing Śrī Kṛṣṇa as the primordial Nārāyaṇa, emphasis has been laid on the need for the acquisition of knowledge about the *svarūpa* of Śrī Kṛṣṇa and His three kinds of *śaktis* (energies). After describing Śrī Kṛṣṇa's *svarūpa*'s – two types of *prakāśa* – *prabhava* and *vaibhava*; two types of *avatāras* – *amṛta* (partial) and *śaktiyāveśa* (empowered); and two types of pastimes – childhood and boyhood; the conclusion has been established that the fountainhead Śrī Kṛṣṇa's eternal form is *kīṣora* (adolescent). It has also been explained that the Vaikunṭha, the realm of the spiritual planets, is the grandeur of Śrī Kṛṣṇa's *cit-śakti*, innumerable material universes are the splendor of His *bahirāṅgā-śakti* (external potency), and countless *jīvas* are the splendor of His *jīva-śakti* (marginal potency). It has been established that Śrī Kṛṣṇa Caitanya is Śrī Kṛṣṇacandra Himself, who is the cause of all causes, the primeval, without any cause, and with eternal *sac-cid-ānanda* form. It has also been proved that in order to remain steadfast in *bhakti*, all the *bhaktas* should definitely have knowledge about Śrī Kṛṣṇa's *svarūpa*, His three *śaktis*, His pastimes, and their (devotees') relationship with Him.

(*Amṛta-pravāha Bhāṣya*)



GLORIFICATION OF ŚRĪ GAURA THROUGH THE PRINCIPLES
OF BHAKTI —

VERSE 1

ଶ୍ରୀଚିତ୍ତନ୍ୟପ୍ରଭୁଂ ବନ୍ଦେ ବାଲୋ ହପି ସଦନୁଗହାୟ ।
ତରେଣାମତଥାହ୍ୟାଷ୍ଟଂ ସିଦ୍ଧାନ୍ତସାଗରମ् ॥ ୧ ॥

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

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: I offer my respectful obeisances to Śrī Caitanya Mahāprabhu, by whose mercy even an ignorant person can easily cross the ocean of conclusions about the Absolute Truth, which is full of crocodiles of various philosophical doctrines.

Anubhāṣya:

*yad-anugrahāt (yasya kṛpayā) bālo'pi
(anabhijño 'rbhako'pi) nānā-mata-grāha-
vyāptam (aulūkya-jina-buddha-jaimini-
patañjali-gautama-kañāda-kapila-śāṅkara-
dattātreya-kathita-mitho-vivadamāna-
nakramakara-pratima-jaḍa-svārtha-saṅkul-
a-matavāda-pūrṇam) siddhānta-sāgaram
(vicāra-samudram) taret (teṣām sankīrṇa-
mata-vādāni ṛṇī-kṛtya amalām kṛṣṇa-
caraṇam jānāti) [tam] śrīcaitanya-prabhūm
[aham] vande.*

ŚLOKA-BHĀVĀNUVĀDA:

I offer my respectful obeisances unto that Śrī Caitanya Prabhu, by whose mercy even an ignorant boy can easily cross the ocean of conclusions about the Absolute Truth filled with crocodiles of various philosophical doctrines (like those

propagated by Aulūkya, Jina, Buddha, Jaiminī, Patañjali, Gautama, Kañāda, Kapila, Śāṅkarācārya, and Dattātreya which are not only contradictory amongst themselves but are rife with egocentrism). It means that he considers their multifarious theories as inferior and considers the service of the lotus feet of Śrī Kṛṣṇa as his ultimate goal of life.

PRAYER FOR ŚRĪ KṛṣṇA CAITANYA'S MERCY FOR
PERFORMING Kṛṣṇa-Kīrtana —

VERSE 2

କୃଷେଣ୍କିର୍ତ୍ତନ-ଗାନ-ନର୍ତ୍ତନକଳା-ପାଠୋଜନି-ଆଜିତା
ସତ୍ତତ୍ତ୍ଵବଳି-ହସ-ଚକ୍ର-ମୁଖପଣ୍ଡି-ବିହାରାମ୍ପଦମ ।
କର୍ଣ୍ଣନନ୍ଦି-କଳଙ୍ଘନିର୍ବହୁ ମେ ଜିହ୍ଵା-ମର୍ଦ୍ଦପାଞ୍ଜଣେ
ଶ୍ରୀଚିତ୍ତନ୍ୟଦୟାନିଥେ ତବ ଲସଙ୍ଗୀଲାସୁଧାସ୍ଵର୍ଧନୀ ॥ ୨ ॥

*kṛṣṇotkīrtana-gāna-nartana-kalā-
pāthojani-bhṛājītā
sad-bhaktāvali-haṁsa-cakra-madhupa-
śrenī-vihārāspadam
karṇānandi-kala-dhvani r vahatu me
jihvā-maru-prāṅgaṇe
śrī-caitanya dayā-nidhe tava lasal-
līlā-sudhā-svardhunī*

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: O ocean of Mercy, Śrī Caitanyadeva! May the nectarean Ganges waters of Your resplendent *divya-lilas* (transcendental pastimes) continuously flow on my desert-like tongue. These waters are adorned with the lotus flowers of singing, dancing, and loud *kīrtana* of Śrī Kṛṣṇa's name, beauty, qualities, and pastimes; these are the abode of *śuddha-bhaktas* who are like the swan, skylark, and bumblebee. Also, the melodious sound produced by the

flowing river is pleasing to everybody's ears.

Anubhāṣya:

he dayā-nidhe śrī-caitanya! kṛṣṇot-kirtana-gāna-nartana-kalā-pātho-jani-bhrājīta (kṛṣṇasya nāma-rūpa-guṇa-lilādī-nām utkirtanam uccair-bhāsanam gānām narottanañ ca tadrūpāḥ kalāḥ tā eva pātho-janīni padmāni tair-bhrājītā śobhitā) sad-bhaktāvali-hamsa-cakra-madhupa-śreṇī-vihār-āspadām (hamsa-cakravāka-bhramara-śreṇī-bheda-pratimānām bhāvā-bhed-āvasthitānām sad-bhaktāvalinām śuddha-bhakta-vṛndānām vihār-āspadām vilāsa-kṣetram, yasyām lilāyām śuddha-bhakta-vṛndānām paramāmodo bhavatīti bhāvah) karṇ-ānandī-kala-dhvaniḥ (karṇ-ānandī bhaktānām karṇa-rasāyanāḥ kala-dhvaniḥ hamsa-cakravāka-bhramar-opama-hari-janaiḥ gīta-hari-līlā- pravāhāṇāma-sphuṭa-madhura-ninādah) [evam-bhūtā] tava lasal-līlā-sudhā-svardhunī (lasatī dīvyatī gaura-līlā-rūpāmrta-mayī svardhunī svar-gaṅgā mandākini) me (mama) jihvā-maru-prāṅgane (gaura-līlā-ras-āsvāda-vañcīte rasa-varjite jihvā-rūpe nīvṛti) vahatu.

ŚLOKA-BHĀVĀNUVĀDA:

O ocean of mercy, Śrī Caitanya! May the nectarean Ganges waters of Your resplendent *divya-līlās* (transcendental pastimes) with the following three attributes continuously flow on my desert-like tongue (which is devoid of relishing the *rasa* of Gaura-*līlā*). Adorning these waters are the lotus flowers of the art of dancing and loud singing of Śrī Kṛṣṇa's name, beauty, qualities, and pastimes; it is the arena of pastimes (the *līlās* which give the devotees the highest bliss) of

śuddha-bhaktas having a variety of *bhāvas* that are compared to the variegatedness of the living beings like the swan, skylark, and bumblebee; the singing of *hari-līlā* by the devotees [compared to swans, skylarks, and bumblebees, etc.], which is like the melodious sound produced by the flowing river, giving pleasure to their ears.

VERSE 3

জয় জয় শ্রীচৈতন্য জয় নিত্যানন্দ ।
জয়াদ্বৈতচন্দ্ৰ জয় গৌরভক্তব্ন্দ ॥ ৩ ॥

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

Translation: All glories to Śrī Caitanya-deva! All glories to Śrī Nityānanda Prabhu! All glories to Śrī Advaitacandra! All glories to the *bhaktas* of Śrī Gaura.

THE ELABORATION OF THE THIRD VERSE FROM AMONG THE FIRST FOURTEEN VERSES; VASTU-NIRDEŚA (SUBJECT MATTER OF THE BOOK) –

VERSE 4

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

*tṛtyā ślokera artha kari vivarana
vastu-nirdeśa-rūpa mangalācarana*

Translation: Now, I shall describe the meaning of the third verse, which is *vastu-nirdeśa* *māngalācaraṇa* (an auspicious invocation summarizing the subject matter of the book).

VERSE 5

যদৈবৈতং ব্রহ্মোপনিষদি তদপ্যস্য তনুভা
য আত্মাস্তর্যমী পূর্ণ ইতি সোহস্যাংশবিভবঃ ।
যট্টেশ্বর্যেং পূর্ণে য ইহ ভগবান् স স্বয়ময়ং
ন চৈতন্যাং কৃষ্ণজগতি পরতত্ত্বং পরমিহ ॥ ৫ ॥

yad advaitam brahmopaniṣadi
 tad apy asya tanu-bhā
 ya ātmāntar-yāmī puruṣa
 iti so 'syāṁśa-vibhavah
 ṣad-aiśvaryaiḥ pūrṇo ya iha
 bhagavān sa svayam ayam
 na caitanyāt krṣṇāj jagati
 para-tattvam param iha

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: What the Upaniṣads describe as impersonal *brahma*, is but an effulgence of My Lord's body. One who is referred to as the *antaryāmī-puruṣa* or *Paramātmā* (Supersoul), in the *yoga-śāstras*, is but my Lord's partial manifestation. One who is the shelter and the source of the *brahma* and *Paramātmā*, complete with six opulences, is my Lord, *Svayam-Bhagavān*. Therefore, there is no other *tattva* in the entire world, which is greater than Śrī Kṛṣṇa Caitanya.

Anubhāṣya:

[upaniṣadi (*brahma-vidyābhidhāna-sarva-unnata-veda-śākhā-viṣeṣe, upa-ni-pūrvakasya viśaraṇa-gaty-āvasādan-ārthasya ṣadṛ-dhātoḥ kvip pratyayāntasya-edaṁ-tatra, upa upa-gamya gurūpadeśāl-labdheti yāvat, upasthitā-tvād-brahma-vidyām niścayena tan-niṣṭhatayā ye dṛṣṭ-ānuśravika-visaya-vitṛṣṇāḥ santah teṣāṁ samśārabijasya sad viśaraṇa-katṛī sīthilayitrī avasādayitrī vināśayitrī brahma-gamayitrī tatra)].*

yad advaitam (dvitīya-rahitam) brahma [abhidhiyate] tad-api asya (gaura-krṣṇasya) tanubhā (aprākṛta-dehasya kāntih); yaḥ ātmā (paramātmā sarva-jivādi-niyantā) antaryāmī puruṣaḥ so'sya aṁśa-vibhavah (aiśvaryasya-ānyatamah vibhutva-višeṣah); iha (asmin tattva-vicāre) yaḥ ṣad-aiśvaryaiḥ

(ṣadbhiḥ samagr-aiśvaryā-vīrya-yaśah-śrī-jñāna-vairāgyaiḥ aiśvaryaiḥ prabhutvaiḥ) pūrṇah (apekṣā-śūnyaḥ paripūrṇah) saḥ ayam śrī-krṣṇa-caitanyaḥ svayam bhagavān; iha (jagati tattva-vicāre kalau vā) caitanyāt krṣṇat (krṣṇa-caitanyāt) param (anyat) para-tattvam (śreṣṭh-āśrayah) na (nā-stīty-arthah).
 [jñāna-śāstra-prayojanam brahma-vastu, tathā yoga-śāstra-lakṣyā paramātmā bhagavatā saha tattva-sāmye'pi adhikāra-ucita-dṛṣṭi-bhedena bhagavad-vigrahasya cit-prabhāmīśa-rūpa-puṭa-dvaya-mātram, na tu sampūrṇa-saviṣeṣa-śaktimat svayam vastu yathā bhagavān].

ŚLOKA-BHĀVĀNUVĀDA:

[The word *Upaniṣad* (the highest section of Vedic literature known as *brahma-vidyā*) – is derived from the verbal root 'ṣadṛ', which is used in three different senses, namely *viśaraṇa* (languid), *gati* (taking one to *brahma*), and *avasāda* (termination). It is prefixed by the words 'upa' and 'ni', and suffixed with 'kvip'. In this derivation, 'upa' means to go near a *guru* and receive instructions from him. On hearing with faith from his *guru*, one attains a complete understanding of *brahma-vidyā*, that is, develops firm faith in it. 'Dṛṣṭānuśravika' – 'dṛṣṭa' means that which can be experienced through external senses and 'anuśrāvika' means those who experience. Those desiring to renounce both these types of sensual desires, for them the *Upaniṣad* is that *brahma-vidyā* which weakens the cause of material entanglement then uproots it, and puts one on the path of *brahma*'s attainment].

That which is called impersonal *brahma* is the effulgence emanating from the transcendental body of Śrī Gaura Kṛṣṇa. That who is the Supersoul, the controller of all the 'jīvas' and having an attribute of omnipresence – a portion of the opulence

of Śrī Gaura Kṛṣṇa, and is just one portion of His. Ontologically, One who is complete (independent) with six opulences – wealth, strength, fame, beauty, knowledge, and renunciation, is none other than Śrī Kṛṣṇa Caitanya, the Svayam Bhagavān. This means that ontologically or in this age of Kali there is no shelter that is superior to Śrī Kṛṣṇa Caitanya. [The objective of scriptures propagating *jñāna* is *brahma* and those propagating *yoga* is Paramātmā. Ontologically, *brahma* and Paramātmā are non-different from Bhagavān, however, from the point of view of gradation they are just His two features, the effulgence of the *bhagavat-vigraha* and *amṛta-rūpa* respectively. They are not the complete, *saviśeṣa* (having a personal form), and *saktimān* (energetic) Bhagavān.]

IN THIS CONTEXT, VERSE 8 OF TATTVA-SANDARBHA BY ŚRĪ JĪVA GOSVĀMĪ IS WORTH CONSIDERATION —

"Whose *cinmātra-sattā* (an abstract feature of pure spiritual existence) is called *brahma* in some parts of the Vedas, whose one *amṛta*, the *puruṣa*, the controller of *māyā*, manifests His (the *puruṣa*'s) opulences through His *amṛtas* as *līlāvatāras* (pastime incarnations) and *guṇāvatāras*, and whose other principal form 'Nārāyaṇa' performs pastimes in the Paravyoma. May that Svayam Bhagavān, Śrī Kṛṣṇa, bestow love for Him on those devotees who worship His lotus feet."

Those who choose to adhere to only the *saṁvit-vṛtti* (knowledge) of the Absolute Truth, who always performs *cintāmaṇi-līlā* (transcendental pastimes), realize only the *brahma* feature. Further, those who adhere only to the *sat-cit-vṛtti* (existential and the cognitive potency) realize only Paramātmā feature, but both of them remain deprived of the ever blissful *darśana* of *sac-cid-ānanda*

Bhagavān. Therefore, the bodily effulgence of *sac-cid-ānanda līlā-vigraha* Bhagavān is *brahma* — which is impersonal (without transcendental pastimes) and beyond *māyā*. Also, a portion of Bhagavān's grandeur is Paramātmā.

Amṛtānukanikā: *Akhila-rasāmṛta-mūrti* (the embodiment of all mellows) Śrī Kṛṣṇa and His *audārya-mūrti* (most merciful form) Śrī Kṛṣṇa Caitanya have been concluded as the highest reality. Apart from Śrī Kṛṣṇa Himself, neither in *brahma* nor Paramātmā, in fact not even in any of His incarnations, can we witness the simultaneous presence of all the *rasas* (mellows). Śrī Kṛṣṇa and Śrī Caitanya-deva are non-different and are *para-tattva*. In this world, by following the ascending order, based on supremacy, there is a difference in the realization of *brahma*, Paramātmā, and Bhagavān. When we try to understand the Absolute Truth by the 'neti-neti' (not this, not this) philosophy, considering the truth to be devoid of *bahirāṅgā-śakti* (external potency), then we can only understand *brahma*. When we consider the Absolute Truth associated with *taṭasthā-śakti* (marginal potency), that is, considering the Supersoul residing in every *jīva*, we can understand Paramātmā. We learn that the Adhoksaja Bhagavān has a form and resides in Vaikuṇṭha when we consider the Absolute Truth connected to the *aitaraṅgā-śakti* or *svarūpa-śakti* (internal potency).

Brahma — In *brahma*, only the powerlessness (inactivity) and impersonal aspect of Parabrahma (the Absolute Truth) are exhibited. Neither the highest stage of human development nor complete satisfaction of all desires can be achieved by worshiping the (featureless) *brahma* or *śakti*. Where there is simultaneous

service to the transcendental *puruṣa* (the supreme enjoyer) and transcendental *prakṛti* (*śakti*), in other words, the service to *cit-līla-yugala* (transcendental couple), therein lies the perfection of the *dharma* of the human form of life. The *brahma-sāyujya* has not been stated as the ‘highest pursuit of human *dharma*’, rather, it can be called either the disposition of the *jīva* which binds, or the worshipable *dharma* of spiritual suicide. *Brahma* and *jīvas* both share the feature of consciousness and therefore the meaning of the mantra ‘*aham brahmāsmi*’ (I am *brahma*) of the Śrutis is – a worshiper can not properly worship the worshipable if they do not belong to the same class. That is the very reason behind the phrase “*nādevo devamarayet*” from the *smṛti-śāstra*, which means that one who is not a demigod, that is, devoid of the qualities of demigods, cannot worship the demigods. Hence, the highest *dharma* of the human being is to worship the supreme human [form of Lord]. He is ‘*gūḍham param brahma manuṣyalingam*’ and He alone is ‘*bhagavān gūḍhah kapaṭamānuṣah*’. Also, in another Śruti, He has been referred to as ‘*rasau vai saḥ*’, meaning – He is *rasa-svarūpa*. There is no *rasa* in powerlessness. The *rasa* is present only in the *Puruṣottama* and that *rasa* is not the material *rasa*. That transcendental *rasa* is the highest. In this context, *Śrimad Bhagavad-gītā* (2.59) says ‘*rasa-varjanī raso ’py asya param drṣṭvā nivartate*’, it means that one who realizes the *parama-rasa*, his taste for ordinary material *rasas* automatically ceases.

Paramātmā – He is just a partial manifestation of the *parama rasa-svarūpa* (embodiment of the highest *rasa*) *bhagavat-vastu*. He is just the Supersoul, present in the hearts of the *jīvas*. Neither the *vyaṣṭi-antaryāmī* (Supersoul situated

in individual *jīvas*) nor the *samaṣṭi-antaryāmī* (Supersoul of the universe) can fully satisfy all the desires for the highest development of humankind.

Bhagavān – *Caturbhūja* Śrī Nārāyaṇa has four hands. He is transcendental (beyond three modes of material nature), yet He cannot exhibit the miracle of accepting service devoid of awe and reverence, which is the highest *dharma* of humans. The half-human and half-lion form of the Lord descends from His eternal abode, Vaikunṭha, and exhibits His Nṛsinha form. He, through His *līlā*, does manifest His inconceivable power, still, He cannot raise the human *dharma* to the fullest. Later, when the Lord exhibited Himself in a dwarf human form and asked for land measuring His three steps as alms, King Bali considered the transcendental *līlā-puruṣottama* Lord as just another ordinary human being, looking forward to favors. But then, Śrī Vāmana-deva exhibited His Trivikrama form and measured His full kingdom in one step, thus displaying just a portion of His *tripāda-vibhūti*. Under the conceit of so-called civilization, when the *kṣatriyas* stray from the path of their duties and endeavor to destroy the eternal *brahmaṇya-dharma*, Viṣṇu *bhakti*, the *bhagavat-āveśāvatāras* (empowered incarnations) in uncivilized human form like Śrī Paraśurāma appear. They establish the *sanātana-dharma* to a little extent, but this does not fulfill the human desire of attaining the supreme *dharma*. After the appearance of this uncivilized human form, Bhagavān Śrī Rāmacandra descended as an ideal civilized human and *kṣatriya* king and fulfilled the desire for the establishment of the moral religion of the humans. However, the perfect communion of

the human *dharma* of the highest moral values, that is, the independent *līlā-puruṣottama* or the one who behaves as He desires without any restraint exhibiting the highest perfection, had not manifested at that time. That human-like form of independent *līlā-puruṣottama*, in whose *līlās* the totality of the human character is perfectly exhibited, is none other than transcendental *parama-tattva*, the abode of all the *rasas* with human-like form, the *para-brahma* Vrajendra-nandana Śrī Kṛṣṇa and He alone is the object of the supreme *dharma* of the humans. Seeing the exhibition of the whole-hearted *sevā-vṛtti* (desire to serve) of the completely liberated *jīva*, that *parama-puruṣa* who reveals Himself is none other than the cause of all causes, two-armed Śrī Rādhānātha Śyāmasundara, who always carries His flute. He is the supreme *viṣaya* (object) of love, similarly, His supreme *śakti* (Śrīmatī Rādhikā) is also the supreme *āśraya* (abode) of love.

Bṛhad-Gautamīya-Tantra States –

“*devī kṛṣṇa-mayī proktā
rādhikā para-devatā
sarva-lakṣmī-mayī sarva-
kāntīḥ sammohinī parā*”

“Supreme Goddess Śrīmatī Rādhikā is the presiding Deity of amorous *līlā*; She being the *hlādinī* potency of Śrī Kṛṣṇa, is non-different from Him; She is the shelter of all goddesses of fortune; She is the embodiment of all splendor; She can fulfill all desires of Śrī Kṛṣṇa, and is the enchantress of Śrī Kṛṣṇa’s heart.”

Both the supreme *viṣaya* and *āśraya* manifest like this, in two forms, to relish the *līlā* and later both become one, to manifest the form of Śrī Kṛṣṇa Caitanya.

VIEWS ON TATTVA VASTU –

VERSES 6-7

ବ୍ରହ୍ମ, ଆସ୍ତ୍ରା, ଭଗବାନ୍—ଅନୁବାଦ ତିନ ।
ଅଙ୍ଗପ୍ରଭା, ଅଂଶ, ସ୍ଵରପ—ତିନ ବିଧେୟ-ଚିହ୍ନ ॥ ୬ ॥
ଅନୁବାଦ ଆଗେ, ପାଛେ ବିଧେୟ ସ୍ଥାପନ ।
ସେଇ ଅର୍ଥ କହି, ଶୁଣ ଶାନ୍ତବିବରଣ ॥ ୭ ॥

*brahma, ātmā, bhagavān —
anuvāda tina
aṅga-prabhā, amiśa, svarūpa —
tina vidheya-cihna*
*anuvāda āge, pāche
vidheya sthāpana
sei artha kahi, śuna
śāstra-vivarana*

ŚRĪ KṛṣṇA AND ŚRĪ CAITANYA TATTVA –

VERSES 8-9

ସ୍ୱର୍ଗ-ଭଗବାନ୍ କୃଷ୍ଣ, ବିଷୁଳ-ପରତତ୍ତ୍ଵ ।
ପୂର୍ଣ୍ଣଜାନ ପୂର୍ଣ୍ଣନନ୍ଦ ପରମ ମହତ୍ତ୍ଵ ॥ ୮ ॥
‘ନନ୍ଦସୁତ’ ବଲି’ ଯାଁରେ ଭାଗବତେ ଗାଇ ।
ସେଇ କୃଷ୍ଣ ଅବତାର ଚୈତନ୍ୟଗୋସାଙ୍ଗି ॥ ୯ ॥

*svayam bhagavān kṛṣṇa, viṣṇu-paratattva
pūrṇa-jñāna pūrṇānanda parama mahattva
'nanda-suta' bali' yāñre bhāgavate gāi
sei kṛṣṇa avatīrṇa caitanya-gosāni*

Translation: Brahma, Paramātmā, and Śrī Bhagavān are the three *anuvādas* (known subjects). *Aṅga-kānti* (bodily effulgence), *amiśa*, and *svarūpa*, these three represent respective *vidheyas* (predicates). By presenting their meaning according to the scriptures, I am establishing that the *anuvāda* comes first followed by the *vidheya*. Svayam-Bhagavān Śrī Kṛṣṇa is the highest *tattva* amongst the Viṣṇu *tattvas*. He has complete knowledge of all subjects, is an embodiment of all bliss, and is the most important object of

worship. He, who has been addressed as ‘Nandanandana’ (son of Nanda Mahārāja) in *Śrimad Bhāgavatam*, has descended as Śrī Caitanya Mahāprabhu.

Amṛta-pravāha Bhāṣya: According to the rhetorical rules of literature, the *anuvāda* is mentioned before the *vidheya*. Since there is a frequent mention of *brahma*, *Paramātmā*, and *Bhagavān* in Vedic *sāstras*, they are well-known subjects and thus they should be understood as ‘*anuvāda*’. However, what is not yet known is that the effulgence of Śrī Kṛṣṇa Caitanya’s is *brahma*, *Paramātmā* is His *aiṁśa*, and His *svarūpa* is *Svayam-Bhagavān*. Therefore, after mentioning the three *anuvādas*, the conclusion of the *vidheya* shall be done in the light of Vedic *sāstras*. The conclusion of *sāstras* is that amongst all Viṣṇu *tattvas*, *Svayam-Bhagavān* Śrī Kṛṣṇacandra is *para-tattva*. One who is glorified as *Nandasuta* (son of King Nanda), has descended as Śrī Kṛṣṇa Caitanya. Therefore, Śrī Kṛṣṇa and Śrī Caitanya are non-different, and I shall give its contemplative description. By saying *brahma*, *Paramātmā*, and *Svayam-Bhagavān*, the manifestations of the same *para-tattva-vastu* are meant. Hence, I can say that these are the *viṣeṣa-prakāṣa* (distinctive manifestations) of Śrī Kṛṣṇa Caitanya.

Amṛtānukāṇikā: Śrī Kṛṣṇa is *svayam-siddha* (independent) *Bhagavān* and also *Nandasuta*. Śrutiḥ call Him *rasa-svarūpa* – ‘*rasau vai sah*’. There are two meanings of the word ‘*rasa*’ – (1) ‘*rasa*’ (mellows) — one who is to be relished, and (2) *rasa-āsvādaka* ‘*rasika*’ — one who relishes the *rasa*. In the ‘*rasa*’ form, He is to be relished and in the ‘*rasika*’ form, He is the

one who relishes. He relishes the *līlā-rasa* and Śrutiḥ call Him as *līlā-puruṣottama* – ‘*kṛṣṇovai paramāṁ daivatam*’ (*Gopālatāpanī*). The root word ‘*div*’ (of *daivatam*) means *līlā*. He is *līlā-puruṣottama* from time immemorial. However, the *līlā* can not be performed alone and requires companions. Śrī Kṛṣṇa has been relishing the *līlā-rasa* from time immemorial. Therefore, it can be very clearly understood that his *līlā-saṅgīs* (pastime companions) and *līlā-parikars* (pastime associates) too, have been accompanying Him from time immemorial. Śrī Kṛṣṇa is complete, independent, and *ātmārāma*, but His pastime associates are not independent of Him. They are His *amṛśas* or *śaktis*. From time immemorial Śrī Kṛṣṇa, through His *amṛśas* and *śaktis*, has manifested Himself as pastimes associates [Śrī Kṛṣṇa’s *amṛśas* and *śaktis* are non-different from Him]. Śrī Kṛṣṇa relishes these four types of *rasas*, namely *dāsyā*, *sakhya*, *vātsalya*, and *mādhurya* by reciprocating with His associates in their respective *bhāvas*. To relish the *vātsalya-rasa*, there is a need for father and mother, thus the *śakti* of Śrī Kṛṣṇa, from time immemorial, has taken the individual *svarūpa* of father and mother (Nanda and Yaśodā). In reality, Śrī Kṛṣṇa has not taken birth from Nanda and Yaśodā, however, out of love He considers Nanda and Yaśodā as His parents and they also consider Him as their son. This is the reason that Śrī Kṛṣṇa is known as *Nandasuta* or *Yaśodāsuta*.

VIEWS ON BRAHMA, PARAMĀTMĀ, AND BHAGAVĀN –

VERSE 10

প্রকাশবিশেষে তেহঁ ধরে তিন নাম ।
বৃন্দা, পরমাত্মা আৱ স্বয়ং ভগবান् ॥ ১০ ॥

*prakāśa-viśeṣe teñha dhare tina nāma
brahma, paramātmā āra svayam-bhagavān*

Translation: The *viśeṣa-prakāśa* — distinctive manifestations (of Śrī Kṛṣṇa or Śrī Caitanya Mahāprabhu) are known by these three names — *brahma*, *Paramātmā*, and *Svayam-Bhagavān*.

Anubhāṣya: Śrī Jīva Gosvāmī writes in *Bhakti-sandarbha* (text number 3) –

“Complete manifestation, being full of all *śaktis*, Bhagavān, is *akhaṇḍa-tattva* (Absolute complete Whole). On the other hand, these special features (form, qualities, and pastimes) do not manifest in *brahma* and therefore *brahma* is just a partial manifestation of Bhagavān. Oh, best among sages! The first syllable ‘*bha*’ of the word Bhagavān has two meanings — *sambharttā* and *bharttā*, the syllable ‘*ga*’ means *netā*, *gamayitā*, and *sraṣṭā*. The syllable ‘*va*’ means the *jīvas* dwell in Paramātmā and the eternal *puruṣa* (Paramātmā) dwells in all *jīvas*. One who is devoid of the material modes and possesses complete knowledge, energy, strength, opulence, power, and influence is known as ‘Bhagavān’. The word ‘*sambharttā*’ means one who nourishes His devotees and the word ‘*bharttā*’ means the maintainer or establisher. The word ‘*netā*’ means one who provides the result of His *bhakti*, that is, *prema*. ‘*Gamayitā*’ means one who is the cause of giving eternal stay in the *dhāma* (His eternal abode). ‘*Sraṣṭā*’ means creator of the above-mentioned qualities in His devotees. One whose existence is independent (without a cause), is eternally engaged in the enjoyment of *līlā-vilāsa* (transcendental pastimes) of His *svarūpa-śakti*, who even though

indifferent to the material world, through His *svāṁśa-puruṣa*, is the originator of *prakṛti* and *jīva*, and is the root cause of creation, maintenance, etc. of the material world; that *tattva* is to be known as *bhagavat-tattva*. One who is the cause and maintainer of the material world, who enlivens the material world by sending His *amśas*, the *jīvas* (living entities) into it, and that under whose control and inspiration, material bodies of the *jīvas* and *pradhāna* (ingredient cause of this material world) perform their duties, being situated in their position, is known as Paramātmā. Constitutionally *jīva* is also *ātmā*, however, being the cause and maintainer of the material world, He is far superior to the *jīvas* and is known as *parama-ātmā*, still He manifests as the eternal companion of the *jīva*. The *tattva* that pervades the three states of consciousness, namely *svapna* (dreaming), *jāgrata* (awake), and *suṣupti* (the deep sleep) states; and also pervades the *śakti* called pure *jīva* who is different in *svarūpa* from His own; further that which gets manifested in the *saṁādhi* (deep meditation) state without variegatedness as pure spiritual existence, is known as *brahma*.

ŚRĪMAD BHĀGAVATAM (1/2/11) –

VERSE 11

বদন্তি তত্ত্ববিদস্তত্ত্বং যজ়জানমদ্যম্ ।
বৰ্ক্ষেতি পরমাত্মেতি ভগবানিতি শব্দ্যতে ॥ ১১ ॥

vadanti tat tattva-vidas
tattvam yaj jñānam advayam
brahmeti paramātmeti
bhagavān iti śabdyate

Translation: Great seers of the truth, who understand the nature of the Absolute Truth, call that *advaya-jñāna* (non-dual real entity) as *paramārtha*. That Absolute

Truth is known by three names — *brahma*, Paramātmā, and Bhagavān.

Amrta-pravāha Bhāṣya: The seers of truth address *advaya-jñāna* as *tattva*. The same non-dual Truth's realization in the first stage is *brahma*, the second stage is Paramātmā, and the third stage is Bhagavān.

Anubhāṣya: Sage Śaunaka along with the other sages had asked six questions from Sūta Gosvāmī, the disciple of Śukadeva Gosvāmī. When they asked the second question, “What is the essence of scriptures?”, Sūta Gosvāmī in answer to the said question quoted this śloka —

*tattvavidah (tattvajñāḥ) tat [eva] tattvam
advayam jñānam (cid-eka-rūpam) vadanti, yat
[advaya-jñānam kvacit] brahma iti, [kvacit]
paramātmā iti, [kvacit] bhagavān iti ca
śabdayate (abhidhīyate; ayam-arthah –
kevala-jñāna-vṛttiā advaya-jñāna-rūpam
brahma, sac-cid-vṛttiā advaya-jñāna-rūpam
paramātmā, sac-cid-ānanda-vṛttiā tad-
advaya-jñāna-rūpo bhagavān).*

ŚLOKA-BHĀVĀNUVĀDA:

The great seers of the truth, call that *tattva* as *advaya-jñāna*. The sāstras call the same non-dual Truth sometimes as *brahma*, sometimes as Paramātmā, and sometimes as Bhagavān. [This means that the same Absolute Truth can be realized as *brahma* with only the pure knowledge (*jñāna*) feature, as Paramātmā with *sat* and *cit* features, and as Bhagavān with *sac-cid-ānanda* features].

The *bhagavad-bhaktas* know Śrī Vrajendranandana as *advaya-jñāna vigraha* (the form of Absolute Truth). The purport is that they consider Śrī Kṛṣṇa's name, form, qualities, and pastimes as non-different from Śrī Kṛṣṇa. It is the lack of knowledge

of *advaya-jñāna* that the non-devotees, considering the body of Viṣṇu as material, believe that the transcendental name, form, qualities, pastimes of Śrī Kṛṣṇa are different from Śrī Kṛṣṇa Himself. No one but Śrī Kṛṣṇa can be addressed as *advaya-jñāna*.

Thus, the *jīva*, who is different from Śrī Kṛṣṇa, and due to *māyā* or ignorance, considers himself as independent of Śrī Kṛṣṇa, becomes eligible to come under the influence of *māyā*. It is then that the *jīva* comes under the control of *māyā* or becomes subservient to *dvaita-jñāna* (duality). All the *prakāṣa* and *vilāsa* forms of Śrī Kṛṣṇa do not have duality (Their names, forms, qualities, and pastimes are non-different from each other). Being Viṣṇu-*tattva*, They are the controllers of *māyā*. The yogīs consider their meeting with the *advaya-jñāna vigraha* Paramātmā (wherein both the *ātmā* and the Paramātmā continue to exist as separate entities) as the stage devoid of *dvitiya-jñāna* (duality). Further, the *jñānīs* know the *nirviśeṣa-jñāna* – devoid of *svagata*, *sajātiya*, and *vijātiya bheda* – as the *advaya-jñāna brahma*. (Please refer to Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura's *gaudīya-bhāṣya* (commentary) on this śloka of Śrīmad Bhāgavatam).

Amṛtānukaṇikā: ‘*Jñāna*’ – That which is pure ‘*cit*’ (transcendental), which absolutely does not have any ‘*acit*’ (mundane), that is *jñāna-vastu* or *sac-cid-ānanda-vastu*. ‘*Advaya*’ – one without a second, devoid of the ‘*bheda*’ (differentiation). ‘*Bheda*’ are of three types: *sajātiya-bheda*, *vijātiya-bheda*, and *svagata-bheda*.

When more than one entity is present in the same category, then there is a possibility of *sajātiya-bheda* amongst them. For example, there are many human beings,

all belonging to the same human race, however, either their names or bodily features, etc., may be different. Thus, even though they belong to the same category as humans, they still have *sajātiya-bheda*. Similarly, there exists a possibility of *sajātiya-bheda* when more than one *cit vastu* (entity) is present. Factually, even if more than one *cit vastu* exists and they are the *amṛta* of one original *cit vastu*, then they will not be said to have *sajātiya-bheda*, because the *sajātiya-bheda* has to have more than one *svayam-siddha* (completely independent) *vastu*. The *jñāna* devoid of *sajātiya-bheda* is that *vastu*, in whose comparison there does not exist any other *svayam-siddha* *vastu*; even though there is an existence of many other *cit vastus*, but they are not *svayam-siddha* and their existence is dependent on that *advaya-jñāna vastu*.

Things belonging to the different categories are said to have a *vijātiya-bheda*, for example, animals and humans are said to have *vijātiya-bheda*. What is the *vijātiya vastu* of *advaya-jñāna* or *cit vastu*? *Jñāna* belongs to *cit* category, and that which is not *cit* is ‘*prākṛta*’ or ‘*jaḍa*’ (mundane), and is the opposite of *advaya-jñāna*. If this *vijātiya vastu* is not *svayam-siddha* and depends on *advaya-jñāna* for its existence, then it will not have *vijātiya-bheda* with *advaya-jñāna*. Further, if this *vijātiya vastu* is *svayam-siddha* and is not dependent for its existence on *advaya-jñāna*, then it shall have a *vijātiya-bheda* with *advaya-jñāna*.

Advaya-jñāna vastu never has a *svagata-bheda*. The word *svagata* means within oneself. A *vastu* with more than one ingredient has *svagata-bheda* due to the variety of its ingredients. For example, a wall is made of many ingredients such as bricks, cement, and sand which are

different from each other, and thus the wall has a *svagata-bheda*. Also, due to the varied proportion of ingredients mixed, like the cement, and sand at different places, the wall will exhibit different strengths at different places. The exhibition of different strengths at different places is also *svagata-bheda*. However, in *advaya-jñāna vastu*, there does not exist any *svagata-bheda* because *advaya-jñāna* is *cit-svarūpa* and there is no other ingredient other than *cit*. In the absence of any ingredient other than *cit*, there can be an exhibition of any kind of *śakti* in any part. The conditioned soul’s body is *jaḍa* but *jīva* is factually *cit-vastu*, and therefore there is a *svagata-bheda* in *jīva* and its body. In *advaya-jñāna*, there is no such *bheda* (differentiation) of the body and the soul. The material body of the *jīva* has five ingredients, namely earth, water, fire, air, and ether. The senses, eyes, ears, etc., perform different functions and their strength is also exhibited differently. For example, one can just see with the eyes but cannot hear. Likewise, one can just hear and not see through the ears. This is the result of *svagata-bheda*. *Advaya-jñāna vastu* does not have any ingredients other than *cit* and thus cannot have a difference belonging to the *svagata-bheda* category. Every *amṛta* of *advaya-jñāna vastu* can perform all the functions of the other *amṛtas* and therefore, in *Brahma-Saṁhitā* it has been said – “*āṅgāni yasya sakalendriya-vṛtti-manti*” means that ‘each of the limbs of that transcendental figure possesses in Himself, the full-fledged functions of all the organs.’

The *jñāna* which is devoid of *svayam-siddha-sajātiya*, *svayam-siddha-vijātiya*, and *svagata-bheda* is known as *advaya-jñāna*. The great seers, knowers of the *tattva*, call this *advaya-jñāna vastu* as *tattva* or

paramārtha-bhūta-vastu (Absolute Truth).
 Śrī Kṛṣṇa is this *advaya-jñāna* vastu.
 “*advaya-jñāna tattva-vastu kṛṣṇera svarūpa*”
 (Caitanya Caritāmṛta, Ādi-līlā 2/65).

*carma-cakṣe dekhe yaiche
 sūrya nirviṣeṣa
 jñāna-mārgे laite nāre
 tāñhāra viṣeṣa*

VIEWS ON BRAHMA (1) –

VERSE 12

তাঁহার অঙ্গের শুদ্ধ কিরণ-মণ্ডল ।
 উপনিষদ কহে তাঁরে ব্ৰহ্ম সুনির্মল ॥ ১২ ॥

*tāñhāra aṅgera śuddha kirāṇa-maṇḍala
 upaniṣad kahe tāñre brahma sunirmala*

Translation: The bodily effulgence of the *advaya-jñāna tattva* is described as transcendental *brahma* by the Upaniṣads.

Anubhāṣya: Mantras 9-11, the second part of the second *muṇḍaka* of *Muṇḍaka-Upaniṣad* state – “The knowers of the truth about the soul, know Parama-brahma as the One who resides in the blissful transcendental abode with golden splendor, and in the hearts of the *jīvas*. He is *nirguṇa* (free from the influence of the material modes), *akhaṇḍa* (whole), always perfect, and the source of the effulgence of all other effulgent substances. He cannot be illuminated by the sun, the moon, the stars, the lightning, then what to speak of fire? All the luminous objects like the sun, pursue Him and receive light from Him, in fact, it is His light that illuminates this world. This expansive world which can be seen in front, back, right, left, up, and down is pervaded by the nectarean eternal *brahma*. Therefore, *brahma* is the supreme *tattva*.”

VERSE 13

চর্মচক্ষে দেখে যৈছে সূর্য নির্বিশেষ ।
 জ্ঞানমার্গে লইতে নারে তাঁহার বিশেষ ॥ ১৩ ॥

Translation: Just as the sun when seen with material eyes appears to be just a glowing object, without a distinct personality, similarly, a person following the path of *jñāna* cannot know the distinguished transcendental form of Śrī Kṛṣṇa.

Amṛta-pravāha Bhāṣya: The symptom by which one can learn about a vastu, is known as its ‘feature’. To be devoid of that specific symptom would be *nirviṣeṣa* (featureless).

BRAHMĀ SANHITA (5/40) –

VERSE 14

যস্য প্রভা প্রভবতো জগদগুকোটি-
 কোটিষ্ঠেষবসুধাদিবিভূতিভিন্নম् ।
 তদ্বৰক্ষ নিকলমনন্তমশেষভূতং
 গোবিন্দমাদিপুরুষং তমহং ভজামি ॥ ১৪ ॥

*yasya prabhā prabhavato jagad-aṅda-koti-
 koṭiṣv aśeṣa-vasudhādi-vibhūti-bhinnam
 tad brahma niṣkalam anantam aśeṣa-bhūtām
 govindam ādi-puruṣām tam aham bhajāmi*

Translation: Please refer to Anubhāṣya.

Amṛta-pravāha Bhāṣya: I worship Śrī Govinda, the primeval Lord, from whose effulgence the indivisible, unlimited, infinite *brahma* has appeared, being differentiated from the glories of millions and millions of mundane universes with innumerable planets like earth.

Anubhāṣya: Śrī Brahmā has written the song of praise of Śrī Govinda’s *tattva* and

glories in the fifth chapter of *Śrī Brahmā-saṁhita* –

jagadañda-koti-kotiṣu (asamkhyā-brahmāṇdeṣu) aśeṣa-vasudhādi-vibhūti-bhinnam (ananta-brahmāṇḍādi-bhir-ākārā-bhi-vibhūti-bhir-bhinnam labdha-pārthakyam) [yat] niṣkalāni (nir-aṁśam akhaṇḍam paripūrṇam) anantam (khaṇḍa-jñān-ātītam) aśeṣa-bhūtam (sīmā-rahitam) tad-brahma prabhavataḥ (prabhāva-viśiṣṭasya) yasya (govindasya) prabhā (aṅga-kāntih) tam ādi-puruṣam govindam aham bhajāmi.

ŚLOKA-BHĀVĀNUVĀDA:

I worship that primeval *puruṣa* Śrī Govinda, whose effulgence is the source of *brahma*, being differentiated from the infinity of glories of the mundane universe and the innumerable planets such as earth therein, and appears as the indivisible, infinite, limitless, truth.

VERSES 15-16

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

সেই গোবিন্দ ভজি আমি, তেঁহে মোর পতি ।
তাঁহার প্রসাদে মোর হয় সৃষ্টিশক্তি ॥ ১৬ ॥

koṭi koṭi brahmāṇde ye brahmera vibhūti sei brahma govindera haya aṅga-kānti

sei govinda bhaji āmi, teiho mora pati tāñhāra prasāde mora haya sr̥ṣti-śakti

Translation: Millions and millions of universes are the opulences of *brahma*, and that *brahma* is but the bodily effulgence of Śrī Govinda. I (Brahmā) worship that Śrī Govinda; He is my Lord and by His grace, I am empowered to create moving and non-moving entities.

ŚRĪMAD BHĀGAVATAM (11/6/47) –

VERSE 17

বাতবসনা য ঝাষয়ঃ শ্রমণা উর্ধ্বমন্ত্রিঃ ।
ব্ৰহ্মাখ্যং ধাম তে যান্তি শান্তাঃ সন্ধ্যাসিমোহমলাঃ ॥ ১৭ ॥

*vātavasanā ya ṛṣayah
śramaṇā ūrdhvā-manthinaḥ
brahmākhyam dhāma te yānti
śāntāḥ sannyāsino 'malāḥ*

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: Naked saints, the mendicants who undergo severe austerity, celibate munis, peaceful and sinless (equipoised) *sannyāsīs*, all attain the spiritual abode called *brahma-dhāma*.

Anubhāṣya: On knowing that Śrī Kṛṣṇa would soon unmanifest Himself, Uddhava prayed at His lotus feet and said that devotees can very easily attain His lotus feet. However, the result of the struggle of the *sannyāsīs* who undergo grueling austerities is just the attainment of Brahmaloka –

*vātavasanāḥ (digambarāḥ vasana-hināḥ)
śramaṇāḥ (śārira-karṣana-kāriṇāḥ bhikṣavah)
urddha-manthinaḥ (urddha-retasāḥ) śāntāḥ
(brahma-niṣṭhaika-dhiyah) amalāḥ (viṣaya-mala-varjitāḥ saṁnyāsināḥ) te brahm-ākhyam (nirviṣea-rūpaṇī) dhāma yānti (prāpnuvanti).*

ŚLOKA-BHĀVĀNUVĀDA:

Digambara (the naked sages), mendicants who undergo rigorous austerities, the celibates, whose intelligence is fixed one-pointedly towards *brahma*, and the *sannyāsīs* who are not contaminated by the material desires, all of them attain the abode of impersonal *brahma*.

(2) VIEWS ON PARAMĀTMĀ (SUPERSOUL) –

VERSE 18

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

*ātmāntaryāmī yānre yoga-śāstre kaya
 seha govindera amśa vibhūti ye haya*

Translation: One who is described as the indwelling Paramātmā in the *yoga-śāstras* is an *amśa* opulence of Śrī Govinda.

Anubhāṣya: Śrī Bhagavān is *cit-vilāsa-vigraha* (the form enjoying the transcendental pastimes). He is *turiya-vigraha* (in the fourth dimension of existence), thus, does not become attached to any affair of the *devī-dhāma* (material world) and controls *pradhāna* and *jīva* through His expansion as *puruṣavatāra*. On learning the *tattva* of the three *puruṣavatāras*, a *jīva* is liberated from the gross and subtle bodies, which are made from twenty-four gross material elements. The Supersoul of each *jīva*, Kṣirodakaśāyī Mahā-Viṣṇu, the Supersoul of all the *jīvas* of a universe, Garbhodakaśāyī Mahā-Viṣṇu, and the Supersoul and the creator of all the universes, Kāraṇodakaśāyī Mahā-Viṣṇu, the three *puruṣavatāras*, as the creator of the material world, have partial control over its affairs. According to the *yoga-śāstras*, by transcending the twenty-four material elements, one can unite with Paramātmā. Thus, the indwelling *puruṣa*, Paramātmā is but the *amśa* opulence of Śrī Govinda.

VERSE 19

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

*ananta sphatike yaiche eka sūrya bhāse
 taiche jīve govindera amśa prakāše*

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: Just as one sun is distinctly reflected in the countless crystals, similarly, the *amśa* of Śrī Govinda, Paramātmā, also manifests in innumerable *jīvas*.

Anubhāṣya: Just as one sun situated in its own place, appears as many suns, when reflected in innumerable crystals, similarly, Śrī Govinda even though eternally present in Goloka Vṛndāvana, manifests as the *sevya* (object of service), the omniscient Paramātmā in the hearts of *jīvas*. The three *mantras* like “*dvā suparṇā sayujā*” describe the two birds on one tree; one is considered as the *jīva*, the servitor, and the other as Paramātmā, the *sevya*. Paramātmā makes the *jīva* undertake the fruits of its activities, but unlike the *jīva*, He does not experience the fruits of any activities. When the *jīva* gives up the pride of being the enjoyer and understands the glories of the *sevya* Paramātmā, it is then that he is freed (from all designations) and enters the most equanimous, Vaikuṇṭha-dhāma.

Amṛtānukaṇikā: The *amśa* of Śrī Govinda, the Paramātmā is one *vastu* and not two, but the *jīvas* are innumerable. Just as one sun appears as many when reflected in innumerable crystals, similarly, one Paramātmā manifests as the Supersoul in each of the countless *jīvas*. Here, the purpose of stating this example is only to explain the appearance of one object as many in the form of reflections, and thus, the example should not be applied in its entirety (that is, inference other than this should not be taken from this example). The various images of the sun, seen in the

innumerable crystals are just reflections and the reflection is not the actual *vastu*, the sun. However, Paramātmā does not manifest as a reflection in the heart of the *jīva*, He Himself manifests there. Even though one, He, with His inconceivable potency, resides in separate forms in the hearts of innumerable *jīvas*. The reflection of Paramātmā is not possible, for He is infinite. Reflection of a limited object is possible; however, a reflection of an infinite object is not possible.

There are innumerable *jīvas* like demi-gods, humans, birds, animals, and insects. For the purpose of *sṛṣṭi-lilā* (pastimes of this material world), this one Paramātmā resides in all the *jīvas* as Supersoul. On learning this, some may raise a doubt that the indwelling Paramātmā of each *jīva* is different. To remove that doubt this verse has been stated – Paramātmā is only one *vastu* and not many. Due to the karmic reactions, a *jīva* attains a material body, however, the presence of Paramātmā in the bodies of the *jīvas* is due to His *lilā* and not some kind of karmic reaction of His. Paramātmā does not have *karmas*, as He is beyond the modes of material nature. Also, Paramātmā has no connection with the material body of the *jīva*. He resides unattached in the bodies of the *jīvas* as Supersoul.

ŚRĪMAD BHAGVAD-GĪTĀ (10/42) –

VERSE 20

অথবা বহুনেতেন কিং জ্ঞাতেন তৰার্জুন ।
বিষ্ণুভ্যাহমিদং কৃত্মেকাংশেন স্থিতো জগৎ ॥ ২০ ॥

*atha vā bahunaitena
kim jñātena tavārjuna
viṣṭabhyāham idam kṛtsnam
ekāṁśena sthito jagat*

Translation: Arjuna, of what use to you is all this detailed knowledge? Just know this; merely by My one *amṛta* (plenary portion), I pervade and sustain this entire universe.

Amṛta-pravāha Bhāṣya: O Arjuna! What to say more? I, by My one *amṛta*, in the form of Paramātmā, enter and pervade this entire world.

Anubhāṣya: Śrī Bhagavān after describing His *vibhūtis* (opulence), in various ways is now revealing its essence –

athavā he arjuna, bahunā (bāhulyena prthak prthag-upadiṣya-mānena) jñātena kim [tava prayojanam-alam-ity-arthaḥ], idam (cid-acid-ātmaka) kṛtsnam (samagram) jagat ekāṁśena (prakṛtyādy-antaryāmīna puruṣ-ākhyena amṛṣena) viṣṭabhyā (adhiṣṭhāna-tvāt vidhṛtya adhiṣṭhātṛtvād-adhiṣṭhāya, niyanṭrvān-niyamya vyāpakatvāt vyāpya) aham (bhagavān) sthitah.

ŚLOKA-BHĀVĀNUVĀDA:

Or, O Arjuna! What is your objective behind seeking knowledge from multifarious instructions? I (Bhagavān), through my *amṛta*, namely *puruṣa* incarnation as Supersoul [sustain *adhiṣṭhāna* (this entire universe), *adhiṣṭhita* (reside) being the *adhiṣṭhātā* (sustainer) of the same, regulate it as a controller, and pervade it all through] reside in this entire world comprising of *cit* (*jīvas*) and *acit* (inert elements).

ŚRĪMAD BHĀGAVATAM (1/9/42) –

VERSE 21

তমিমহমজং শরীরভাজাঃ
হাদি হাদি ধিষ্ঠিতমাত্মাকল্পিতানাম् ।
প্রতিদৃশ্মির নৈকধার্কমেকং
সমধিগতোহস্মি বিধূতভেদমোহঃ ॥ ২১ ॥

*tam imam aham ajam śarīra-bhājāṁ
hṛdi hṛdi dhiṣṭhitam ātma-kalpitānāṁ
prati-dṛśam iva naikadhārkam ekam
samadhgato 'smi vidhūta-bheda-mohah*

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: Bhīṣma said – “O Kṛṣṇa! Just as the sun appears as a different object to a different set of eyes, similarly, Your one *amīśa*, the Paramātmā, being located in each *jīva*'s heart is presumed as different *tattvas*. But when the *jīva* understands that he is Yours, that is, he knows himself to be Your servitor, he comes out of the illusion of differentiation. I also understood Paramātmā to be your *amīśa* and thus, becoming free from the illusion of differentiation, gained the knowledge that You are unborn.

Anubhāṣya: When Yudhiṣṭhīra went to Bhīṣma for taking instructions on *dharma*, Śrī Kṛṣṇa, seated on Arjuna's chariot, also followed him. To take Bhīṣma's *darśana*, many *devarṣis* and *brahmaṛsis* were also present there. After answering some questions of Yudhiṣṭhīra, Bhīṣma, realizing his moment of departure was near, sang glories of Śrī Kṛṣṇa, who was standing in front of him. The above *śloka* is one of the *ślokas* spoken by Bhīṣma in Śrī Kṛṣṇa's glorification –

[*nānā-deśā-vasthitānāṁ prāṇīnāṁ*
pratidṛśāṁ (*avalokanāṁ prati*) [*iyathā*]
ekam arkaṁ iva naikadhā (*adhiṣṭhāna-*
bhedāt anekadhā drṣṭam) [*tathā*]
ātma-kalpitā-nāṁ (*ātmanā svayam-eva*
kalpitā-nāṁ) *śarīra-bhājāṁ hṛdi hṛdi*
(*prati-hṛdayāṁ*) *dhiṣṭhitam* (*adhiṣṭhitam*)
tam imam ajam (*śrī-kṛṣṇāṁ*) *vidhūta-*

bheda-mohah (*vidhūto dūrī-kṛto bheda-*
rūpo mohah bhagavataḥ nāma-rūpa-guṇa-
līlā-bheda-rūpāḥ bhagavad-vigrahasya
prakāśa-vilāsa-mūrti-bhedenā vyāpakatva-
sambhāvanā-janita-nānā-tva-pratīti-
lakṣaṇāḥ mohah yasya tathā-bhūtah) *aham*
sama-dhi-gataḥ (*samyaga-dhigataḥ prāptah*
asmī).

ŚLOKA-BHĀVĀNUVĀDA:

Just as one sun appears differently situated to people at different locations, depending on their positioning, similarly, You, in Paramātmā form, residing in the hearts of the embodied souls, also appear to be different in each embodied *jīva*. However, I have overcome all illusions, such as Your name, form, qualities, and pastimes are different, or that there is a difference between Your *śrī-vigraha* and Your *prakāśa* and *vilāsa* forms, or Your various appearances – You being omnipresent, and have completely surrendered to You.

(3) VIEWS ON BHAGAVĀN –

VERSE 22

সেইত' গোবিন্দ সাক্ষাত্তেন্য গোসাঙ্গি ।
জীব নিষ্ঠারিতে ঐছে দয়ালু আর নাই ॥ ২২ ॥

*seita' govinda sākṣāc caitanya gosāñi
jīva nistārite aiche dayālu āra nāi*

Translation: Śrī Govinda Himself is Śrī Caitanya Mahāprabhu; no one else is as merciful as Him in delivering the fallen *jīvas*.

Amṛta-pravāha Bhāṣya: Here, by the word ‘*sākṣāt*’ (personified), the author is revealing the principle that Śrī Kṛṣṇa Caitanya is Śrī Govinda Himself and not some *prakāśa* or *vilāsa vigraha* of Śrī Govinda.

Anubhāṣya: Śrī Caitanya Mahāprabhu is Śrī Govinda Himself. To prove the same, some scriptural evidence is being cited here –

CAITANYA-UPANIṢAD –

“gaurah sarvātmā mahā-puruṣo
mahātmā mahā-yogī
tri-guṇātītah sattva-rūpo
bhaktim loke kāśyati”.

“Śrī Govinda, the all-pervading Paramātmā (Supersoul), saint, powerful mystic, beyond the three modes of material nature, śuddha-sattva-svarūpa, will appear as Śrī Gaura to enlighten the jīvas with bhakti.”

ŚVETĀŚVATARA-UPANIṢAD (6/7) –

“tam īśvarāñāṁ paramām maheśvaraṁ
taṁ devatānāṁ paramām ca daivatam
patim patinām paramām parastād
vidāma devam bhuvaneśam īḍyam”

“The devotees say that we know that God who is the nāyaka (hero) of all the universes, is the supreme controller of the controllers like Śaṅkara and Brahmā. He is the most worshipable deity of even the demigods, the progenitor of all progenitors, and beyond the material nature.”

ŚVETĀŚVATARA-UPANIṢAD (3/12) –

“mahān prabhur vai puruṣah
sattvasy-aīṣah pravartakah
su-nirmalām imām prāptim
īśāno jyotir avyayah”

“By His causeless mercy, the all-pervading Supersoul in everyone's heart, Śrīman Mahāprabhu, engages the living beings in the process by which they can attain the supremely flawless gem of His pure bhakti.”

MUNDAKA-UPANIṢAD (3/1/3) –

“yadā paśyāḥ paśyate rukma-varṇam
kartāram īśām puruṣām brahma-yonim
tadā vidvān punya-pāpe vidhūya
nirañjanāḥ paramām sāmyamupaiti”

“The moment the jīva takes darśana of the īśvara, it becomes wise, and leaves both the pious and sinful activities, becomes detached from this material body and material relationships, and attains the supreme samtā (equanimity or friendship). That Paramātmā has an attractive, golden complexion, He is the all-pervading antaryāmī, the creator of all universes, and is the father of even Brahmā.”

ŚRĪMAD BHĀGAVATAM (11/5/33-34) –

“dhyeyām sadā paribhava-
ghnam abhiṣṭa-dohām
tīrth-āspadām śiva-viriñci-
nutām śaranyam
bhṛtyārti-ham praṇata-pāla
bhavābdhi-potām
vande mahā-puruṣa te
caranāravindam

tyaktvā suduṣtyaja-surepsita-
rājya-lakṣmīm
dharmiṣṭha ārya-vacasā
yad agād aranyam
māyā-mṛgām dayitayepsitam
anvadhāvat
vande mahā-puruṣa te
caranāravindam”

“O maintainer of those who have surrendered to You! O Supreme Personality, Mahāprabhu! I worship Your lotus feet. You are the eternal object of meditation, the conferrer of kṛṣṇa-prema, the shelter of the holy places like Śrī Gauḍa-maṇḍala, Śrī Kṣetra-maṇḍala, Śrī Vraja-maṇḍala,

object of glorification of Śrī Advaitācārya (the incarnation of Śiva) and Śrī Haridāsa Thākura (the incarnation of Brahmā), the destroyer of the misery of Your servitor *brāhmaṇa* suffering from leprosy, like the ship which delivered Sārvabhauma and Pratāparudra through the sea of the desire of liberation and material enjoyment.

The words (curse) of the *brāhmaṇa* were that the comforts of Your family-life shall be destroyed. To honor the words of that *brāhmaṇa*, Śrī Caitanya Mahāprabhu went in the forest, renouncing a kingdom desired even by the demigods, and Lakṣmī in the garb of Viṣṇupriyā, separation from whom is even more difficult than parting from one's life. In the forest, with the desire to deliver, He ran after all the deer searching for a wife, son, wealth, etc., the various forms of *māyā* (deer here represents those attached to their family and wealth, etc.). I worship the lotus feet of Śrī Mahāprabhu, the most merciful, capable of drowning those, fallen into the sea of the material world, into the ocean of *prema*, using the pretext of an embrace."

IN ŚRĪMAD BHĀGAVATAM (7/9/38), PRAHALĀDA SAYS –

"*ittham nr-tiryag-rṣi-deva jhaṣavatārair
lokān vibhāvayasi harṣi jagat-pratipān
dharmāni mahā-puruṣa pāsi yugānuvṛttam
channah kalau yad abhavas tri-yugo 'tha sa tvam*"

"O Puruṣottama! In this way, You take different incarnations like that of a human, an animal, a bird, a great sage, a demigod, and a fish to maintain the entire creation in different planetary systems and to annihilate the demoniacs. Through these incarnations, You protect the respective *dharma* of that *yuga* (age). However, in the age of Kali, You descend as a secret incarnation and are therefore known as 'Triyuga' also."

The secret incarnation here indicates the incarnation of Śrī Caitanya Mahāprabhu.

IN KRṢNA-YĀMALA, IT IS SAID –

"*punya-kṣetre nava-dvīpe bhaviṣyāmi śacī-sutah*"

"I shall appear as Śacīnandana in the holy land of Navadvīpa."

IN BRAHMA-YĀMALA, IT IS SAID –

"*atha vāham dharādhāmni
bhūtvā mad-bhakta-rūpa-dhṛk
māyāyām ca bhaviṣyāmi
kalau saṅkīrtan-āgame*"

"At the commencement of the *saṅkīrtana* movement in the age of Kali, I will descend to the earth, at Śrī Māyāpura, in disguise as My own dear devotee."

IN VĀYU PURĀΝA, IT IS SAID –

"*kalau saṅkīrtan-ārambhe
bhaviṣyāmi śacī-sutah
svarṇa-dyutim samāsthāya
navadvīpe janāśraye*"

"To start the *saṅkīrtana* movement, I, with golden complexion, shall appear at a place known Navadvīpa, as the son of Śacī Devī."

IN ANANTA-SĀṂHITĀ, IT IS SAID –

"*ya eva bhagavān krṣṇo
rādhikā-prāṇa-vallabhah
srṣṭy ādau sa jagan-nātho
gaura āśin maheśvari*"

Lord Śiva spoke to Pārvatī: "O Maheśvarī! The Supreme Lord who was famous from the beginning of creation by the name of Jagannātha, and who appeared during Dvāpara-yuga as Svayam Bhagavān Kṛṣṇa-candra, the beloved of Śrimatī Rādhikā; that same ancient Puruṣottama Lord will

appear as Gaurāṅga to bestow *prema-bhakti* to the world."

Further, there is more evidence. The evidence from this work (*Śrī Caitanya Caritāmṛta*) have not been cited for they will not serve the purpose.

ŚRĪ NĀRĀYAÑA, THE RULER OF THE SPIRITUAL SKY, HAS BEEN DESCRIBED BY ALL THE ŚĀSTRAS –

VERSES 23-24

পরব্যোমেতে বৈসে নারায়ণ নাম ।
যাড়েশ্঵রপূর্ণ লক্ষ্মীকান্ত ভগবান् ॥ ২৩ ॥
বেদ, ভাগবত, উপনিষদ, আগম ।
'পূর্ণতত্ত্ব' যাঁরে কহে, নাহি যাঁর সম ॥ ২৪ ॥

*para-vyomete baise nārāyaṇa nāma
sad-aiśvarya-pūrṇa lakṣmī-kānta bhagavān
veda, bhāgavata, upaniṣad, āgama
'pūrṇa-tattva' yāñre kahe, nāhi yāñra sama*

Translation: The one who is known as Śrī Nārāyaṇa, full of six opulences, is the Lord of Lakṣmī and lives in Paravyoma (Vaikuṇṭha). He is called 'pūrṇa-tattva' (Absolute Truth) by Vedas, Bhāgavatam, Upaniṣads, and Āgamas and no one is equal to Him.

Anubhāṣya: According to *Rk-saṁhitā* – "Just as the eyes get the capability to see everywhere only when the sun arises, similarly, the intelligent people eternally realize the Supreme abode of Śrī Viṣṇu." King Nimi inquires from Navayogendras in *Śrīmad Bhāgavatam* – "O great Sages! You are the best among the *brahma-jñānis* (knowers of the transcendental truth) and thus you are capable of describing the *svarūpa* of *vastu* named Nārāyaṇa, *brahma*, and Paramātmā." Sage Pippalāyana said – "O king! One who is the cause of creation, maintenance, and annihilation of this

world but who Himself is without any cause, He is Nārāyaṇa. One who is all-pervading, eternally present during the *svapna* (dreaming), *jāgrata* (awake), *suṣupti* (the deep sleep), and the *samādhi* (deep meditation) state, He is *brahma*. One who enlivens the body, senses, life force, and mind, and engages them in different activities is known as Paramātmā."

Śrī Nārāyaṇopaniṣada which comes under Atharva-Veda states – "Śrī Nārāyaṇa is the creator of everything, everything is maintained by Him, and everything becomes annihilated in Him, and thus Nārāyaṇa is eternal. All the universes that have been created or will get created are *nārāyaṇamaya* (pervaded by Nārāyaṇa). Nārāyaṇa is the God with *viśuddha-sattva-vigraha*, He is one without a second, and there is no one equal to Him."

DIFFERENT REALIZATIONS RESULTING FROM DIFFERENT PHILOSOPHIES, DIFFERENT RESULTS FROM DIFFERENT PATHS –

VERSE 25

ভক্তিযোগে ভক্ত পায় যাঁহার দর্শন ।
সূর্য যেন সবিধি দেখে দেবগণ ॥ ২৫ ॥

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

Translation: Just as the demigods see the personal form of the sun, similarly, only the devotees through *bhakti-yoga* can see the four-handed form of Śrī Nārāyaṇa.

VERSE 26

জ্ঞানযোগমার্গে তাঁরে ভজে যেই সব ।
ব্ৰহ্ম-আজ্ঞারূপে তাঁরে করে অনুভব ॥ ২৬ ॥

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

Translation: Those following the path of *jñāna*, can only realize His formless

effulgence called *brahma*, and those on the path of *yoga* can only realize His Paramātmā form.

Amṛta-pravāha Bhāṣya: It is not possible to take *darśana* of Bhagavān's eternal *vigraha* through the material senses or the path of *jñāna*. Only through *bhakti-yoga*, that is, through the mood to serve, the devotees are capable of taking His *darśana*. For example, just as the sun-god is also having a *vigraha* (personal form), however, his form can not be seen by the common material eyes or the eyes of the *asuras*. The *divya* (transcendental) eyes of the demigods can penetrate through the sun's web of rays to take the *darśana* of his *vigraha*. Those who aim for Bhagavān, through the path of *jñāna* or path of *yoga* can only realize the *brahma*, effulgence of the Lord's eternal *vigraha*, and Paramātmā, His *amṛta*, respectively. They are not eligible to take *darśana* of the eternal transcendental *vigraha* of Śrī Bhagavān.

VERSE 27

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

*upāsanā-bhede jāni īśvara-mahimā
ataeva sūrya tānra diyeta upamā*

Translation: Different glories of the Īśvara can be known through different modes of worship, as has been illustrated by the example of the sun.

(A) EVEN THOUGH ŚRĪ KRISHNA AND NĀRĀYANA ARE NON-DIFFERENT, THEY HAVE DIFFERENCES BASED ON LILĀS THEY PERFORM-

VERSES 28-29

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

ইহোঁ ত' বিভূজ, তিঁহো ধরে চারি হাত ।
ইহোঁ বেণু ধরে, তিঁহো চক্রাদিক সাথ ॥ ২৯ ॥

*sei nārāyaṇa kṛṣṇera svarūpa abheda
eka-i vigraha, kintu ākāra vibheda
iñho ta' dvi-bhuja, tiñho dhare cāri hātha
iñho venu dhare, tiñho cakrādika sātha*

Translation: That Nārāyaṇa and Śrī Kṛṣṇa are identical in *svarūpa*, that is, they are non-different. Both are the same *vigraha* (Personality), however, their bodily features are different. Śrī Kṛṣṇa has a two-handed form and holds a *vāṇī* (flute) in His hands and Nārāyaṇa is having a four-handed form and holds a conch shell, disc, etc., in His hands.

VERSE 30

ŚRIMAD BHĀGAVATAM (10/14/14) –

নারায়ণস্তঃং ন হি সর্বদেহিনা-
মাত্মাস্যাখিশাখিলনোকসাক্ষী ।
নারায়ণোহঙ্ক নরভূ-জলাযনা-
তচ্চাপি সত্যং ন তবেব মায়া ॥ ৩০ ॥

*nārāyanas tvam na hi sarva-dehinām
ātmāsy adhiśākhila-loka-sākṣī
nārāyaṇo 'ngam nara-bhū-jalāyanāt
tac cāpi satyam na tavaiva māyā*

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: (Brahmā said to Bhagavān Śrī Kṛṣṇa) — “O Adhiśā (Lord)! You are the witness of all the creation. When You are the soul, the most prized possession of the *jīvas*, then are You not, therefore my father, Nārāyaṇa? ‘*Narajāta jala*’ which means water is created by ‘*Nara*’ (*Kāraṇābdhiśāyī Nārāyaṇa*) and thus is also known as ‘*Nāra*’, and one who lies (*ayana*) in that is known as Nārāyaṇa. He is

Your *amīśa*. All Your *amīśas* Kāraṇābdhiśayī, Kṣirodaśayī, and Garbhodaśayī are not controlled by *māyā*. They all are the Absolute Truth — controllers of *māyā* and beyond *māyā*.”

Anubhāṣya: Brahmā had stolen all the calves of Śrī Kṛṣṇa, and soon after realizing Śrī Kṛṣṇa’s *tattva*, he spoke this verse in his prayers to Śrī Kṛṣṇa –

he adhīśa (puruṣā-vatāra-trayād-adhik-aiśvaryasampanna), na hi [kim] tvam nārāyaṇah (nārāyaṇa ayanam pravṛttir-yasmāt saḥ); sarva-dehinām (sarva-prāṇinām) ātmā tvam nārāyaṇah (nāram jīva-samūhaḥ ayanam āśrayo yasya saḥ trītya puruṣāvataḥ kṣirodaka-sthah) asi (bhavasi); akhila-loka-sākṣi (samaṣṭy-antaryāmī) tvam nārāyaṇah (nāram ayase jānāsi dvitīya-puruṣā-vatāraḥ garbhodaka-sthah) asi; nara-bhū-jalāyanāt (narāt paramātmānaḥ udbhūtāḥ ye arthāḥ catur-vimśati-tattvāni, tathā narāt jātarāt yat jalāt tadyanāt yah prasiddhaḥ ādi-puruṣāvataḥ kāraṇodaka-sthah) nārāyaṇah saḥ api tava aṅgām (amīśah), tacca api satyam [eval], na tu māyā (na māyika-vada-nityam). [avatāre’pi tvayi tava cinmaya-kalevarasya sparśane māyā asamarthā, he kṛṣṇa! tvam mūla-nārāyaṇah, puruṣādy-avatārāste amīśā, tvam-eva amīśī, te’vatārā aṅgāḥ, tvam-evāṅgīti me matih].

SLOKA-BHĀVĀNUVĀDA:

O Adhīśa! More opulent than the three *puruṣāvatāras* are You not Nārāyaṇa, the originator of the *puruṣāvatāras*? You are the soul of all beings, the shelter of all the *jīvas*, the third *puruṣāvatāra* Kṣirodaśayī Nārāyaṇa; You are Garbhodaśayī Nārāyaṇa, the Supersoul of the entire universe and the witness of all its *jīvas*. You are ‘Nara’ meaning Paramātmā, from whom manifest the twenty-four elements like water, and earth, which form the foundation of the material world. Also, You lie down in the

water generated from ‘Nara’ as the famous first *puruṣa*, Kāraṇodakaśayī; in other words, these Nārāyaṇa are also your *amīśas*. They (Nārāyaṇa) are also eternal, not temporary like material objects. [*māyā* is unable to touch even the transcendental *vigraha* of Your incarnations. O Śrī Kṛṣṇa! You are primordial Nārāyaṇa. *Puruṣa* and other incarnations are Your *amīśas* and You are the *amīśī*. Those incarnations are Your *aṅgas* and You are their *aṅgī*, this is my opinion.]

THE DESCRIPTION OF THE VERSE —

VERSE 31

শিশু বৎস হরি' ব্ৰহ্মা কৱি অপৰাধ ।
অপৰাধ ক্ষমাইতে মাগেন প্ৰসাদ ॥ ৩১ ॥

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

Translation: Brahmā had committed an offense by stealing the cowherd boys and the calves, and to atone for that offense Brahmā is praying for forgiveness and His mercy.

ŚRĪ KṛṣṇA IS THE PRIMORDIAL NĀRĀYAÑA AND THUS ALL PURUṢĀVATĀRAS RESIDE IN HIM—

VERSES 32-33

তোমার নাভিপদ্ম হৈতে আমার জন্মোদয় ।
তুমি পিতা-মাতা, আমি তোমার তনয় ॥ ৩২ ॥
পিতা-মাতা বালকের না লয় অপৰাধ ।
অপৰাধ ক্ষম, মোরে করহ প্ৰসাদ ॥ ৩৩ ॥

*“tomāra nābhi-padma haite āmāra janmodaya
tumi pitā-mātā, āmi tomāra tanaya
pitā-mātā bālakera nā laya aparādha
aparādha kṣama, more karaha prasāda”*

Translation: Brahmā said — “I was born from the lotus which emanated from

Your navel, therefore, You are both my father and mother, and I am Your son. Father-mother never take the offense of their child (son), therefore, You may please forgive my offenses, and bestow Your mercy upon me."

VERSE 34

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

*kṛṣṇa kahena — “brahma,
tomāra pitā nārāyaṇa
āmi gopa, tumi kaiche
āmāra nandana”*

Translation: Śrī Kṛṣṇa after listening to Brahmā said — “O Brahmā! Nārāyaṇa is your father, I am just a *gopa*, how can you be My son?”

VERSES 35-39

ব্রহ্মা বলেন,—“তুমি কিনা হও নারায়ণ ।
তুমি নারায়ণ—শুন তাহার কারণ ॥ ৩৫ ॥
প্রাকৃতাপ্রাকৃত-স্মষ্ট্যে যত জীব রূপ।
তাহার যে আত্মা তুমি মূল-স্঵রূপ ॥ ৩৬ ॥
পৃথী যৈছে ঘটকুলের কারণ আশ্রয় ।
জীবের নিদান তুমি, তুমি সর্বাশ্রয় ॥ ৩৭ ॥
‘নার’-শব্দে কহে সর্বজীবের নিচয় ।
‘অয়ন’-শব্দেতে কহে তাহার আশ্রয় ॥ ৩৮ ॥
অতএব তুমি হও মূল নারায়ণ ।
এই এক হেতু, শুন দ্বিতীয় কারণ ॥ ৩৯ ॥

*brahmā balena, — “tumi kinā hao nārāyaṇa
tumi nārāyaṇa — śuna tāhāra kāraṇa
prākṛtāprākṛta-sṛṣṭye yata jīva rūpa
tāhāra ye ātmā tumi mūla-svarūpa
prthvī yaiche ghaṭa-kulera kāraṇa āśraya
jīvera nidāna tumi, tumi sarvāśraya
'nāra'-śabde kahe sarva jīvera nicaya
'ayana'-śabdete kahe tāhāra āśraya*

*ataeva tumi hao mūla nārāyaṇa
ei eka hetu, śuna dvitiya kāraṇa*

Translation: Brahmā said again — “Are You not Nārāyaṇa? You certainly are Nārāyaṇa, kindly listen to the reasoning. All the *jīvas*, both in the material and spiritual worlds, are born of You. You are their ultimate source. Just as the earth is the cause and the shelter of the earthen pots, similarly, You are the root cause and shelter of all the *jīvas*. The word ‘nāra’ means the multitude of all the *jīvas* and the word ‘ayana’ means their refuge. Therefore, You are primordial Nārāyaṇa (*nāra* + *ayana*). Now, You may please listen to the second reason.

Amṛta-pravāha Bhāṣya: This material world comes under the *māyā-prakṛti*. *Gītā* (7/4) states — “bhūmir āpo 'nalo vāyuḥ kharī mano buddhir eva ca, ahaṅkāra itiyam me bhinnā prakṛtir aṣṭadhā.” — “Mind, intelligence, and false ego, the subtle material elements, and earth, etc., the five gross material elements together are material or inert. *Śuddha jīva* (*jīva* in the pure state of existence) and the *cit-jagat* are transcendental. You are the soul of both types of *jīvas*, *baddha* and *śuddha jīvas* in both the worlds, material and transcendental, and therefore You are their originator. Just as the earth is the cause (clay is part of the earth) and the shelter (place of existence) of the earthen pots, similarly, You too are the solitary cause and shelter of all the *jīvas*.

Anubhāṣya: The various things emanating from the material modes are inert. However, in the transcendental world where a variety of eternal transcendental loving pastimes take place, there is no influence of the material modes. In the transcendental

world, the liberated *jīvas* are absorbed in the services of Śrī Kṛṣṇa. Under the control of time and influenced by the three material modes, the *baddha-jīvas* are situated in this material creation. In the transcendental world, the liberated *jīvas* are eternally absorbed in the bliss of serving Śrī Kṛṣṇa and the conditioned *jīva* is always under happiness or distress as a fruit of his previous activities. It is Saṅkarṣaṇa who is the originator of both conditioned and liberated souls. It means that the various *jīvas* who have manifested from His *tatasthā-śakti* are situated differently in different forms as either *sevomukha* (eager to serve Śrī Kṛṣṇa) or *sevāmukha* (averse to serve Śrī Kṛṣṇa). After liberation, the *jīvas* take shelter of one of the five kinds of *rasas* (*sānta*, *dāsy*, *sakhya*, *vātsalya*, and *madhura*) and are engaged in the service of Bhagavān in the transcendental world. The ignorant *baddha jīvas* with a false ego, consider themselves to be the enjoyer thinking that everything is for their sense gratification in this material world. Both the liberated and the conditioned souls are the manifestation of *tatasthā-śakti* and the omnipotent Lord (Nārāyaṇa) is their shelter. Just as all-pervading clay on the earth is the ingredient cause of the earthen pots, similarly, all the *jīvas* eternally manifest from the *advaya-jñāna bhagavat-vastu*. Bhagavān, who is the cause of all causes, is always the cause behind the existence of the *jīvas*. “*nityo nityānām cetanaś cetanānām*” – this sentence of the Vedas instructs that the Transcendental Truth is the shelter of all the objects.

The followers of Viśiṣṭādvaitavāda (specialized non-dualism), while enunciating the predicate subject matter of Vedānta, say that just as the embodied *jīva* with the gross and subtle body can be seen

residing in three forms (namely gross body, subtle body, and the *jīva* itself), similarly, both the transcendental and the material world manifest separate from *bhagavat-svarūpa*, and establish the *advaya-vaiśiṣṭya* (non-dualism with uniqueness and qualifications) of Bhagavān. The liberated souls reside as eternal associates of Śrī Bhagavān in the transcendental world and the material world is the residence for sense gratification by the conditioned souls, who are averse to Śrī Bhagavān. The *aṅtarāṅgā-śakti* of Bhagavān is the cause behind the uniqueness of His associates. The *bahirāṅgā-śakti* creates the world of material modes. The material world is Bhagavān's gross external *aṅga* and the world of *jīvas* is the subtle *aṅga* of Bhagavān. Bhagavān is *aṅgi* of both these *aṅgas*.

In Gauḍiya philosophy, there has been established *acintya-bhedābheda*, between the cause and its effect (creation), that is between *śaktimāna-tattva* and the transformations of His *cit-śakti* (the *cit-jagat*) and *acit-śakti* (the *acit-jagat*).

SECOND EVIDENCE—

VERSES 40-42

জীবের ঈশ্বর—পুরুষাদি অবতার।
তাঁহা সবা হৈতে তোমার ঈশ্বর্য অপার ॥ ৪০ ॥
অতএব অধীশ্বর তুমি সর্ব পিতা।
তোমার শক্তিতে তাঁরা জগৎ-রক্ষিতা ॥ ৪১ ॥
নারের অয়ন ঘাতে করহ পালন।
অতএব হও তুমি মূল নারায়ণ ॥ ৪২ ॥

*jīvera iśvara — puruṣādi avatāra
tānhā sabā hāite tomāra aiśvaryā apāra
ataeva adhīśvara tumi sarva pitā
tomāra śaktite tānrā jagat-rakṣitā
nārerā ayana yāte karaha pālana
ataeva hao tumi mūla nārāyaṇa*

Translation: The *puruṣāvatāras* are the Īśvaras of all the *jīvas* but Your opulence is more exalted than Theirs. Therefore, You are Adhiśvara, the Īśvara of all Īśvaras, and the father of all. It is with Your *śakti* that they protect the material world. You provide power to the *puruṣāvatāras* and other *bhagavad-avatāras* to maintain the material world and thus, You are the primordial Nārāyaṇa.

Amṛta-pravāha Bhāṣya: Kāraṇābdhiśayī, Garbhodakaśayī, and Kṣirodakaśayī are the three *puruṣāvatāras*.

THIRD EVIDENCE—

VERSES 43-46

তৃতীয় কারণ শুন, শ্রীভগবান् ।
 অনন্ত ব্রহ্মাণ্ড বহু বৈকুঞ্ঠাদি থাম ॥ ৪৩ ॥
 ইথে যত জীব, তার ত্রিকালিক কর্ম ।
 তাহা দেখ, সাক্ষী তুমি, জান সব মর্ম ॥ ৪৪ ॥
 তোমার দর্শনে সর্ব জগতের স্থিতি ।
 তুমি না দেখিলে কার নাহি স্থিতি গতি ॥ ৪৫ ॥
 নারের অয়ন যাতে কর দরশন ।
 তাহাতেও হও তুমি মূল নারায়ণ ॥ ৪৬ ॥
 tṛtīya kāraṇa śūna, śrī-bhagavān
 ananta brahmāṇḍa bahu vaikuṇṭhādi dhāma
 ithe yata jīva, tāra tri-kālika karma
 tāhā dekha, sākṣi tumi, jāna saba marma
 tomāra darśane sarva jagatera sthiti
 tumi nā dekhile kāra nāhi sthiti gati
 nārera ayana yāte kara daraśana
 tāhāteo hao tumi mūla nārāyaṇa”

Translation: O Śrī Bhagavān! Now please listen to the third piece of evidence. You witness the *traikālika* (past, present, and future) deeds of all the *jīvas* in the innumerable universes of the material world and the *jīvas* of the innumerable

Vaikuṇṭhalokas of the transcendental world. Also, You know their intentions. It is with Your glance that all the worlds exist. Without Your glance, there would have been no possibility of any existence or movement to a higher destination. As a witness of all the *traikālika* deeds of the *jīvas*, You cast a glance at them, and thus, are the primordial Nārāyaṇa.”

Amṛta-pravāha Bhāṣya: ‘*Ithe*’ — means in the material universes as well as in the transcendental abodes—Vaikuṇṭha planets.

‘*Sākṣi*’—You are the witness of all the *traikālika* deeds of both the *baddha* and *śuddha jīvas*.

‘*Yāte*’—Being the overseer of *jīvas*, You are *ayana* (shelter) of *nāra* and hence Nārāyaṇa. Brahmā, through three reasonings is establishing Śrī Krṣṇa as primordial Nārāyaṇa. (1) Śrī Krṣṇa is the ultimate cause and shelter of all the *jīvas* and is thus primordial Nārāyaṇa. (2) Śrī Krṣṇa as the original power provider to *nāra* (the Īśvara of all the *jīvas*, Kāraṇābdhiśayī *puruṣa*, the soul of Hiranyagarbha, that is, an aggregate of all the *jīvas*, Garbhodaśayī *puruṣa*, and the Supersoul of each *jīva*, Kṣirodaśayī *puruṣa* – these three *puruṣas* and other *bhagavadāvatārs*) is Their *ayana* (originator), thus He is the primordial Nārāyaṇa. (3) As the witness of the *traikālika* (past, present, and future) deeds of all the *baddha* and *śuddha jīvas* in the innumerable universes of the material world and Vaikuṇṭha, is *ayana* (knower) of the *nāra* (all the *jīvas*), Śrī Krṣṇa is the primordial Nārāyaṇa.

VERSE 47

কৃষ্ণ কহেন—ব্রহ্মা, তোমার না বুঝি বচন ।
 জীব-স্তুতি, জলে বৈসে সেই নারায়ণ ॥ ৪৭ ॥

*kṛṣṇa kahena — “brahmā,
tomāra nā bujhi vacana
jīva-hṛdi, jale baise
sei nārāyaṇa”*

Translation: Śrī Kṛṣṇa said — “O Brahmā! I am unable to understand your statement. One who lives in the hearts of the jīvas and lies down in the water is Nārāyaṇa.”

Amṛta-pravāha Bhāṣya: *Jīva-hṛdi* — Inside the heart of all the jīvas; ‘*jale*’ — In Kāraṇābdhi, Garbhodaka, and Kṣīrodaka oceans.

THE SYMPTOMS OF PURUṢĀVATĀRAS—

VERSES 48-52

ব্রহ্মা কহে—“জলে, জীবে যেই নারায়ণ।
সে-সব তোমার অংশ—এ সত্য বচন ॥ ৪৮ ॥
কারণাঙ্গি-গর্ভোদক-ক্ষীরোদকশায়ী।
মায়ান্ধারে সৃষ্টি করে, তাতে সব মায়ী ॥ ৪৯ ॥
সেই তিনি জলশায়ী সর্ব-অন্তর্যামী।
ব্রহ্মাণ্ডবন্দের আত্মা যে পুরুষ-নামী ॥ ৫০ ॥
হিরণ্যগভর্তের আত্মা গর্ভোদকশায়ী।
ব্যষ্টিজীব-অন্তর্যামী ক্ষীরোদকশায়ী ॥ ৫১ ॥
এ সবার দর্শনেতে আছে মায়াগন্ধ।
তুরীয় কৃষ্ণের নাহি মায়ার সম্বন্ধ ॥ ৫২ ॥

*brahmā kahe — “jale, jīve yei nārāyaṇa
se-saba tomāra amṛta — e satya vacana
kāraṇābdhi-garbhodaka-kṣīrodaka-sāyī
māyā-dvārā sṛṣṭi kare, tāte saba māyī¹
sei tina jala-sāyī sarva-antaryāmī
brahmāṇḍa-vṛndera ātmā ye puruṣa-nāmī
hiranya-garbhera ātmā garbhodaka-sāyī
vyāṣṭi-jīva-antaryāmī kṣīrodaka-sāyī
e sabāra darśanete āche māyā-gandha
turīya kṛṣṇera nāhi māyāra sambandha*

Translation: After listening to this, Brahmā said — “[All three *puruṣāvatāras*] Nārāyaṇa, who reside in water and the hearts of the jīvas, are Your *amṛta* — this is the truth. All the three forms of Nārāyaṇa, that are, Kāraṇābdhiśāyī, Garbhodaśāyī, and Kṣīrodāśāyī create through *māyā*’s assistance and thus are the controllers of *māyā*. All the three *jalaśāyī* (one who lies in the ocean), the *puruṣāvatāras*, are the Supersoul of all the jīvas. The first *puruṣa* is the Supersoul of all the universes and is known as Kāraṇābdhiśāyī Nārāyaṇa. The second *puruṣa* is the soul of Hiranyagarbha and is known as Garbhodaśāyī Nārāyaṇa, and Kṣīrodāśāyī Nārāyaṇa, the Supersoul situated in the heart of each *jīva* is the third *puruṣa*. On seeing them superficially, it appears that they have some trace of *māyā* (have a relationship with *māyā*), however, Śrī Kṛṣṇa, who is superior to them and is *turiya* (the fourth-dimensional stage) *vastu*, does not have any connection with *māyā*.

Amṛta-pravāha Bhāṣya: *Tāte saba māyī* — They create through *māyā* and thus, these three *puruṣas* are called ‘*māyī*’ meaning that they are the controllers of the world connected with *māyā*. ‘*Ye puruṣa nāmī*’ — Those who are known by the name ‘*puruṣa*’. ‘*Hiranyagarbha*’ — The aggregate of all the jīvas and their Supersoul is Garbhodaśāyī. ‘*Vyāṣṭi*’ — The *antaryāmī* *puruṣa* of each individual *jīva* is Kṣīrodāśāyī. The (superior) *puruṣa* who is beyond these three *puruṣas* and is referred to as *turiya* or fourth *puruṣa*, is the predominant deity of the transcendental sky, *vilāsa-mūrti* of Śrī Kṛṣṇacandra and is known as Nārāyaṇa. He has no contact with *māyā*.

BHĀVĀRTHA-DĪPIKĀ COMMENTARY ON ŚLOKA 11/15/16
OF ŚRĪMAD BHĀGAVATAM —

VERSE 53

বিৱাড়হিৱণগৰ্ভচ কাৱণং চেতুপাধয়ঃ ।
ঈশস্য যব্রিভিহীনং তুৰীয়ং তৎ প্ৰচক্ষতে ॥ ৫৩ ॥

*virāḍ hiraṇya-garbhaś ca
kāraṇam cety upādhayah
iśasya yat tribhir hīnaṁ
turiyam tat pracakṣate*

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: Virāṭa, Hiraṇyagarbha, and Kāraṇa — all these are designations, related to *māyā*. The transcendental position that surpasses these designations (that is without any trace of *māyā*) is the *turiya* (the fourth dimension) position.

Anubhāṣya: Śrīdhara Svāmī wrote this verse in his commentary to explain the word ‘*turiya*’ —

*virāṭ (sthūlam) hiraṇya-garbhaḥ (sūkṣmam)
kāraṇam (avidyā, prakṛtir-vā) iti [ete] iśasya
(mahat-sraṣṭuh puruṣ-āvatāra-sya) upādhayah
(prakāśa-viśeṣāḥ), yat tribhīḥ (etaiḥ upādhi-
bhīḥ) hīnaṁ (tat-sambandha-varjitam) tat
(padam) turiyam (caturtham, puruṣa-trayā-
tītam vaikuṇṭham) pracakṣate.*

ŚLOKA-BHĀVĀNUVĀDA:

Virāṭa (gross), Hiraṇyagarbha (subtle), and Kāraṇa (avidyā and prakṛti) are the designations (special manifestations) of these *puruṣāvatāras*, who are the creator of *mahat-tattva*. One who has no relationship with these material designations is known as ‘*turiya*’ (the fourth *puruṣa*, beyond the three *puruṣas*, and is situated in Vaikuṇṭha).

VERSE 54

যদ্যপি তিনের মায়া লইয়া ব্যবহার ।
তথাপি তৎস্পর্শ নাহি, সবে মায়া পার ॥ ৫৪ ॥

*yadyapi tinera māyā la-iyā vyavahāra
tathāpi tat-sparśa nāi, sabe māyā pāra*

Translation: Although these three (*puruṣas*) deal with *māyā* for creation purposes, still they are not touched by *māyā* and are beyond it.

Amṛta-pravāha Bhāṣya: Hiranyagarbha etc., the aggregate of all *jīvas* and individual *jīvas*, are under the control of *māyā*. However, these three *puruṣas*, even though they deal with *māyā* for material creation, are still beyond it. All three are Māyādhīśa (controllers of *māyā*). They do cast a glance on *māyā*, but remain untouched by *māyā*.

TO DESCEND INTO THE MATERIAL WORLD AND REMAIN UNAFFECTED, IS BHAGAVATTĀ—

VERSE 55

ŚRĪMAD BHĀGAVATAM (1/11/38)—

এতদীশনমীশস্য প্ৰকৃতিস্থোহপি তদ্গুণঃ ।
ন যুজ্যতে সদাঅস্ত্রেৰথা বুদ্ধিসন্দৰ্শয়া ॥ ৫৫ ॥

*etad iśanam iśasya
prakṛti-stho 'pi tad-guṇaiḥ
na yujyate sadātma-sthair
yathā buddhis tad-āśrayā*

Translation: Just as the surrendered intelligence of the exalted devotees is fixed in Śrī Bhagavān, and even though situated in the material world and not influenced by the three material modes, similarly, Śrī Bhagavān though situated in this material world, is not influenced by happiness

and sorrows resulting from the material modes of nature. This is the opulence of the Parameśvara and the objects related to Him.

Amṛta-pravāha Bhāṣya: To stay in the material world and not get captivated by the material modes of nature, is but an opulence of the Īśvara. When the intelligence of the conditioned soul takes shelter of the Īśvara, it does not get influenced by māyā's modes, even though situated with māyā.

Anubhāṣya: Śrī Kṛṣṇa is always devoid of even a trace of māyā, and the same has been described by Śrī Sūta Gosvāmī while narrating that context where Śrī Kṛṣṇa returns to His palace in Dvārakā and spends time with His queens—

tad-āśrayā (śrī-bhagavad-āśrayā) [parama-bhāgavatānām] buddhiḥ yathā [prakṛti-sthā kathañ-cit-tatra patitāpi] na yujyate tathā, (yadvā, vyati-rekeṇa) tad-āśrayā (prakṛty-āśrayā) buddhiḥ (jīva-jñānam) yathā yujyate tathā na, prakṛtistho'pi (tri-guṇa-maye prapañce tiṣṭhan-napi) sadā ātma-sthaiḥ guṇaiḥ na yujyate (prākṛta-guṇeṣ-vāsakto na bhavati) – etat [eval] iśasya (samartha-sya māyātīta-sya bhagavataḥ) iśanām (aiśvaryam).

ŚLOKA-BHĀVĀNUVĀDA:

When the intelligence of the exalted devotees – who have taken shelter of Śrī Bhagavān, though situated in the material world – does not get influenced by it, (in other words) unlike the way the intelligence of the jīva under the influence of prakṛti is attached; then what to say of Śrī Bhagavān? Though He may be in this material world with three modes, He is always situated in ātma-svarūpa (His transcendental nature), with no attachment to the material modes, and this is the opulence of Śrī Bhagavān who is beyond māyā.

VERSE 56

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

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

Translation: You are the highest shelter of those three incarnations, and thus are the primeval Nārāyaṇa. What doubt is there in this?

Anubhāṣya: You are the ultimate shelter of those three, that is, Kṣirodakaśāyī, Garbhodakaśāyī, and Kāraṇābdhiśāyī Mahā-Viṣṇu. Your vilāsa-mūrti caturvūha – Vāsudeva, Saṅkarṣaṇa, Pradyumna, and Aniruddha, is the source of these three. The manifestation of Saṅkarṣaṇa is Kāraṇābdhiśāyī, the first *puruṣāvatāra* lying in the Kāraṇa ocean and the creator of all the universes. The second *puruṣāvatāra* Garbhodaśāyī is the manifestation of Pradyumna and the third *puruṣāvatāra*, Kṣirodaśāyī is the manifestation of Aniruddha. In this manner, those three are dependent on only Nārāyaṇa.

VERSE 57

সেই তিনের অংশী পরব্যোম নারায়ণ ।
তেহ তোমার প্রকাশ, তুমি মূল-নারায়ণ ॥ ৫৭ ॥

*sei tinera amśī paravyoma nārāyaṇa
teṇha tomāra prakāśa, tumi mūla-nārāyaṇa”*

Translation: Kāraṇābdhiśāyī, Garbhodaśāyī, and Kṣirodaśāyī – the source of these three is the Lord of Paravyoma Nārāyaṇa and that Nārāyaṇa is Your vilāsa-mūrti. Thus, You are the primeval Nārāyaṇa.”

Amṛta-pravāha Bhāṣya: ‘Amśī’ — One who has *amśas* is *amśī*. ‘Paramavyoma Nārāyaṇa’ — He is the *amśī* of

puruṣāvatāras. He is Your (Śrī Kṛṣṇa's) secondary expansion as vilāsa.

VERSE 58

অতএব ব্ৰহ্মবাক্যে—পৱিত্ৰমনারায়ণ ।
তেঁহো কৃষ্ণের প্রকাশ—এই তত্ত্ব-বিবৰণ ॥ ৫৮ ॥

*ataeva brahma-vākye —
paravyoma-nārāyaṇa
teṇo kṛṣṇera prakāśa—
ei tattva-vivaraṇa*

Translation: Thus, this *tattva*, that Lord of Paravyoma Nārāyaṇa is but *vilāsa* of Śrī Kṛṣṇa, has been conclusively established by Brahmā.

VERSE 59

এই শ্লোক তত্ত্ব-লক্ষণ ভাগবত-সার ।
পরিভাষারূপে ইহার সর্বত্রাধিকার ॥ ৫৯ ॥

*ei śloka tattva-lakṣaṇa
bhāgavata-sāra
paribhāṣā-rūpe ihaṛa
sarvatrādhikāra*

Translation: The truth indicated in this verse is the essence of Śrimad Bhāgavatam. As *paribhāṣā* (a maxim that teaches proper interpretation) it applies throughout Śrimad Bhāgavatam.

Amṛta-pravāha Bhāṣya: ‘*Paribhāṣā*’ — *sutra* (aphorism). ‘*Sarvatrādhikāra*’ — one will find this truth everywhere in Śrimad Bhāgavatam.

Anubhāṣya: ‘*Ei śloka*’ — this refers to aforementioned verse 30, “*nārāyaṇas tvam*”.

Amṛtānukaṇā: ‘*nārāyaṇas tvam*’ (SB-10/14/14) — This *śloka*, spoken by Śrī Brahmā, is the essence, that is, greatest

amongst all the *ślokas* which describe *bhagavat-tattva*. Thus, it fits into the term ‘*paribhāṣā*’ — “*paribhāṣā hy-ekadeśa-sthā sakalam sāstram-abhiprakāṣayati yathā veṣma-pradīpa iti*” (commentary of Śrīla Viśvanātha Cakravartī on Śrimad Bhāgavatam 10/8/45). It means “just as a lamp kept at one place illuminates the entire room, similarly, what is mentioned at one place in a *sāstra* but reveals the true meaning of the entire scripture is called ‘*paribhāṣā*’.” The purport is that according to the verse spoken by Brahmā, Śrī Kṛṣṇa is the primordial Nārāyaṇa and the Lord of Paravyoma Śrī Narayana, is but an *anṛṣa* of His; this has been proved. At the beginning of the *kalpa*, Śrī Kṛṣṇa Himself had shared the knowledge of Vedas which predominantly relates to *bhagavat-tattva-vijñāna* (the factual realization of Absolute Truth) — “*kālena naṣṭa pralaye vāṇīyāṁ veda-samjñitā mayādau brahmaṇe proktā dharmo yasyāṁ madātmakah*” (Śrimad Bhāgavatam 11/14/3). Therefore, the words of Brahmā are supremely authoritative. Due to this reason, any verse of Śrimad Bhāgavatam (10/2/9, 10/43/23, and others) or any other verse which describes Śrī Kṛṣṇa as the *anṛṣa* of Śrī Nārāyaṇa, in a particular context, will not be able to surpass the aforementioned statement of Brahmā which is the topmost evidence. This statement of Brahmā reigns like a *paribhāṣā*, and implies that an agreement can be brought about wherever there is a sense of disagreement, by providing a compatible meaning.

VERSES 60-62

ব্ৰহ্ম, আত্মা, ভগবান—কৃষ্ণের বিহার ।
এ অর্থনা জানি’ মুখ্য অর্থ করে আৱ ॥ ৬০ ॥

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

REFUTATION OF THE NOTION THAT ŚRĪ KRṢNA IS THE AMĀŚA OF AMĪŚI NĀRĀYAÑA—

অবতাৰী নারায়ণ, কৃষ্ণ-অবতাৰ ।
তেহ চতুর্ভুজ, ইহ মনুষ্য-আকাৰ ॥ ৬১ ॥
এইমতে নানাৱপ কৰে পূৰ্বপক্ষ ।
তাহাৰে নিৰ্জিজতে ভাগবত-পদ্য দক্ষ ॥ ৬২ ॥

*avatārī nārāyaṇa, kṛṣṇa-avatāra
teṇha catur-bhuja, iñha manuṣya-ākāra
ei-mate nānā-rūpa kare pūrva-pakṣa
tāhāre nirjite bhāgavata-padya dakṣa*

Translation: *Brahma*, *Paramātmā*, and *Bhagavān* – They are the features of Śrī Kṛṣṇa. However, the foolish instead of understanding this meaning, speculate on other meanings. They present various arguments such as *Nārāyaṇa* is *avatārī* (the origin of all *avatāras*) and Śrī Kṛṣṇa is the *avatāra*, because *Nārāyaṇa* has four hands and Śrī Kṛṣṇa has a human-like form. But then, *Śrimad Bhāgavatam* is very much proficient in refuting their arguments.

Amṛta-pravāha Bhāṣya: ‘*Vihāra*’ – *Vihāra* here means the features. The foolish instead of taking this meaning, comprehend it differently, like – “*avatārī Nārāyaṇa*, *Kṛṣṇa avatāra*.” The *ślokas* of *Śrimad Bhāgavatam* are especially skilled in defeating those in support of such principles.

(B) REFUTATION OF THE VIEW THAT KRṢNA AND NĀRĀYAÑA ARE DIFFERENT—

VERSE 63

ŚRĪMAD BHĀGAVATAM (1/2/11)—

বদ্বিতি তত্ত্ববিদস্তত্ত্বং যজ্ঞজনমদ্যমং ।
ব্ৰক্ষেতি পৰমাত্মেতি ভগবানিতি শব্দ্যতে ॥ ৬৩ ॥

*vadanti tat tattva-vidas
tattvarān yaj jñānam advayam
brahmeti paramātmeti
bhagavān iti śabdyate*

Translation: Great seers of the truth, who understand the nature of the Absolute Truth, call that *advaya-jñāna* (non-dual real entity) as *paramārtha*. That Absolute Truth is known by three names—*brahma*, *Paramātmā*, and *Bhagavān*.

Anubhāṣya: Please refer to 2/11 of *Ādi līlā*.

VERSES 64-66

শুন ভাই, এ শ্লোকার্থ কৰহ বিচাৰ ।
এক মুখ্যতত্ত্ব, তিনি তাহাৰ প্ৰচাৰ ॥ ৬৪ ॥
অদ্বয়জ্ঞান তত্ত্ববস্তু কৃষ্ণেৰ স্বৰূপ ।
ব্ৰহ্ম, আত্মা, ভগবান—তিনি তাৰ রূপ ॥ ৬৫ ॥

এই শ্লোকেৰ অর্থে তুমি হৈলো নিৰ্বচন ।
আৱ এক শুন ভাগবতেৰ বচন ॥ ৬৬ ॥
*śuna bhāi, e ślokārtha karaha vicāra
eka mukhya-tattva, tina tāhāra pracāra
advaya-jñāna tattva-vastu kṛṣṇera svarūpa
brahma, ātmā, bhagavān — tina tānra rūpa*

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

Translation: (The author Śrī Kṛṣṇadāsa Kavirāja is saying) — My dear brothers! Kindly listen and contemplate the meaning of this verse. This verse defines one principal *tattva* (*advaya-jñāna tattva*) and His three different features. *Advaya-jñāna tattva vastu* is the *svarupa* of Śrī Kṛṣṇa. *Brahma*, *Paramātmā*, and *Bhagavān* are His three features. By merely listening to the meaning of this *śloka*, all your logic has been defeated and you are unable to say anything further. Now, listen to another *śloka* of *Śrimad Bhāgavatam*.

Amṛta-pravāha Bhāṣya: In this verse, the word ‘advaya-jñāna’ should be understood as the principal tattva-vastu, which is the svarūpa of Śrī Kṛṣṇa.

Amṛtānukāṇikā: The orderly views on para-tattva, as prescribed in Śruti-s can only be witnessed in Brahma-sūtra. The words of Brahma-sūtra are the words of Vedas which are svataḥ-pramāṇa (self-evident). That which is not in consonance with the evidence of Brahma-sutra should not be trusted. Śrīmad Bhāgavatam is the commentary on that Brahma-sūtra.

(IN HARIBHAKTI-VILĀSA – VERSE 10/283 QUOTED FROM GARUḍA PURĀṇA) –

“artha ‘yam brahma-sūtrāṇām
bhāratātṛta-vinirṇayāḥ
gāyatrī-bhāṣya-rūpo ‘sau
vedārtha-paribṝmhitaḥ”

“Śrīmad Bhāgavatam states the meaning of Brahma-sutra, ascertains the essence of Mahābhārata, is the commentary on Gāyatrī, and elucidates the purports of Vedas.” Śrī Vyāsadeva, who compiled Brahma-sutra, has written a commentary on Brahma-sutra in the form of Śrīmad Bhāgavatam. It is only from Śrīmad Bhāgavatam can one know the real meaning of Brahma-sūtra and the intentions of Śrī Vyāsadeva, and thus, Śrīmad Bhāgavatam is the highest evidence. Any logic or evidence, which is not in agreement with Śrīmad Bhāgavatam, will not be acceptable. Kavirāja Gosvāmī by quoting verses like ‘vadanti’ from Śrīmad Bhāgavatam, has proved that Śrī Kṛṣṇa is the advaya-jñāna-tattva-vastu and that the Lord of Paravyoma Nārāyaṇa is His special expansion (vilāsa form), and thus Nārāyaṇa cannot be Śrī Kṛṣṇa’s avatārī. This siddhānta is established by the highest

evidence Śrīmad Bhāgavatam and thus, any logic or evidence which is against this principle cannot be accepted.

REFUTATION OF THE NOTION— ŚRĪ KRṢNA IS AN AVATĀRA OR AN AMĀṢA —

VERSE 67

ŚRĪMAD BHĀGAVATAM (1/3/28)—

এতে চাংশকলাঃ পুংসঃ কৃষ্ণস্ত ভগবান্ স্বয়ম् ।
ইন্দ্রারিব্যাকুলং লোকং মৃত্যুন্তি যুগে যুগে ॥৬৭ ॥

ete cāṁśa-kalāḥ purṁsaḥ
kṛṣṇas tu bhagavān svayam
indrāri-vyākulaṁ lokam
mr̄dayanti yuge yuge

Translation: Please refer to Amṛta-pravāha Bhāṣya.

Amṛta-pravāha Bhāṣya: Rāma-Nṛsiṁha and others are the amāṣa and kalā (amāṣa of the amāṣa) of puruṣāvatāra, but Śrī Kṛṣṇa is Svayam Bhagavān. They (incarnations) appear in every yuga to protect the people from the atrocities of demons.

Anubhāṣya: This verse is spoken by Śrī Sūta Gosvāmī after giving the list of all the incarnations —

ete (pūrvā-kathitāḥ avatār-ādayaḥ) purṁsaḥ
(puruṣāvatāra-sya) amāṣaḥ, kalāḥ ca (amāṣasya
amāṣaḥ), kṛṣṇastu svayam bhagavān, [te
amāṣāvatārāḥ] indrāri-vyākulaṁ (asur-
opadrutam) lokam (viśvarūpam) yuge yuge
(pratiyugam yathā-kāle) mr̄dayanti (sukhinam
kurvantī).

ŚLOKA-BHĀVĀNUVĀDA:

All the incarnations described previously are either the amāṣas or amāṣas of the amāṣa of the puruṣāvatāra. These amāṣāvatāras appear in every yuga (at the proper time) to give happiness to the devotees suffering from the atrocities of the demons.

VERSES 68-70

সব অবতারের করি সামান্য-লক্ষণ ।
 তার মধ্যে কৃষ্ণচন্দ্রের করিল গণন ॥ ৬৮ ॥
 তবে সূত-গোসাঙ্গি মনে পাএগ বড় ভয় ।
 যার যে লক্ষণ তাহা করিল নিশ্চয় ॥ ৬৯ ॥
 অবতার সব—পুরুষের কলা, অংশ ।
 স্বয়ং-ভগবান् কৃষ্ণ সর্ব-অবতৎস ॥ ৭০ ॥
*saba avatārera kari sāmānya-lakṣaṇa
 tāra madhye kṛṣṇa-candrera karila gaṇana
 tabe sūta-gosāñi mane pāñā baḍa bhaya
 yāra ye lakṣaṇa tāhā karila niścaya
 avatāra saba — puruṣera kalā, amīsa
 svayam-bhagavān kṛṣṇa sarva-avatāmīsa*

Translation: Sūta Gosvāmī in *Śrīmad Bhāgavatam* described the symptoms of all the incarnations in general and included Śrī Kṛṣṇa amongst them, but he became apprehensive [that people might understand Śrī Kṛṣṇa as an incarnation], therefore, he then described specific symptoms of each incarnation. All other incarnations are either the *amīsa* or *kalā* of *puruṣavatāras*, but Svayam Bhagavān Śrī Kṛṣṇa is the fountainhead.

VERSES 71-72

পূর্বপক্ষ কহে,—তোমার ভাল ত' ব্যাখ্যান ।
 পরব্যোমে নারায়ণ স্বয়ং-ভগবান् ॥ ৭১ ॥
 তেহ আসি' কৃষ্ণক্রপে করেন অবতার ।
 এই অর্থ শ্লোকে দেখি—কি আর বিচার ॥ ৭২ ॥

*pūrva-pakṣa kahe — tomāra
 bhāla ta' vyākhyāna
 paravyome nārāyaṇa
 svayam-bhagavān
 tenha āsi' kṛṣṇa-rūpe
 karena avatāra
 ei artha śloke dekhi —
 ki āra vicāra*

Translation: If the former argument makers (*pūrva-pakṣa*) object that though you have elucidated the verse well, this does not prove that there cannot be another interpretation to it – nevertheless, this verse certainly means that the Lord of Paravyoma Śrī Nārāyaṇa is Svayam Bhagavān and He alone incarnates in form of Śrī Kṛṣṇa. Therefore, there is no need for further discussion.

REFUTATION OF ŚRĪ KRISHNA AS AMĪSA OF ŚRĪ NĀRĀYAÑA
 ACCORDING TO ĀLAṄKĀRIKA CONSIDERATION —

VERSE 73

তারে কহে, কেন কর কুতর্কানুমান ।
 শাস্ত্রবিরুদ্ধার্থ কভু না হয় প্রমাণ ॥ ৭৩ ॥

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

Translation: To them, the author, Śrī Kṛṣṇadāsa Kavirāja, replies – ‘Why are you putting such fallacious logic and trying to speculate about *vāstava-vastu*? An interpretation, which is not in agreement with the principles of *śāstras*, cannot be admissible as evidence.

ĀLAṄKĀRIKA-NYĀYA MENTIONED IN 13TH CANTO OF
 EKĀDAŚI-TATTVA —

VERSE 74

অনুবাদমনুক্তা তু ন বিধেয়মুদীরয়েৎ ।
 ন হলঢাস্পদং কিঞ্চিং কুঞ্চিং প্রতিতিষ্ঠতি ॥ ৭৪ ॥

*anuvādam anuktvā tu
 na vidheyam udīrayet
 na hy alabdhaśpadam kiñcit
 kutracit pratitiṣṭhati*

Translation: In a sentence, the *vidheya* (*predicate*) should not be stated before the *anuvāda* (*subject*). That is because

the sentence will be baseless and will not receive even a little attention.

Amṛta-pravāha Bhāṣya: According to the rhetorical rules, an earlier unknown subject is called ‘vidheya’ and an earlier known object is called ‘anuvāda’. For example – ‘This *vipra* (*brāhmaṇa*) is a *pāṇḍita* (learned man).’ In this sentence – ‘This person is a *brāhmaṇa*’, this fact is known to everybody, thus this is *anuvāda*. However, this ‘*vipra* is a *pāṇḍita*’, is not known by everybody and thus, this is a *vidheya*. When a *vidheya* is stated without stating the *anuvāda*, the sentence is baseless and has no value.

Anubhāṣya:

anuvādām (*uddeśya, jñātarūpā vastu*) *anuktvā* (*na kathayitvā*) *vidheyām* (*ajñātarūpā vastu*) *na udirayet* (*na kathayet*), *hi alabdh-āspadām* (*na labdhām prāptām āspadām sthānam yena tathā-bhūtam*) *kiñcit kutracit [api] na prati-*tiṣṭhati** (*pratiṣṭhām na labhate*).

ŚLOKA-BHĀVĀNUVĀDA:

Stating the *vidheya* first instead of *anuvāda* is not appropriate. If it is done, the sentence cannot secure its proper position and loses its importance.

VERSES 75-76

THE USAGE OF ANUVĀDA AND VIDHEYA —

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

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

DEFINITION OF ANUVĀDA AND VIDHEYA —

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

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

Translation: *Vidheya* is never stated before *anuvāda*. *Anuvāda* is stated followed by *vidheya*. Thus, that which is unknown is called ‘*vidheya*’ and the one which is known is called ‘*anuvāda*’.

EXAMPLE —

VERSES 77-78

যৈছে কহি,—এই বিপ্র পরম পাণ্ডিত ।
বিপ্র—অনুবাদ, ইহার বিধেয়—পাণ্ডিত্য ॥ ৭৭ ॥
বিপ্র বলি’ জানি, তার পাণ্ডিত্য অজ্ঞাত ।
অতএব বিপ্র আগে, পাণ্ডিত্য পশ্চাত ॥ ৭৮ ॥
*yaiche kahi,— ei vipra parama pāṇḍita
vipra — anuvāda, ihāra vidheya — pāṇḍitya
vipra bali’ jāni, tāra pāṇḍitya ajñāta
ataeva vipra āge, pāṇḍitya paścāt*

Translation: For example – ‘This *vipra* (*brāhmaṇa*) is a great *pāṇḍita* (learned man)’. In this sentence *brāhmaṇa* is ‘*anuvāda*’ and *pāṇḍitya* (erudition) is ‘*vidheya*’. The fact that this person is a *vipra* (*brāhmaṇa*) is known to people but they are unaware of his erudition. Thus, it is proper to say that *vipra* should be stated first, followed by *pāṇḍitya*.

IN LIGHT OF THE VIEWS ON ANUVĀDA AND VIDHEYA —
THE ANALYSIS OF “ETE CĀMĀSA-KALĀH” VERSE OR THE
INTERPRETATION OF ŚRĪ KRŚNA BEING THE SOURCE OF
ALL INCARNATIONS —

VERSES 79-85

তৈছে ইহঁ অবতার, সব তাঁর জ্ঞাত ।
কার অবতার?—এই বস্তু অবিজ্ঞাত ॥ ৭৯ ॥
‘এতে’-শব্দে অবতারের আগে অনুবাদ ।
‘পুরুষের অংশ’ পাছে বিধেয়-সংবাদ ॥ ৮০ ॥
তৈছে কৃষ্ণ অবতার-ভিতরে লৈল জ্ঞাত ।
তাঁহার বিশেষ-জ্ঞান সেই অবিজ্ঞাত ॥ ৮১ ॥

অতএব ‘কৃষ্ণ’-শব্দ আগে অনুবাদ।
‘স্বয়ং-ভগবত্তা’ পিছে বিধেয়-সংবাদ ॥ ৮২॥

কৃষ্ণের স্বয়ং-ভগবত্তা—ইহা হৈল সাধ্য।
স্বয়ং-ভগবানের কৃষ্ণত্ব হৈল বাধ্য ॥ ৮৩॥

কৃষ্ণ যদি অংশ হৈত, অংশী নারায়ণ।
তবে বিপরীত হৈত সুতের বচন ॥ ৮৪॥

নারায়ণ অংশী যেই স্বয়ং ভগবান।
তেহ শ্রীকৃষ্ণ—ঐছে করি তা’ ব্যাখ্যান ॥ ৮৫॥

*taiche inha avatāra, saba tānra jñāta
kāra avatāra? — ei vastu avijñāta
‘ete’-śabde avatārera āge anuvāda
‘puruṣera amīśa’ pāche vidheya-samvāda
taiche kṛṣṇa avatāra-bhitare haila jñāta
tānkhāra viśeṣa-jñāna sei avijñāta
ataeva ‘kṛṣṇa’-śabda āge anuvāda
‘svayam-bhagavattā’ piche vidheya-samvāda
kṛṣṇera svayam bhagavattā — ihā haila sādhyā
svayam-bhagavānera kṛṣṇatva haila bādhyā*

POSSIBILITY OF REVERSAL OF SŪTA GOSVĀMĪ’S STATEMENT —

*kṛṣṇa yadi amīśa haita, amīśī nārāyaṇa
tabe viparīta haita sūtera vacana
nārāyaṇa amīśī yei svayam bhagavān
tenha śrī-kṛṣṇa—aiche kari tā’ vyākhyāna*

Translation: Thus, everyone knows that all those who are described in this verse are ‘*avatāras*’, however, whose *avatāras* they are, is not known. First, the word ‘*ete*’ is referring to the *avatāras* and thus is the *anuvāda*. The statement ‘*amīśas of puruṣa*’ is made later and is thus *vidheya*. Similarly, Śrī Kṛṣṇa is counted among incarnations and is well known, however, specific knowledge about Him is still unknown. Therefore, by stating the word ‘Kṛṣṇa’ first, it shall have to be taken as *anuvāda* and as ‘*Svayam Bhagavān*’ appears later, it shall have to be taken as *vidheya*. Thus, Śrī Kṛṣṇa as *Svayam*

Bhagavān has been established. It will be improper to say that *Svayam Bhagavān* takes the form of Śrī Kṛṣṇa. If Śrī Kṛṣṇa were *amīśa* and Śrī Nārāyaṇa, the *amīśī*, then the statement of Sūta Gosvāmī would have been contrary to this. And then Sūta Gosvāmī would have narrated that Nārāyaṇa is the *amīśī* and is *Svayam Bhagavān* and that He alone appeared as Śrī Kṛṣṇa.

THE IMPORTANCE AND SYMPTOMS OF THE STATEMENTS OF LIBERATED SOULS, FREE FROM FOUR TYPES OF DEFECTS —

VERSE 86

অম, প্রমাদ, বিপ্রলিঙ্গা, করণাপাটব ।
আর্ষ-বিজ্ঞবাকে নাহি দোষ এইসব ॥ ৮৬॥

*bhrama, pramāda, vipralipsā, karanāpāṭava
ārṣa-vijñā-vākye nāhi doṣa ei-saba*

Translation: *Bhrama* (illusion), *pramāda* (carelessness), *vipralipsā* (cheating propensity), and *karanāpāṭava* (imperfect senses), these four defects are not found in the statement of the wise ḥṛis (authoritative sages).

Amṛta-pravāha Bhāṣya: In the verse “*ete cāmīśa-kalāḥ*”, from the word ‘*ete*’, the incarnations are denoted, and is the *anuvāda*. However, they are the *amīśas* of *puruṣāvatāra*, is not known, is thus a *vidheya* and is stated later. In this verse, Śrī Kṛṣṇa has been counted in the list of incarnations, but because of the absence of specific knowledge about Śrī Kṛṣṇa, the *vidheya* has been mentioned. Thus, the word ‘*Kṛṣṇa*’ as ‘*anuvāda*’ is stated first followed by its ‘*vidheya*’ — Śrī Kṛṣṇa is ‘*Svayam Bhagavān*’. Śrī Kṛṣṇa is ‘*Svayam Bhagavān*’ — this will be established after contemplation. Therefore, in the sentence ‘*kṛṣṇastu bhagavān svayam*’, Śrī Kṛṣṇa is *Svayam Bhagavān*; this will be the meaning,

and no meaning other than this can be interpreted. If Nārāyaṇa would have been *amśī* (Svayam Bhagavān) and Śrī Kṛṣṇa His *amśa*, the statement of Sūta Gosvāmī would have been differently composed as ‘Svayam Bhagavān is Śrī Kṛṣṇa’. However, because the statements made by the *ārṣa*, the authoritative sage, are free from the four defects namely, *bhraama*, *pramāda*, *vipralipsā*, and *karaṇāpāṭava*, the statement made by Sūta Gosvāmī is ‘*kṛṣṇastu bhagavān svayam*’.

Bhraama— amisconception; **pramāda**— carelessness; **vipralipsā**— absent-mindedness; **karaṇāpāṭava** — imperfection of senses.

Anubhāṣya: ‘*Bhraama*’ — wrong perception of sensory experiences, like falsely taking a rope to be a snake or wrongly perceiving silver in the shells. ‘*Pramāda*’ means carelessness, to misinterpret something, to hear or say it wrongly. ‘*Vipralipsā*’ means the propensity to cheat. ‘*Karaṇāpāṭava*’ means the imperfection of senses; for example, the inability to see an object at a distant location or which is very minute, or seeing things with changed color or form while suffering from a disease like jaundice, or the inability to hear distant sounds.

VERSE 87

বিরুদ্ধার্থ কহ তুমি, কহিতে কর রোষ ।
তোমার অর্থে অবিমৃষ্টবিধেয়াংশ্চ-দোষ ॥ ৮৭ ॥

*viruddhārtha kaha tumi, kahite kara roṣa
tomāra arthe avimṛṣṭa-vidheyāṁśa-doṣa*

Translation: (The author Śrī Kṛṣṇadāsa replying to those giving the contradictory logic) — Even though your interpretation has a defect of ‘*avimṛṣṭa-vidheyāṁśa*’, you are putting forward a contradictory logic and then becoming angry too.

Amṛta-pravāha Bhāṣya: Not stating *anuvāda* before the *vidheya* creates a defect known as ‘*avimṛṣṭa-vidheyāṁśa-doṣa*’. ‘*Avimṛṣṭa*’ means unconsidered or not being thought about.

Anubhāṣya: ‘*Avimṛṣṭa-vidheyāṁśa*’— *Vidheyāṁśa*, that is, where the predicate (unknown subject) is not indicated prominently, there this fault of *avimṛṣṭa-vidheyāṁśa* occurs. This is also called ‘*vidheyāvimarṣa*’.

THE MEANING AND DEFINITION OF ‘SVAYAM BHAGAVĀN’ —

VERSE 88

যাঁর ভগবত্তা হৈতে অন্যের ভগবত্তা ।
‘স্বয়ং ভগবান्’-শব্দের তাহাতেই সত্তা ॥ ৮৮ ॥

*yāra bhagavattā haite anyera bhagavattā
'svayam bhagavān'-śabdera tāhātei sattā*

Translation: One who is the source of all Godliness can alone be designated as ‘*Svayam-Bhagavān*’.

THE EXAMPLE OF AVATĀRA AND AVATĀRĪ —

VERSES 89-90

দীপ হৈতে যৈছে বহু দীপের জ্বলন ।
মূল এক দীপ তাহা করিয়ে গণন ॥ ৮৯ ॥

তৈছে সব অবতারের কৃষ্ণ সে কারণ ।
আর এক শ্লোক শুন, কৃব্যাখ্যা-খণ্ডন ॥ ৯০ ॥

*dīpa haite yaiche bahu dīpera jvalana
mūla eka dīpa tāhā kariye gaṇana
taiche saba avatārera kṛṣṇa se kāraṇa
āra eka śloka śuna, kuvyākhyā-khaṇḍana*

Translation: Just as many lamps can be lit from one lamp, but that one (source) lamp is considered the original, similarly, Śrī Kṛṣṇa is the source of all incarnations. Please hear another verse to defeat the misinterpretations.

Anubhāṣya: *Brahma-Saṁhitā* chapter 5
verse 46 –

“dīpārcir eva hi daśāntaram abhyupetya
dīpāyate vivrta-hetu-samāna-dharmā
yas tādṛg eva hi ca viṣṇutayā vibhāti
govindam ādi puruṣān tam ahaṁ bhajāmi”

“All the Viṣṇu *tattvas* are like lamps that illuminate every place, and They have the same characteristics as the primordial Nārāyaṇa, even though the source of Their illumination is the original lamp (Śrī Kṛṣṇa). Viṣṇu *tattvas* are identical with Śrī Govinda as the source of illumination. Brahmā and Śambhū *tattva*, being *guṇāvatāras*, are not like the Viṣṇu *tattvas*.”

ACCORDING TO ŚRĪLA JĪVA GOSVĀMĪ —

“śambhostu tamo'dhiṣṭhānāt kajjala-maya-
sukṣma-dīpa-śikhā-sthāniya-sya na tathā
sāmyam”

“Śrī Śambhū being *adhiṣṭhān* (shelter) of *tamoṇa* (mode of ignorance) is like the carbon deposited wick of that (Viṣṇu) lamp and illuminates very faintly and thus has no comparison with the (Viṣṇu *tattva*) lamp.”

ŚRĪ KRṢNA AND NOT NĀRĀYAṄA IS THE PRIMEVAL SHELTER
EVEN ACCORDING TO SYMPTOMS OF BHĀGAVAT PURĀṄA —

VERSES 91-92

ŚRĪMAD BHĀGAVATAM (2/10/1-2) —

অত্র সর্গো বিসর্গশ স্থানং পোষণমৃতয়ঃ ।
মম্বন্তরেশানুকথা-নিরোধো মুক্তিরাশয়ঃ ॥ ৯১ ॥
দশমস্য বিশুদ্ধার্থং নবানামিহ লক্ষণম् ।
বর্ণযান্তি মহাআনং শ্রতোনার্থেন চাঞ্জসা ॥ ৯২ ॥

atra sargo visargaś ca
sthānam poṣanam ūtayah
manvantareśānukathā-
nirodho muktir āśrayah

daśamasya viśuddhy-arthaṁ
navānām iha lakṣaṇam
varṇayanti mahātmānāḥ
śrutenārthena cāñjasā

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: In this Śrīmad Bhāgavatam śastra, ten subjects have been described — *sarga*, *visarga*, *sthān*, *ūti*, *poṣana*, *manvantara*, *iśanukathā*, *nirodha*, *mukti*, and *āśraya*. To provide perfect knowledge about the tenth subject, the ‘āśray-tattva’, nine subjects have been described by the great souls by direct explanations at some places and indirectly, in the garb of prayer or story (logically crafted), at other places.

Anubhāṣya: This verse has been stated initially by Śrī Śukadeva Gosvāmī, while describing the Catuhśloki, in an answer to Mahārāja Parikshit’s question – how did the *rājasa-sṛṣṭi* manifest from the *virāta-puruṣa*? –

atra (śrīmad-bhāgavate) sargah (bhūta-mātr-endriya-dhiyām janma), visargah (brahmaṇo guna-vaiśamyam), sthānam (bhagavataḥ vijayah sr̄ṣṭānām tat-tan-maryādā-pālanena utkarṣah sthitih), poṣanam (sva-bhakteṣu tasya anugrahanah), ūtayah (karma-vāsanāḥ), manvantareś-ānu-kathāḥ (manvantarāṇi sāttvika-dharmāni, iśānu-kathāḥ hareḥ avatāra-kathāḥ), nirodhaḥ (asyānu-śayanam-ātmānāḥ saha śaktibhiḥ) muktih (śuddhā-vasthitih), āśrayah (janma-sthiti-laya-kāraṇam para-brahma paramātmā) [iti daśa arthāḥ].

ŚLOKA-BHĀVĀNUVĀDA:

In Śrīmad Bhāgavatam, the ten subjects are: ‘*sarga*’ (creation of five gross elements, five objects of sense perception, eleven senses, intelligence, etc.), ‘*visarga*’

(Brahmā's creation of creatures of different modes of material nature), 'sthāna' (the supremacy of Bhagavān over Brahmā, the in-charge of creation and Śiva, the in-charge of destruction), 'poṣṇa' (His mercy on His devotees), 'ūti' (the impetus for activity), 'manvantara' (dharma to be followed by sāttvika-jivas), 'īśanukathā' (description of the Śrī Hari's incarnations), 'nirodha' (yoga-nidrā of Śrī Hari along with His śaktis), 'mukti' (jīva's situation in his svarūpa (original form) away from the influence of māyā), and 'āśraya' (the ultimate shelter and the cause behind the creation, maintenance, and destruction of the material world Parabrahma Paramātmā Bhagavān Śrī Kṛṣṇa).

For the real knowledge (*tattva-jñāna*) of the tenth subject of Śrīmad Bhāgavatam, 'āśraya', great souls like Vidura have described the other nine subjects indirectly, based on śruti-s at some places and directly at the other.

(1) *Sarga* – The creation of all these — five gross elements, five objects of sense-perception, ten senses, mind, *mahat-tattva*, and false ego from *Virāta-rūpa* and *svarūpa*.
 (2) *Visarga* – Brahmā's creations of moving and non-moving creatures

(3) *Sthāna* – the supremacy of Bhagavān over Brahmā, the in-charge of creation, and Śiva, the in-charge of destruction.

- (4) *Poṣṇa* – His mercy on His devotees.
 (5) *Ūti* – the impetus for activity
 (6) *Manvantara* – dharma to be followed by sāttvika-jivas
 (7) *Īśanukathā* – the description of Śrī Hari's incarnations and the *bhaktas*
 (8) *Nirodha* – (sleeping of Śrī Hari along with His designations and śaktis during *yoganidrā*).
 (9) *Mukti* – jīva's situation as pure self, free from coverings of the gross and subtle

material body or in *pārṣada* (associate of Śrī Bhagavān) form.

(10) *Āśraya* – the cause of creation, destruction, and maintenance of this material world, that famous Parabrahma Paramātmā.

VERSES 93-94

ଆଶ୍ରୟ ଜାନିତେ କହି ଏ ନବ ପଦାର୍ଥ ।
 ଏ ନବେର ଉତ୍ସପତ୍ତି-ହେତୁ ସେଇ ଆଶ୍ରୟାର୍ଥ ॥ ୯୩ ॥

କୃଷ୍ଣ ଏକ ସର୍ବାଶ୍ରୟ, କୃଷ୍ଣ ସର୍ବଧାମ ।
 କୃଷ୍ଣରେ ଶରୀରେ ସର୍ବ-ବିଶ୍ଵର ବିଶ୍ରାମ ॥ ୯୪ ॥

āśraya jānīte kahi e nava padārtha
 e navera utpatti-hetu sei āśrayārtha

kṛṣṇa eka sarvāśraya, kṛṣṇa sarva-dhāma
 kṛṣṇera śarīre sarva-viśvera viśrāma

Translation: In order to understand the 'āśraya-tattva' precisely, the other nine subjects have been described, and that 'āśraya-tattva' is the cause of the appearance of these nine subjects, and is thus rightly known as the ultimate shelter (āśraya-tattva). Śrī Kṛṣṇa is the only shelter and foundation of all. The resting place of the entire universe is none other than Śrī Kṛṣṇa's form.

ACCORDING TO BHĀVĀRTHA DĪPIKĀ COMMENTARY ON VERSE 10/1/1 OF ŚRĪMAD BHĀGAVATAM –

VERSE 95

ଦଶମେ ଦଶମେ ଲକ୍ଷ୍ୟମାଣିତାଶ୍ୟବିଗ୍ରହମ୍ ।
 ଶ୍ରୀକୃଷ୍ଣାଖ୍ୟେ ପରଂ ଧାମ ଜଗନ୍ନାମ ନମାମି ତ୍ରୈ ॥ ୯୫ ॥

daśame daśamam laksyam
 āśritāśraya-vigraham
 śrī-kṛṣṇākhyam param dhāma
 jagad-dhāma namāmi tat

Translation: It is the tenth subject, Śrī Kṛṣṇa, who is the objective of the tenth canto of Śrīmad Bhāgavatam. He is the embodiment of shelter of all those who

have taken His refuge, and the foundation of all the spiritual and material creation. Unto Him, I pay my obeisances.

Amṛta-pravāha Bhāṣya: Śrī Kṛṣṇa has been indicated as the embodiment of shelter of all the surrendered souls in the tenth canto of Śrīmad Bhāgavatam. Śrī Kṛṣṇa is the supreme shelter and the sole shelter of all, unto Him, I pay my obeisances. The purport is that there are two types of *tattvas* in this world, namely, the one who gives shelter (*āśraya-tattva*) and the one who surrenders (*āśrita-tattva*). One whose shelter has been taken by all the *āśrita-tattva*, that original *tattva* is the *āśraya*. All the *tattvas* that take shelter of this original *tattva* are *āśrita-tattva*. All the nine subjects, from *sarga* till *mukti*, are the *āśrita-tattva*, and thus, all the *puruṣāvatāras* and their dependent incarnations, all the *śaktis* and their dependent *jivas* and the material world, all depend on *āśraya-tattva* Śrī Kṛṣṇa. In Śrīmad Bhāgavatam, *āśraya-tattva* has been described, at some places indirectly, under prayers and stories, and distinctly by direct instructions at other places. Thus, the knowledge of the *svarūpa* of Śrī Kṛṣṇa and His three *śaktis* is essential.

Anubhāṣya:

daśame (śrīmad-bhāgavata-daśama-skandhe) āśrit-āśraya-vigraham (āśritānām prapannānām āśraya-vigraham) daśamam (āśraya-tattvām) lakṣyam, tat param dhāma (śreṣṭha-āśrayām) jagad-dhāma (sarv-āśrayām) śrī-kṛṣṇā-khyām namāmi.

ŚLOKA-BHĀVĀNUVĀDA:

In the tenth canto of Śrīmad Bhāgavatam, the *āśraya-tattva* has been aimed at, the One who is the shelter of all who have

taken His refuge. Unto that supreme *āśraya* (shelter) and *Jagad-dhāmā* (the sole shelter of all) Śrī Kṛṣṇa, I pay my obeisances.

THE BASIS OF THE KNOWLEDGE OF ŚRĪ KRṢNA —

VERSE 96

কৃষ্ণের স্বরূপ, আর শক্তিগ্রাম জ্ঞান ।
যাঁর হয়, তাঁর নাহি কৃষ্ণেতে অজ্ঞান ॥ ৯৬ ॥
kr̄ṣṇera svarūpa, āra śakti-traya jñāna
yāñra haya, tāñra nāhi kr̄ṣṇete ajñāna

Translation: Those who have knowledge of Śrī Kṛṣṇa's *svarūpa* and His three *śaktis*, cannot remain ignorant about Śrī Kṛṣṇa.

Amṛta-pravāha Bhāṣya: 'Sakti traya' – There are three *śaktis* — *cit-śakti*, *jīva-śakti*, and *māyā-śakti*.

Anubhāṣya: According to paragraph 16, *Bhakti-Sandarbha* written by Śrīla Jīva Gosvāmī —

"That *parama-tattva* alone, through His natural inconceivable potency, which is beyond the human intelligence, eternally exists in these four forms, namely *svarūpa* (as His original form), *tad-rūpa-vaibhava* (as His personal splendor, including His abode, and His eternal associates, expansions, and *avatāras*), *jīva* (as the individual spirit souls), and *pradhāna* (as the material energy). As an example, that *parama-tattva* has been compared to the sun which also exists in these four forms, that is, the sun-god (person), the glowing sun planet, the rays emanating from the sun planet, and the sun's reflection at a distant place. Similarly, the *parama-tattva* also exists in the aforementioned four forms. The function of His inconceivable potency is to make the impossible possible. The potencies of *parama-tattva* are of three types — *aṅtarāṅgā*, *taṭastha*,

and *bahirāṅgā*. From amongst them, the *aṁtarāṅgā-śakti* manifests the *pūrṇa-svarūpa-vigraha* (Original Form) and the *svarūpa-vaibhava* (transcendental opulence) like the Vaikuṇṭha-Goloka [in the sun analogy like the sun-god and the sun planet]; the *taṭastha-śakti* manifests the pure *jīvas*, who are the spiritual sparks; and the *bahirāṅgā māyā-śakti* manifests the material opulence (innumerable universes) which are like the reflection of Vaikuṇṭha. In this way, that *parama-tattva* through these three energies of His exhibits Himself in these four forms. Thus, even though these are His own potencies, the *jīva* has still been counted as a manifestation of *taṭastha-śakti* and *pradhāna* of *māyā-śakti* — three types of *śaktis* [*cit-śakti*, *taṭastha-śakti*, and *māyā-śakti*] have been described in *Viṣṇu Purāṇa*. That which expands ignorance is called *māyā*. Even though this *śakti* is *bahirāṅgā* (external), it has been empowered to cover the *jīvas* who are the parts of *taṭastha-śakti*. After being covered with *māyā*, *jīvas* exist in all kinds of bodies ranging from stone, trees, etc. (the immovable objects in which the consciousness is almost covered) to *Brahmā* (whose consciousness is most evolved). One will have to know that though *pradhāna* is devoid of the attributes of being transcendental and immutable, still, being inert, its transformation results from the inconceivable *māyā* of *parama-tattva*.

Aṁtarāṅgā, taṭasthā, and bahirāṅgā *śaktis* being the energies of the same *parama-tattva*, have similarities but are mutually different, that is, they perform different functions. Thus, the defects found in the *jīva* — manifested from *taṭasthā-śakti* and the material world — manifested from

bahirāṅgā-śakti, can not be found in the spiritual world — manifested from the *aṁtarāṅgā-śakti*. Similarly, the defects of *bahirāṅgā* in *taṭasthā* and that of *taṭasthā* in *bahirāṅgā* cannot exist.”

SIX TYPES OF VILĀSA: (1) TWO TYPES OF PRAKĀŚA —

VERSE 97

কৃষ্ণের স্বরূপের হয় ঘড়বিধি বিলাস ।
প্রাভব-বৈভব-রূপে দ্঵িবিধি প্রকাশ ॥ ৯৭ ॥

*kṛṣṇera svarūpera haya sad-vidha vilāsa
prabhava-vaibhava-rūpe dvi-vidha prakāśa*

(2) TWO TYPES OF AVATĀRAS (INCARNATIONS), (3) TWO TYPES OF VYASA (AGE) DHARMA —

VERSES 98-99

অংশ-শক্ত্যাবেশরূপে দ্বিবিধাবতার ।
বাল্য-পৌগঙ্গ-খর্ম দুই ত' প্রকার ॥ ৯৮ ॥

কিশোরস্বরূপ কৃষ্ণ স্বয়ং অবতারী ।
ক্রীড়া করে এই ছয়-রূপে বিশ্ব ভরি' ॥ ৯৯ ॥
*amśa-śaktyāveśa-rūpe dvi-vidhāvatāra
balya-pauganda-dharma duī ta' prakāra
kiśora-svarūpa kṛṣṇa svayam avatārī
krīḍā kare ei chaya-rūpe viśva bhari'*

THE DIFFERENCE ON THE BASIS OF LĪLĀS, HOWEVER NON-DIFFERENT IN TATTVA —

VERSE 100

এই ছয়-রূপে হয় অনন্ত বিভেদ ।
অনন্তরূপে একরূপ, নাহি কিছু ভেদে ॥ ১০০ ॥
*ei chaya-rūpe haya ananta vibheda
ananta-rūpe eka-rūpa, nāhi kichu bheda*

Translation: Apart from His *svayam-rūpa*, Śrī Kṛṣṇa manifests in six other forms for performing various pastimes. He performs His pastimes in the world by manifesting Himself in six different features — the *prabhava* and *vaibhava* forms, two types of

incarnations – *amśāvatāra* and *śaktyāveśa-avatāra*, and two *vigraha* (forms) with childhood and boyhood features. *Kiṣora-svarūpa* (eternally adolescent) Śrī Kṛṣṇa is *svayam-avtārī* (the primeval form, source of all incarnations). In these six kinds of forms, there are innumerable varieties. However, it is one Śrī Kṛṣṇa performing pastimes in these innumerable forms and therefore all forms are non-different.

Amṛta-pravāha Bhāṣya: Those who are *sac-cid-ānanda* like Śrī Hari, but are placed a little lower than the *parāvasthā* (Original Personality of Godhead) are known as *prabhava* and *vaibhava prakāśa*. According to the gradation on the basis of types of energy, those with more *prabhutā* (predominance) are called *prabhava-prakāśa* and those having the dominance of *vibhutā* (opulence) are known as *vaibhava-prakāśa*. *Prabhava-prakāśa* is of two types — those who appear for a short period like Mohinī, Haimīsa, Śukla and manifest temporarily according to the *yugas*. The glories of the other types of *prabhava-prakāśa* like Dhanvantari, Rṣabha, Vyāsa, Dattātreya, and Kapila are not much described. Kūrma, Matsya, Nara-Nārāyaṇa, Varāha, Hayagrīva, Prśnīgarbha, Baladeva, and fourteen *manvantara-avatāras* (Yajña, Vibhu, Satyasena, Hari, Vaikunṭha, Ajita, Vāmana, Sārvabhauma, Rṣabha, Viṣvaksena, Dharmasetu, Sudhāmā, Yogeśvara, and Vṛhadbhānu) are all *vaibhava-avatāras*. The *amśāveśa* and *śaktyāveśa* *avatāras* have been described elsewhere. These are also counted amongst the *prabhava-vaibhava*. *Guṇāvataṇas* also share the same position. There are two types of *līlās* (pastimes) of the eternally adolescent Śrī Kṛṣṇa, one of His childhood and the other of boyhood. Thus, adolescent Śrī Kṛṣṇa is *svayam avtārī*. Śrī Kṛṣṇa with

these six types of *svarūpa vilāsa* performs *līlās* in the whole world. There are numerous subdivisions under these six forms, and despite the innumerable manifestations, Śrī Kṛṣṇa is one indivisible truth.

CIT ŚAKTI AND ITS OPULENCES —

VERSE 101

চিছত্তি, স্বরূপশক্তি, অন্তরঙ্গ নাম।
তাহার বৈভব অনন্ত বৈকুণ্ঠাদি ধাম ॥ ১০১ ॥

*cit-sakti, svarūpa-sakti, antaraṅgā nāma
tāhāra vaibhava ananta vaikuṇṭhādi dhāma*

MĀYĀ ŚAKTI AND ITS OPULENCE —

VERSE 102

মায়াশক্তি, বহিরঙ্গা, জগৎকারণ।
তাহার বৈভব অনন্ত ব্ৰহ্মাণ্ডের গণ ॥ ১০২ ॥

*māyā-sakti, bahiraṅgā, jagat-kāraṇa
tāhāra vaibhava ananta brahmāñdera gaṇa*

JĪVA ŚAKTI —

VERSE 103

জীবশক্তি তটস্থাখ্য, নাহি যার অন্ত।
মুখ্য তিনশক্তি, তার বিভেদ অনন্ত ॥ ১০৩ ॥

*jīva-sakti taṭasthākhya, nāhi yāra anta
mukhya tina-sakti, tāra vibheda ananta*

Translation: *Cit-sakti* is also known as *svarūpa-sakti* or *antaraṅgā-sakti*, and the innumerable *Vaikunṭhalokas* are its manifestations. *Māyā-sakti* is also known as *bahiraṅgā-sakti* and is the cause of the creation of the material world and the innumerable universes are its opulence. *Jīva-sakti*'s other name is *taṭasthā-sakti*; it consists of innumerable *jīvas*. These are the three principal energies of Śrī Kṛṣṇa, which further have unlimited subdivisions.

Amṛta-pravāha Bhāṣya: ‘*Cit-śakti*’—Another name of *svarūpa-śakti* is *aṁtaraṅgā-śakti*. It is this *śakti* that manifests unlimited opulence in Vaikuṇṭhalokas. From the *jīva-śakti*, also called *taṭasthā-śakti*, manifest the two types of innumerable *jīvas*, liberated and conditioned. The *bahirāṅgā māyā-śakti*’s opulence is the innumerable material universes.

Anubhāṣya: Verse 8, Chapter 6 of *Śvetāśvatara Upaniṣad* states—

“na tasya kāryam karaṇān ca vidyate
na tat samaś cābhyaḍhikaśca drṣyate
parāsyā śaktir vividhaiva śrūyate
svābhāvikī jñāna-bala-kriyā ca”

“That Parameśvara does not have material senses and thus His work is not in consonance with that. There is nothing equal to or greater than Him. His *parā-śakti* is inherent and has three distinctions *jñāna* (*cit*), *bala* (*sat*), and *kriyā* (*ānanda*).”

Amṛtānukanikā: Śrī Kṛṣṇa has one *parā-śakti* (*svarūpa-śakti*) which manifests in innumerable forms. Among them the three principal *śaktis* are – *cit-śakti*, *jīva-śakti*, and *māyā-śakti*. They are also known as *aṁtaraṅgā*, *taṭasthā*, and *bahirāṅgā* respectively. Although *svarūpa-śakti* is one, it performs aforesaid three different functions. All the eternal symptoms of *svarūpa-śakti* manifest completely in *cit-śakti*, in an infinitesimal amount in *jīva-śakti*, and in distorted form in *māyā-śakti*.

‘*Cit-śakti*’ – Unlimited Vaikuṇṭhalokas are the opulence of the *cit-śakti*. There are three functions of *svarūpa-śakti* namely, *sandhinī*, *saṁvit*, and *hlādinī*. The energy controlling the *sat*-portion is known as *sandhinī*; through *sandhinī-śakti* Bhagavān protects His *sattā* (existence).

The essence of *sandhinī-śakti* is known as *suddha-sattvā*. The various abodes of Śrī Bhagavān, the residences of Śrī Bhagavān therein, His bed, His *āsana* (seat), etc., His parents, His *parikaras* (associates) — all these are the transformations of *suddha-sattvā*, wherein *sandhinī* is dominant. The presiding energy of the *cit-āṁśa* is known as *saṁvit*. Through this potency, Śrī Bhagavān knows Himself and others. The energy presiding the *ānanda-āṁśa* is known as *hlādinī*. Through *hlādinī* energy, Bhagavān experiences supreme bliss and makes His devotees experience the bliss. Completely independent *vraja-rasa* *vilāsī* (the enjoyer of pastimes in Vraja) Śrī Kṛṣṇa always remains immersed in the ocean of *rasa* (mellows) in the transcendental Vṛndāvana, the highest abode of Vaikuṇṭha. Śrī Kṛṣṇa, being endowed with the various *bhāvas* manifested by the *saṁvit-vṛtti*, relishes the *pranaya-rasa* (mellow of conjugal love). Through the *saṁvit-vṛtti* of His *parā-śakti*, Śrī Kṛṣṇa performs activities such as attracting the *gopīs* by playing upon His flute, taking the cows out for grazing (*go-cāraṇa*), *rāsa-lilā*, and other pastimes. Śrī Kṛṣṇa is always engrossed in supreme bliss in the form of the *pranaya-vikāra* of *hlādinī*.

‘*Bahirāṅgā māyā-śakti*’ – The transcendental abode of Śrī Bhagavān is located on one side of the *kāraṇa-samudra* (Causal Ocean) and the material *māyā* is located on the other side. *Māyā* is always situated outside the transcendental world and Bhagavān, and is thus known as the *bahirāṅgā-śakti* (external potency). *Māyā* has no role to play in the *svarūpānubandhinī* (natural transcendental) *lilā* of Śrī Bhagavān. To the extent that even when Śrī Bhagavān appears in the material world, He has no connection with *māyā*.

Due to the inconceivable power of Śrī Bhagavān's *svarūpa-śakti*, *māyā* cannot even touch Śrī Bhagavān, even though it is His potency. *Māyā* has two *vṛttis* (propensities) — *pradhāna* (*guṇamāyā*) and *prakṛiti* (*jīvamāyā*). The equilibrium of the three modes of nature — *sattva*, *rajaḥ*, and *tamaḥ* is known as *guṇamāyā*. In this equilibrium state, no work such as creation is performed. The material *māyā* has no potency to work on its own. It creates the material world only after Īśvara (Lord) transmits His potency into it. When Kāraṇodaśayī Viṣṇu wishes to create the material world, He casts a glance on the *guṇamaya* and transmits His energy. It is only then that the modes get perturbed, and as a result *guṇamaya* through the twenty-four elements (*mahat-tattva*, etc.) manifests innumerable universes. Otherwise, in the absence of *bhagavat-śakti*, it cannot perform the creation of the material world. Though the primary *nimitta-kāraṇa* (instrumental cause) and the primary *upādāna-kāraṇa* (ingredient cause) of the material creation is Īśvara, *māyā* is the secondary *nimitta* and *upādāna-kāraṇa*.

Jīva-māyā has two types of potencies—*āvaraṇātmikā* and *vikṣepātmikā*. The potency through which *jīva-māyā* covers the *svarūpa* (being the eternal servant of Śrī Kṛṣṇa) of those *jīvas*, who are averse to Śrī Kṛṣṇa, is known as *āvaraṇātmikā-śakti*. Further, the potency through which *jīva-māyā* creates the attachment of the *jīvas*, who are averse to Śrī Kṛṣṇa, to material objects, is known as *vikṣepātmikā-śakti*.

The innumerable universes are the opulence of the *bahirāṅgā māyā-śakti*; *bahirāṅgā māyā-śakti* is dependent on omnipotent Śrī Kṛṣṇa, and thus the opulence of *māyā-śakti* in the form of

innumerable universes is also dependent on Śrī Kṛṣṇa and Śrī Kṛṣṇa is their shelter – This alone has been clarified in verse 102.

The *hlādinī-vṛtti* of *māyā-śakti* is manifested in the form of material happiness, the *saṁvit-vṛtti* in the form of material knowledge, and the *sandhinī-śakti* is manifested in the form of innumerable universes and material bodies of the *jīvas*.

'Jīva-śakti' – That potency of Śrī Bhagavān, the opulence of which is the innumerable *jīvas*, is known as *jīva-śakti*. *Gītā* (7/5) –

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

“O mighty Arjuna, you should know that My external energy, which consists of eight divisions, is inferior. There is another potency of Mine known as *jīva*, which is superior and which accepts this material world for the purpose of enjoying the fruits of his action.”

According to this verse of *Bhagavad Gītā*, *jīva* is another potency of Īśvara. Just as many tiny sparks emanate from fire, similarly, the *cit* (transcendental) atom-like innumerable *jīvas* are the infinitesimal particles of the rays of the transcendental sun-like Śrī Hari. Although being non-different from Śrī Hari, these *jīvas* are eternally different from Him. The eternal difference between Īśvara and the *jīvas* is that Īśvara is the controller of *māyā* and *jīva* even in his liberated state can come under the control of *māyā*, due to his nature.

Jīva-śakti, being conscious, is superior to *māyā-śakti*, and therefore this is not *bahirāṅgā māyā-śakti* nor it is a part of *bahirāṅgā māyā-śakti*. Just as the rays of the sun do not exist inside the sun,

similarly, *jīva-śakti* like particles of rays emanating from Śrī Bhagavān, also does not reside in Śrī Bhagavān. Thus, *jīva-śakti* is not *svarūpa-śakti* and nor is it a part of *svarūpa-śakti*. For this reason, *jīva-śakti* is also known as *tatasthā-śakti* (marginal energy).

The line between the water and land is known as ‘*tāṭa*’(shore). However, the place adjacent to the water is land. Then where is the ‘*tāṭa*’? ‘*Tāṭa*’ – it is a line of demarcation separating the land and water. This line is so fine that it cannot be seen with gross eyes. On considering the transcendental realm as water and the material world as land, the line dividing both of them is ‘*tāṭa*’, and the *jīva-śakti* is situated at the place where the two meet.

The innumerable *jīvas* in the innumerable universes and *sādhana-siddha* and *nitya-siddha jīvas* in the spiritual world – all are the opulence of Bhagavān’s energy called *tatasthā* and this *jīva-śakti* is dependent on Śrī Kṛṣṇa – this has been described in the first half part of verse 103.

THE SHELTER OF SVARŪPA AND ŚAKTI CATEGORY—

VERSES 104-105

এই ত' স্বরূপগণ, আর তিনি শক্তি ।
সবার আশ্রয় কৃষ্ণ, কৃষ্ণে সবার স্থিতি ॥ ১০৮ ॥

যদ্যপি ব্ৰহ্মাণ্ডগণের পুরুষ আশ্রয় ।
সেই পুরুষাদি-সবার কৃষ্ণ মূলাশ্রয় ॥ ১০৫ ॥

*ei ta' svarūpa-gaṇa, āra tina śakti
sabāra āśraya kṛṣṇa, kṛṣṇe sabāra sthiti
yadyapi brahmāṇḍa-gaṇera puruṣa āśraya
sei puruṣādī-sabāra kṛṣṇa mūlāśraya*

Translation: Śrī Kṛṣṇa is the shelter of all His manifestations, that is, the six types of *vilāsa* forms and these three types of *śaktis* and all have existence in Śrī Kṛṣṇa.

Although, the three *puruṣāvatāras* are the shelter of all the universes, however, even their original shelter is Śrī Kṛṣṇa.

ŚRĪ KRṢNA'S INTRODUCTION—

VERSE 106

স্বয়ং ভগবান কৃষ্ণ, কৃষ্ণ সর্বাশ্রয় ।
পরম ঈশ্বর কৃষ্ণ সর্বশাস্ত্রে কয় ॥ ১০৬ ॥

*svayam bhagavān kṛṣṇa, kṛṣṇa sarvāśraya
parama īśvara kṛṣṇa sarva-śāstre kaya*

Translation: Śrī Kṛṣṇa is Svayam Bhagavān and is the shelter of all, and He is the controller of all the controllers, this has been stated in all the *śāstras*.

VERSE 107

BRAHMA-SĀMHIṬĀ (5/1)—

ঈশ্বরঃ পরমঃ কৃষ্ণঃ সচিদানন্দবিগ্রহঃ ।
অনাদিরাদির্দীর্ঘবিন্দঃ সর্বকারণকারণম् ॥ ১০৭ ॥

*īśvarah paramah kṛṣṇah
sac-cid-ānanda-vigrahah
anādir ādir govindah
sarva-kāraṇa-kāraṇam*

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: Śrī Kṛṣṇa who has an eternal blissful spiritual body is Parameśvara. He is without origin and is the origin of all, further, He is the prime cause of all causes.

Anubhāṣya:

*kṛṣṇah (vrajendra-nandanaḥ) paramah īśvarah
(baladeva nārāyana-vāsudeva-saṅkarsaṇa-
pradyumna-āniruddha-kāraṇa-garbhā-kṣīr-
ārṇava-traya-śayi-paramātma-puruṣāvatāra-
matsya-kūrma-varāha-rāma-nṛsiṁh-ādi
naimittik-āvatāra-brahmā-śivādi gun-āvatāra-
nirvišeśa brahma-mahendr-ādi-vibhūty-*

avatārāñāṁ sarveśāṁ patiḥ) sac-cid-ānanda-vigrahaḥ (sandhinī-samvit-hlādīnī śakti-traya samanvitah) anādiḥ (ādi-rahitaḥ – ‘aham-evā-sam-evāgre’ iti pada-vācyah) ādiḥ (sarveśāṁ mūla-rūpah) sarva-kāraṇa-kāraṇām (sarva-kāraṇāñām kāraṇām mūlam) govindah.

ŚLOKA-BHĀVĀNUVĀDA:

(Vrajendranandana) Śrī Kṛṣṇa is the controller of — Baladeva, Nārāyaṇa-Vāsudeva-Saṅkarṣaṇa-Pradyumna-Aniruddha, Kāraṇābdhiśayī-Garbhodaśayī-Kṣirodaśayī — three puruṣāvatāras, Matsya-Kūrma-Varāha-Rāma-Nṛsiṁha and others naimittika-avatāras, Brahmā and Śiva — the guṇavatāras, nirviṣeṣa (impersonal) brahma, Mahendra and others — the vibhūti-avatāras. His vigraha (form) is sac-cid-ānanda (possessing the śaktis — sandhinī, samvit, and hlādīnī), He is without origin (just as has been described in ‘ahmevasmevagre’ śloka), ādi (origin of all), and is the prime cause of all causes, Śrī Govinda.

VERSE 108

এ সব সিদ্ধান্ত তুমি জান ভালমতে ।
তবু পূর্বপক্ষ কর আমা চালাইতে ॥ ১০৮ ॥
*e saba siddhānta tumi jāna bhāla-mate
tabu pūrva-pakṣa kara āmā cālāite*

Translation: You know all these conclusions very well, but still you are unnecessarily trying to agitate me by giving futile logic.

Amṛta-pravāha Bhāṣya: ‘Cālāite’— to unnecessarily agitate.

ŚRĪ CAITANYA IS SVAYAM AVATĀRĪ ŚRĪ KR̄ŚNA —

VERSE 109

সেই কৃষ্ণ অবতারী ব্রজেন্দ্রকুমার ।
আপনে চেতন্যরূপে কৈল অবতার ॥ ১০৯ ॥

sei kṛṣṇa avatārī vrajendra-kumāra
āpane caitanya-rūpe kaila avatāra

Translation: That avatārī Vrajendra-kumāra Śrī Kṛṣṇacandra Himself has descended as Śrī Caitanya Mahāprabhu.

ALL THE INCARNATIONS DWELL IN ŚRĪ CAITANYA —

VERSE 110

অতএব চেতন্য গোসাঙ্গি পরতত্ত্বসীমা ।
তাঁ'রে ক্ষীরোদশায়ী কহি, কি তাঁ' মহিমা ॥ ১১০ ॥
*ataeva caitanya gosāṇi paratattva-sīmā
tān're kṣiroda-śayī kahi, ki tānra mahimā*

Translation: Therefore, Śrī Caitanya Mahāprabhu is the culmination of Absolute Truth. Does His true glory become exhibited by addressing Him as Kṣirodaśayī?

Anubhāṣya: Śrī Caitanya Bhāgavata, Madhya-khaṇḍa (6/95) — (Mahāprabhu said) —

“śutiyā āchinu mui kṣiroda-sāgare
nidrā-bhaṅga haila mora nādāra huṇkāre”
“I was sleeping in kṣiroda-sāgara and this ‘nādā’’s menacing cry disturbed my sleep.”

TO ADDRESS ŚRĪ CAITANYA BY ANY NAME OF VIṢNU SHALL NOT BE FALLACIOUS —

VERSES 111-115

সেই ত’ ভক্তের বাক্য নহে ব্যভিচারী ।
সকল সন্তবে তাঁতে, যাতে অবতারী ॥ ১১১ ॥
অবতারীর দেহে সব অবতারের স্থিতি ।
কেহো কোনমত কহে, যেমন ঘার মতি ॥ ১১২ ॥
কৃষ্ণকে কহয়ে কেহ—নরনারায়ণ ।
কেহো কহে, কৃষ্ণ হয় সাক্ষাৎ বামন ॥ ১১৩ ॥
কেহো কহে, কৃষ্ণ ক্ষীরোদশায়ী অবতার ।
অসন্তব নহে, সত্য বচন সবার ॥ ১১৪ ॥
কেহো কহে, পরব্যোমে নারায়ণ-হরি ।
সকল সন্তবে কৃষ্ণে, যাতে অবতারী ॥ ১১৫ ॥

*sei ta' bhaktera vākya nahe vyabhicārī
sakala sambhave tānīte, yāte avatārī
avatārīra dehe saba avatārerā sthiti
keho kona-mata kahe, yemana yāra mati
krṣṇake kahaye keha — nara-nārāyaṇa
keho kahe, krṣṇa haya sākṣat vāmana
keho kahe, krṣṇa kṣiroda-śāyī avatāra
asambhava nahe, satya vacana sabāra
keho kahe, para-vyome nārāyaṇa-hari
sakala sambhave krṣṇe, yāte avatārī*

Translation: Those who address Śrī Caitanya Mahāprabhu as Kṣirodaśāyī Viṣṇu are also devotees, and such a statement of theirs is also not false. Everything is possible for Śrī Caitanya Mahāprabhu because He is the source of all incarnations. All the *avatāras* are situated in the *avatārī*, thus, people address Him according to their beliefs. Some people address Śrī Kṛṣṇa as Nara-Nārāyaṇa, and some say he is directly Vāmana. Some even say that Śrī Kṛṣṇa is an incarnation of Kṣirodaśāyī Viṣṇu. All this is not an impossibility, and all such statements are true. Some call Him Hari or Nārāyaṇa of Vaikunṭha. He is the source of all incarnations, and hence, everything is possible for Him.

Amṛta-pravāha Bhāṣya: In some books, Śrī Kṛṣṇa Caitanya has been addressed as Kṣirodaśāyī, Lord of Vaikunṭha. By addressing Him in this manner His glories have not been fully exhibited, however, the statements of all those devotees are not false; for Śrī Kṛṣṇa Caitanya, who is non-different from Śrī Kṛṣṇa, is the source of all incarnations and thus, all the incarnations exist in Him.

Anubhāṣya: In the context of Śrī Kṛṣṇa's description as an *avatārī* in the book

Laghu-bhāgavatāmṛta—

*"ataeva purāṇādau kecit
annarasakhātmatāṁ
mahendrānujatāṁ kecit
kecit kṣirābdhiśāyitāṁ
sahasraśīrṣatāṁ kecit
kecit vaikuṇṭhanātha-tām
bruyuḥ krṣṇasya munayas-
tattadvṛttiyanugāmināḥ"*

"Therefore, in *purāṇas*, etc., Śrī Kṛṣṇa has been addressed differently by different sages, according to their eligibility. Some have addressed Him as *nara-sakhā* Nārāyaṇa, some have called Him Upendra, some as Kṣirodaśāyī, some as *Sahasraśīrṣa-puruṣa* and some as *Vaikuṇṭha-natha* (Lord of Vaikuṇṭha).

Amṛtānukāṇikā: All the incarnations dwell in Śrī Gaurasundara, and thus to address Him by any Name of Viṣṇu is not fallacious. However, after addressing Him in this manner, the statements of all the non-devotees, who call Him unreal or illusionary should be considered false.

For example, those who carry an opinion that one can accept, according to one's liking, any of the following beliefs – Śrī Gaurasundara is an ordinary human being; He is a religious reformer *jīva*; He is a *pandita* (scholar); the various mythical forms of *bahirāṅgā māyā* and Śrī Gaurāṅga's form are similar; Śrī Gaurāṅga's name and the various names assumed by humans such as Kāli-Durgā are the same; Śrī Gaurāṅga is the same Kāli-Durgā who is worshiped in the material world — their statements should be considered as absolutely false. This kind of opinion does not truly describe the Absolute Truth Śrī Gaurasundara, rather it is an attempt to conceal the fireplaces of their *nirviśeṣa-vāda* (a philosophy that says

Absolute Truth has no attributes) behind the attractive curtain.

ALL DEVOTEES, WHETHER VAIDHA OR RĀGĀNUGA, MUST KNOW THE CONCLUSIONS OF BHAKTI —

VERSES 116-117

সব শ্রোতাগণের করি চরণ বন্দন ।
 এ সব সিদ্ধান্ত শুন, করি' এক মন ॥ ১১৬ ॥
 সিদ্ধান্ত বলিয়া চিত্তে না কর অলস ।
 ইহা হৈতে কৃষ্ণে লাগে সুদৃঢ় মানস ॥ ১১৭ ॥
*saba śrotā-ganera kari caraṇa vandana
 e saba siddhānta śuna, kari' eka mana
 siddhānta baliyā citte nā kara alasa
 ihā haite krṣṇe lāge sudṛḍha mānasa*

Translation: I pay my humble obeisances unto the feet of all the listeners or readers and I request them all that they must hear all these conclusions with rapt attention. Do not neglect these conclusions by bringing indolence in the mind, it is only by understanding these conclusions can one's mind become deeply absorbed in Śrī Kṛṣṇa.

Amṛta-pravāha Bhāṣya: Some followers of *bhakti* do not consider all these conclusions as the limbs of *bhakti*, and thus, show laziness in entering into these conclusions; this, however, will not bring auspiciousness. It is because on attaining the *sambandha-jñāna* (relationship) with Śrī Kṛṣṇa, one's mind becomes deeply attached to His lotus feet. Thus, these types of eternal conclusions are the basis of pure *bhakti*.

THUS ENDS THE AMṚTA-PRAVĀHA BHĀSYA
 OF THE SECOND CHAPTER.

Anubhāṣya: On seeing the *sādhana-bhakti* of *jāta-ruci-sādhakas* (those devotees who

have reached the stage of *ruci*), many people think that there is no need to enter into the *siddhāntas* (conclusions) as is being done by them. Due to such indolence they, being ignorant about the *sādhana-bhakti*, pave their way to become averse to Śrī Kṛṣṇa. They consider the material *bhāvas*, which are contrary to *bhakti*, to be the *bhakti* and become overwhelmed by *anarthas* (offenses). Although following the process of thoughts and arguments is useful for the devotees in whom *ruci* has not yet awakened, still, in order to awaken *ruci*, it is most essential for them to follow the first limb of *navadhā-bhakti* — *śravaṇam* (hearing). On not hearing the conclusions regarding Śrī Kṛṣṇa, the *ruci* does not increase. There is a procedure of *śravaṇa* (hearing), that is the very beginning of *navadhā-bhakti*, ahead of *kīrtana*. The creeper of *bhakti* grows beautifully when watered with *śravaṇa* and *kīrtana*. Brahmā while praying to Śrī Kṛṣṇa (*Śrimad Bhāgavatam* 10/14/3) mentioned the *avasṭhā* (position) of the devotees who stop making endeavors for attaining knowledge. He, in the very same verse, mentions ‘*san-mukharitām bhavadīya-vārttām śruti-gatām*’ the glories of hearing *hari-kathā* from the elevated devotees. According to the conclusions of *Śrimad Bhāgavatam*, the scripture which provides flawless knowledge about the *paramahaṁsas*, the *jīva* attains the eligibility to become *mahā-bhāgavata* (elevated devotee) only on reading, hearing, etc. We hear in Śrī Caitanya Mahāprabhu’s instructions to Sanātana Gosvāmī – “*śāstra-yuktye sunipuna, dṛḍha-śraddhā yānra, ‘uttama-adhikārī’ tīnha tāraye samsāra*” which means that those who are expert in the *bhakti-śāstras*,

and have left all paths other than *bhakti*, are known as *uttama-adhikārī* and are capable of delivering the world.” Śrīla Rupa Gosvāmīpāda has also said –

“utsāhān-niścayād-dhairyāt
tat-tat-karma-pravarttanāt
saṅga-tyāgāt sato-vṛtteh
śadhbhir-bhaktih prasiddhyati”

“To leave all inactivity and enthusiastically follow the rules that increase *bhakti*; to keep unflinching faith in scriptures and the words of Guru in consonance with scriptures; continuously following the practice of *bhakti* with utmost patience even on the appearance of obstructions or delay in attaining the *abhīṣṭa-siddhi* (desired result); following the limbs of *bhakti* like *śravana* and *kirtana*, and prohibit oneself from indulging in sense gratifying activities for attaining Kṛṣṇa’s *prīti* (love); giving up activities unfavorable to *bhakti* such as illicit connection with women, the association of those who are overly attached to women, and the association of Māyāvādīs, atheists, and pseudo-religionists; to behave righteously (*sadācāra*) like devotees and to follow *vṛtti* (nature) like theirs – by these six principles, one can attain perfection in *bhakti*. ”

Those who pompously consider themselves devotees, but do not follow the conclusions, many a times, foolishly, artificially exhibit the *sāttvika-vikāras*, out of practice, and degrade the position of pure Vaiṣṇavas in the eyes of the common people. Condemning such types of malpractice of theirs, they have been addressed as stone-hearted in “*tadaśmasāram*” śloka (2/3/24) of Śrimad Bhāgavatam. Śrīla Viśvanātha Cakravartī in his commentary on this śloka says “*bahir-aśru-pulakayoh sator-api yaddharyam na vikriyeta, tad-aśma-sāram-iti kaniṣṭh-ādhikāriṇām-eva aśru-pulakādi-*

mattve’pi aśma-sāra-hṛdaya-tayā nindaiṣā”. This means that “If externally the *vikāras* (symptoms) like *aśru* (tears) and *pulaka* (horripilation) are seen but the heart has not melted, then such a person should be understood to be stone-hearted. Also, the scriptures condemn such low-grade (*kaniṣṭha adhikārī*) devotees, when they artificially exhibit *sāttvika-vikāras* like *aśru* and *pulaka*, by calling them stone-hearted.”

Artificial *bhakti*, which is seen on disrespecting the principles, has been sketched by Śrīla Rūpa Gosvāmī Prabhu in *Bhakti-rasāmṛta-sindhu* as “*nisarga-picchila-svānte tad-abhyāsa-pare’pi ca, sattv-ābhāsam bināpi syuḥ kvā-py-aśru-pulak-ādayah*”. It means that – “Those people who are externally soft but internally hard-hearted and are engaged in the practice of artificially exhibiting the *aśru*, *kampa* (shivering), etc., even without the *sattvābhāsa*, tears, horripilation, etc., can sometimes be witnessed in them, such *bhāvas* are known as “*niḥsattva-sāttvik-ābhāsa*”. This is a vivid example of how such artificial devotees, lacking in conclusions, think these material *vikāras* are transcendental. Many people criticize the reading of the conclusions enunciated in books written by Śrī Rāmānuja, Madhvācārya, Nimbārka, Viṣṇusvāmī, and other Vaiṣṇava ācāryas just as they criticize the anti-devotional books of Advaitavādīs. Śrīla Jīva Gosvāmī, for the benefit of Vaiṣṇavas, has quoted these valuable conclusions of Vaiṣṇava ācāryas in his *Śat-sandarbhas*. Just as the Nirviśeṣavādīs, out of illusion, consider the limbs of *bhakti* as limbs of *karma*, similarly, the so-called Vaiṣṇavas, who do not follow these conclusions, consider the conclusions favorable to *bhakti*, as unfavorable and fall down from *kṛṣṇa-bhakti*.

Amṛtānukāṇikā: We see two types of people in this world—*sāragrāhī* and *bhāravāhī*. Those who do not properly contemplate any subject matter and accept only the futile portion are known as *bhāravāhī*. Those who minutely contemplate any subject matter and accept the essence of it are known as *sāragrāhī*. *Sāragrāhī* persons attain the utmost benefit and, in the end, attain the lotus feet of Śrī Kṛṣṇa. However, not firmly bearing the conclusions of scriptures in the heart according to those scriptures, would mean that material intelligence, which is contrary to those conclusions, will deprive us of the real Absolute Truth.

Thus, in this verse, Śrīla Kavirāja Gosvāmī has emphasized on understanding the conclusions appropriately by which one becomes firm in one's *bhajana*. Similarly, if one contemplates *śabda-pramāṇas* (scriptural evidence) like *Śrī Gītā*, *Śrīmad Bhāgavatam*, *Vedānta*, and *Upaniṣad*, as a *sāragrāhī*, he will witness that *bhagavad-bhakti* has been stated as the highest conclusion in all these scriptures. Those who consider this highest conclusion of the *śabda-pramāṇa* as *matavāda* (subject of debate), become captivated by *devī-māyā* and turn into logicians themselves. *Vaidika-mīmāṁsā* scriptures are divided into two parts. The first part of *mīmāṁsā* scripture has been named by Jaimini as *pūrvamīmāṁsā* wherein he has introduced the *sūtra* “*athāto dharma jijñāsā*”, the rise of which has been established as a principle of *dharma*. In *uttara-mīmāṁsā* Vedavyāsa considered it as *pūrvapakṣa* and introduced the *sutra* “*athāto brahma jijñāsā*” and established the principle that the devotion unto Parameśvara is the

most auspicious. In the very end through the *sutra* “*anāvṛti śabdāt*”, Vedavyāsa proved through scriptural evidence that on obtaining that auspiciousness one will become free from the material cycle (of birth and death). With this, all kinds of debates have been refuted. Therefore, *sanātana-dharma* is well established in eternal conclusions and true philosophy, and that is why Śrīla Kavirāja Gosvāmī is emphasizing the need to know the *siddhāntas*. Those who have more respect for the superstitions, become a part of *prākṛta-sahajiyās* or *veṣopajīvīs* (those using external dress to earn livelihood) and pave their way to hellish planets. Some come under the influence of their *manodharma* (mental speculation), take shelter of *jada-samanvayavādī* or *bhāravāhī* sect, and get afar from the Supreme Truth. In the last part of *Bhārgavīya Manusāṅhitā*, *Bhṛgu rṣis* have been told –

“*ārśam dharmo-padeśāñ-ca
veda-śāstrāvirodhinā
yan-tarken-ānusandheta
sa-dharmam veda netarāḥ*”

“Those who research on *dharma*, by applying the logic not contradictory to the *Veda sāstras*, that is in consonance with the instructions of *Vedas* and *smṛtis* under *Vedas*, they alone can know the *dharma*.”

ŚRĪLA NAROTTAMA DĀSA ṬHĀKURA SAYS –

“*madhyastha śrī-bhāgavata purāṇa
sādhu sāstra guruvākyā,
hṛdaye kariyā ekya āra nā kariha mane āśā*”

“*Śrīmad Bhāgavatam Purāṇa* says — understand the statements of Śrī Guru, *sādhu*, and *sāstra* to be one and keep them in your heart, have no other desire in the heart.”

VERSE 118

চেতন্য-মহিমা জানি এ সব সিদ্ধান্তে ।
চিন্ত দৃঢ় হওঁ লাগে মহিমা-জ্ঞান হৈতে ॥ ১১৮ ॥

*caitanya-mahimā jāni e saba siddhānte
citta drdha hañā lāge mahimā-jñāna haite*

Translation: Only by knowing all these principles can one understand the glories of Śrī Caitanya Mahāprabhu. On knowing His glories, one's mind becomes firmly attached to His Lotus feet.

Anubhāṣya: In *Pāñcarātra* –

“māhātmya-jñāna-yuktastu
sudṛḍham sarvato’dhikāḥ
sneho bhaktir-iti proktas-tayā
sārṣṭy-ādir-nānyathā”

“mahima-jñāna-yuktah syād-
vidhi-mārg-ānusāriṇam
rāgānugā-śritā-nāstu
prāyaśah kevalo bhavet”

“Those who have realized the glories of Śrī Bhagavān, their *sneha* is greatest and fixed in every way – this is known as *bhakti* and through this alone the four types of liberation like *sārṣṭi* can be attained, and not otherwise. The *sneha* of practitioners of *vidhi-mārga* is filled with the knowledge of the glories of Śrī Bhagavān. However, the *sneha* of the practitioners of the *rāgānugā-mārga* is not dependent on the knowledge of the glories of Śrī Bhagavān; it is mostly natural.”

THUS COMPLETES THE ANUBHĀṢYA
OF THE SECOND CHAPTER.

ŚRĪ KRŚNA TATTVA IS DESCRIBED TO CREATE FIRM FAITH IN
LORD CAITANYA —

VERSE 119

চেতন্যপ্রভুর মহিমা কহিবার তরে ।
কৃষ্ণের মহিমা কহি করিয়া বিস্তারে ॥ ১১৯ ॥
*caitanya-prabhura mahimā kahibāra tare
krṣṇera mahimā kahi kariyā vistāre*

ŚRĪ KRŚNA AND ŚRĪ CAITANYA ARE NON DIFFERENT —

VERSE 120

চেতন্য-গোসানির এই তত্ত্ব নিরূপণ ।
স্বয়ং ভগবান् কৃষ্ণ ব্রজেন্দ্রনন্দন ॥ ১২০ ॥
*caitanya-gosāñira ei tattva nirūpaṇa
svayam bhagavān krṣṇa vrajendra-nandana*

Translation: To distinctly express the glories of Śrī Caitanya Mahāprabhu, I have elaborately described the glories of Śrī Krṣṇa. The ontological conclusion of Śrī Caitanya Mahāprabhu is that He is Vrajendranandana Śrī Krṣṇa Himself.

VERSE 121

শ্রীরূপ-রঘুনাথ-পদে যার আশ ।
চেতন্যচরিতামৃত কহে কৃষ্ণদাস ॥ ১২১ ॥
*śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe krṣṇadāsa*

Translation: Desiring the mercy of the lotus feet of Śrī Rūpa-Raghunātha, Kṛṣṇadāsa is narrating Śrī Caitanya Caritāmṛta.

THUS ENDS THE TRANSLATION OF
ŚRĪ CAITANYA CARITĀMṛTA, ĀDI-LĪLĀ, CHAPTER 2,
DESCRIBING THE WORSHIP-MAṄGALĀCARĀNA (INVOCATION)
OF ASCERTAINING TATTVA OF ŚRĪ KRŚNA CAITANYA.

Chapter Three

SUMMARY OF THE THIRD CHAPTER



his chapter describes the reason behind the appearance of Śrī Caitanya Mahāprabhu. At the end of Dvāpara, after completing His *līlā*, Śrī Kṛṣṇa thought — “How will the people of this world relish the various *līlās* of *dāsyā*, *sakhya*, *vātsalya*, and *śringāra rasas* that I performed on the Earth?” Therefore, to show the process of relishing these *rasas* of *prema-bhakti*, He appeared in the form of a devotee. The primary occupational duty for the age of Kali is *nāma-saṅkīrtana*, and that can be preached by the *yuga-avatāras*. However, *prema-bhakti* endowed with four kinds of *rasas* mentioned above can only be given by Śrī Kṛṣṇa Himself. None of His *amṛta-avatāras* can confer this. For this reason, Śrī Kṛṣṇacandra Himself took birth in Navadvīpa — this has been evidenced by the author through Śrīmad Bhagavatam’s statements. By describing the symptoms of *mahā-puruṣas* he has proven that Śrī Caitanya Mahāprabhu is the Absolute Truth Himself. Śrī Kṛṣṇa Caitanya appeared with His *aṅgas* (parts) and *upāṅgas* (parts of the part), that is, Śrī Advaitācārya, Śrī Nityānanda Prabhu, and devotees like Śrīvāsā, and preached *hari-bhakti* in the world. Śrī Caitanya *avatāra* is the most munificent when compared to all His other incarnations and is thus the most confidential. Only the *bhaktas* through their *bhakti* are qualified to have *darśana* of His *svarūpa*. Śrī Caitanya Mahāprabhu tried various means to conceal the truth of His incarnation, being the most munificent, however, the secret of His descent could not remain hidden in front of His *parama-bhaktas*. Even in the Vedas and Purāṇas, His future appearance has only been insinuated to keep this incarnation confidential. This reflects the secrecy and special mercy of the covered incarnation (*pracchanna avatāra*). Śrī Advaitācārya was a contemporary of Śrī Caitanya Mahāprabhu’s father and maternal grandfather and saw that people of this world are becoming devoid of *kṛṣṇa-bhakti*. [He thought –] “In a situation such as this, no *amṛta-avatāra* will be able to deliver the world. If I can request Śrī Kṛṣṇa to descend in this world, then alone the world can be delivered.” To induce Śrī Kṛṣṇa to descend into this world, he offered Ganges water and *tulasi* leaves at His lotus feet and started calling out loudly for His appearance. Śrī Kṛṣṇa, upon the request of His pure and humble devotee, to fulfill his desire, appeared in His supreme form (*parama-svarūpa*). Thus, Śrī Gaurāṅga Mahāprabhu manifested in this world to bestow *prema* due to this loud cry full of the love of His pure devotee Śrī Advaitācārya.

(*Amṛta-pravāha Bhāṣya*)

MAHĀPRABHU'S WORSHIP FOR COLLECTION OF BHAKTI-SIDDHĀNTAS —

VERSE 1

ଶ୍ରୀଚିତ୍ତନ୍ୟପ୍ରଭୁଂ ବନ୍ଦେ ସଂପାଦନଶ୍ରୀଯବୀର୍ଯ୍ୟତଃ ।
ସଂଗ୍ରହାତ୍ୟାକରଣାତାଦଙ୍ଗଃ ସିଦ୍ଧାନ୍ତସମଗ୍ନିନ् ॥ ୧ ॥

śrī-caitanya-prabhūm vande
yat-pādāśraya-viryataḥ
saṅgrhṇātākara-vrātād
ajñāḥ siddhānta-san-maṇīn

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: I offer my obeisances to Śrī Caitanya Mahāprabhu. The potency of the shelter of His lotus feet is such that even fools become capable of collecting the precious jewels of *siddhāntas* from the mines of the scriptures (*śāstras*).

Anubhāṣya: This verse has been composed by the author himself –

ajñāḥ (mūrkho'pi) yat-pādāśraya-viryataḥ
(yasya śrī-caitanyasya pād-āśraya-
prabhāvāt) ākara-vrātāt (dhātūtpatti-
sthāna-samūhāt) siddhānta-sanmaṇīn
(mīmāṁsā-rūpa-sadratnān) saṅgrhṇātī
(samyag grahaṇe samartha bhavati) [tam]
śrī-caitanya-prabhūm [aham] vande.

ŚLOKA-BHĀVĀNUVĀDA:

I pay my respectful obeisances unto Śrī Caitanya Mahāprabhu. Despite being a fool, when one takes shelter of His lotus feet, he becomes eligible to completely accept the beautiful jewels of *siddhāntas* from the mines of the scriptures.

Amṛtānukanikā: In this chapter, the confidential reasons for Śrī Caitanya Mahāprabhu's appearance have been described. To conclude the confidential reasons behind the appearance of Śrī Caitanya Mahāprabhu, an in-depth

understanding of the scriptures is essential. Here, Śrī Kṛṣṇadāsa Kavirāja Gosvāmī out of humility has called himself an 'ajña', which means that he lacks a deep understanding of the *śāstras* (scriptures). Therefore, from the phrase 'yat-pādāśraya-viryataḥ', he, after taking shelter of the lotus feet of Śrī Caitanya Mahāprabhu, will try to determine the confidential reasons behind His appearance. There is an inconceivable glory of taking shelter of the lotus feet of Śrī Caitanya Mahāprabhu, by the power of which even a foolish man becomes capable of deliberating upon the various *śāstras*, and can collect the essence in the form of principles of *bhakti*. To enunciate the glories of taking shelter of the lotus feet of Śrī Mahāprabhu, the author has written this *śloka*. 'Ākaravrātā' means all the mines in which precious jewels are found. Here, *śāstras* have been compared to the mines and the '*siddhāntas*' (conclusive truths) have been compared to the jewels. Just as precious stones and jewels are present in mines but have to be searched for, similarly, the essence, that is, the conclusions of *bhakti*, are present in the scriptures but have to be found out after deliberation. However, it is not possible to find the conclusions of the scriptures by one's independent deliberation alone. Therefore, by taking the shelter of the lotus feet of Śrī Caitanya Mahāprabhu, that is, taking shelter of Śrī Svarūpa-Rūpanuga-Bhaktivinoda-Sārasvata line of succession, all the conclusions – the essence of the scriptures, and the confidential reasons behind the appearance of Śrī Mahāprabhu can be revealed automatically.

VERSE 2

জয় জয় শ୍ରୀଚିତ୍ତନ୍ୟ ଜয় নିତ୍ୟାନନ୍ଦ ।
জয়াଦୈତତ୍ତ୍ଵ ଜয় গৌରଭତ୍ତ୍ବନ୍ଦ ॥ ୨ ॥

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

Translation: All glories to Śrī Caitanya Mahāprabhu! All glories to Śrī Nityānanda Prabhu! All glories to Śrī Advaitacandra! All glories to the devotees of Śrī Gaura.

VERSE 3

তৃতীয় শ্লোকের অর্থ কৈল বিবরণ ।
চতুর্থ শ্লোকের অর্থ শুন ভক্তগণ ॥৩॥

*trtiya ślokera artha kaila vivarana
caturtha ślokera artha śuna bhakta-gaṇa*

Translation: I have given the detailed meaning of the third śloka in the previous chapter. O devotees! Now listen to the meaning of the fourth śloka.

THE DESCRIPTION OF THE FOURTH ŚLOKA FROM AMONGST THE FIRST FOURTEEN ŚLOKAS –

VERSE 4

VIDAGDHA-MĀDHAVA (1/2) —

অনপ্রিতচরীং চিরাং করণয়াবতীর্ণং কলৌ
সমপ্যিত্তমুন্মতোজ্জলরসাং স্বভক্তিশ্রিয়ম् ।
হরিঃ পুরটসুন্দরদ্যুতিকদম্বসন্দীপিতঃ
সদা হৃদয়কন্দরে স্ফুরতু বং শচীনন্দনঃ ॥৪॥

*anarpita-carīm cirāt
karuṇayā-vatīrṇah kalau
samarpayitum unnatojjvala-rasām
sva-bhakti-śriyam
hariḥ puraṭa-sundara-dyuti-
kadamba-sandīpitah
sadā hṛdaya-kandare sphuratu
vah śacī-nandanaḥ*

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: May the son of Śrīmatī Śacī-devī, Śrī Gaurahari,

resplendent with the radiance of molten gold, be transcendently situated in the darkest cavern of your heart. He has appeared in the age of Kali by His causeless mercy to bestow what was never bestowed upon this world, the most elevated mellow of devotional service, the highest *ujjvala-rasa* (mellow of conjugal love), the treasure of His own service.

Anubhāṣya: This verse is an invocation, bestowing blessings on the readers, (*āśīrvāda-rūpa maṅgalācarāṇa*) by Śrī Rūpa Gosvāmī at the beginning of his drama, *Vidagdha-mādhava*. Being *rūpānuga* (follower of Śrī Rūpa Gosvāmī), Śrīla Kavirāja Gosvāmī is also following the lotus feet of his Guru –

*cirāt (cirakālām vyāpya) anarpita-carīm
(adatta-pūrvām) unnat-ojjvala-rasām (unnataḥ
samvarddhitah ujjvalah śringāra-raso yasyām
tām) sva-bhakti-śriyam (nija-prema-śobhām)
samarpayitum (samyak dātum) kalau karuṇayā-
vatīrṇah (kr̄payā prapañc-āgataḥ) puraṭa-
sundara-dyuti-kadamba-sandīpitah (suvarṇotha-
saundarya-kānti-puñjena samyak prakāśita yah
sah) śacī-nandana harih vah (yuṣmākari) hṛdaya-
kandare (citta-guhāyām) sadā (sarvasmin kāle
ahar-niśām) sphuratu (prakāśayatu).*

ŚLOKA-BHĀVĀNUVĀDA:

One who, out of His mercy, has descended in this age of Kali to completely bestow the splendor of His highest *prema*, the *śringāra-rasa* (conjugal love), which was not bestowed in an entire day of Brahmā, which is a very, very long period of time. May that Śacīnandana, radiating with the effulgence of gold, manifest eternally (day and night) in the innermost cavern of your heart (*citta*).

Amṛtānukanikā: Starting a book with an invocation is auspicious. Just as *namaskāra-rūpa*

maṅgalācaraṇa (invocation paying obeisances) and *vastu-nirdeśa-rūpa maṅgalācaraṇa* (invocation summarizing the subject matter of the book) are necessary, similarly, the *āśīrvāda-rūpa maṅgalācaraṇa* (invocation bestowing blessings on the readers) is also of utmost importance, for the *maṅgalācaraṇa* would be incomplete without it. The *śloka* at hand has been quoted from the *maṅgalācaraṇa* verse of Śrīla Rūpa Gosvāmī's *Vidagdha-mādhava* drama. Śrī Kṛṣṇadāsa Kavirāja Gosvāmī wrote his own *namaskāra-rūpa* and *vastu-nirdeśa-rūpa maṅgalācaraṇa*; however, he did not write the *āśīrvāda-rūpa maṅgalācaraṇa*, instead, he quoted the verse written by Śrīla Rūpa Gosvāmī.

There is a reason for quoting this verse of Śrīla Rūpa Gosvāmī as *āśīrvāda-rūpa maṅgalācaraṇa*. Śrīla Rūpa Gosvāmī has explained the reason for the appearance of Śrī Mahāprabhu, who descended to bestow the splendor of *unnata* (most elevated) and *ujjvala-rasamayī* (conjugal mellow) *bhakti*. When Mahāprabhu and His associates were listening to and relishing the drama *Vidagdha-mādhava* in Nīlācala, it was then that Śrīla Rūpa Gosvāmī spoke this verse. On hearing it, Mahāprabhu, being naturally humble, considered it to be an *ati-stuti* (over-glorification). However, Mahāprabhu did not say that this verse of Śrīla Rūpa Gosvāmī is a misconception. All the associates of Śrī Mahāprabhu endorsed this verse. In this verse, Śrī Rūpa Gosvāmī revealed the reason behind the appearance of Mahāprabhu, which He Himself and His associates endorsed. Finding it relevant to this context Śrī Kṛṣṇadāsa Kavirāja Gosvāmī has herein quoted Śrī Rūpa Gosvāmī's verse.

In this verse, Mahāprabhu has been called Śacīnandana and not Śrī Kṛṣṇa

Caitanya. He took birth from Śacī-devī's womb. The love that a mother has for her child, Mahāprabhu also has the same love for all the *jīvas*. A mother's qualities are transmitted into her child, which is why it is but natural for Mahāprabhu, the son of Mother Śacī, who embodies the pinnacle of mother's love, to have such motherly love in abundance. Introducing Him with His mother's name indicates that He is full of motherly love like His mother or even more than her.

‘*anarpita-carīm cirāt*—Śrī Kṛṣṇa appears only once at the end of Dvāpara-yuga in one day of Brahmā, which is one thousand *catur-yugas*. Śrī Caitanya Mahāprabhu appears in the very next Kali-yuga, which follows that Dvāpara. In the previous *kalpa*, when Svayam Bhagavān had appeared as Śrī Kṛṣṇa Caitanya, He had bestowed this *unnata-ujjvala rasa*. After that, He appeared in thousands of incarnations but never gave this *vastu (rasa)*. Even in Dvāpara when He descended as Śrī Kṛṣṇa, His real self, He did not give this special *vastu*. Śrī Mahāprabhu immersed the inherently most relishable object – *bhakti* – into an inconceivable and extraordinarily relishable *rasa*, and out of His causeless mercy towards the Kali-yuga *jīvas*, distributed His *unnata-ujjvala rasa* everywhere, irrespective of the recipient's eligibility. We, by taking one-pointed shelter of His lotus feet, after overcoming all *anarthas*, and being situated in our *svarūpa*, can also relish this *rasa*.

Before the appearance of Mahāprabhu, from amongst the five *rasas*, the *bhagavad-bhaktas* were aware of only two and a half *rasas* existing in Vaikuṇṭha – *śānta*, *dāsyā*, and *sakhya* mixed with reverence (lower-half). The natural tendency of the soul

is to be the eternal servant of Śrī Kṛṣṇa, who is omnipotent Parameśvara. Earlier, the service of Bhagavān was performed following the material ideology, however, how the liberated *puruṣas* serve Bhagavān with unconditional devotion was unknown to the world. In *unnata-ujjvala rasa*, devotees have a personal relationship with Bhagavān. Being unaware of this fact, earlier, the devotees used to serve Bhagavān with reverence and *mantras*. That Śrī Bhagavān can be served in *sakhya*, *vātsalya*, and *madhura rasa*, was unknown until the appearance of Śrī Gaurasundara. Through His conduct, Śrī Gaurasundara gave instructions as to how Śrī Kṛṣṇa can be served in *viśrāmabha-sakhya* (the upper half—having complete faith without reverence), *vātsalya*, and *madhura rasa*, to those desirous of serving Śrī Kṛṣṇa. It is only through the instructions of Śrī Gaurasundara can one understand the elevated position of serving Śrī Kṛṣṇa in *madhura-rasa*.

The service, prevailing in the cases of Matsya, Kūrma, Varāha, Narasimha, Vāmana, Rāma, and other incarnations, is based on the mood to serve with awe and veneration. Hence, there is limited development of the soul. Even in this material world, which is a distorted reflection of the transcendental world, five types of service in five *rasas* is witnessed, but these are incomplete and insignificant. Śrī Kṛṣṇa is the source of all *rasas*. We, in our *siddha-svarūpa*, can serve Him in any *rasa* from amongst these five. However, it is not possible to serve His other incarnations with the same intimacy with which we can serve Him.

'Unnat-ujjvala rasa'- The *bhaktas* of the transcendental world are related to Śrī Kṛṣṇa through five *bhāvas* — *śānta*, *dāsy*,

sakhya, *vātsalya*, and *madhura* or *śringāra*. These *bhāvas* are known as *sthāyi-bhāvas*. When certain ingredients are combined with the *sthāyi-bhāva*, the resultant manifestation is called *kṛṣṇa-bhakti-rasa*. Ordinarily, at the stage of *bhāva*, *bhakti* is *kṛṣṇa-rati*. This *rati* arises in the heart of the *bhakta* from the *samskāras* of past and present lives and develops further to the stage of *rasa*, when it becomes the very embodiment of *ānanda*. The ingredients are of four types (1) *vibhāva*, (2) *anubhāva*, (3) *sāttvika*, and (4) *vyabhicāri* or *sañcāri*.

Rasa is an unequaled *tattva* that can be compared to the rising moon, whose radiance is the expanding *līlā* of Parabrahma Śrī Kṛṣṇa. *Bhakti-rasa* is the function of *kṛṣṇa-bhakti* when it becomes absolutely pure. *Unnat* means high, but how high it is, is not stated. Therefore, the meaning of the word '*unna*' should be taken in a broader sense, that is, what is highest of all has been stated in this verse. Which is the highest *rasa* of all?

In *śānta-rasa*, there is a sense of reverence towards the worshipable deity, but no affection. *Śānta rasa* is there in Vaikuṇṭha, Ayodhyā, Dvārakā, and Mathurā, but is not found in Vraja.

Dāsy-a-rasa continuously flows in Vaikuṇṭha, Ayodhyā, Dvārakā, Mathurā, and Vraja. However, there is a special gradation of *dāsy-a-rasa* in each of these *dhāmas*. In the reverence tradition, the *bhāva* of reverence continues to decrease from Vaikuṇṭha to Ayodhyā, from Ayodhyā to Dvārakā and by the time it reaches Vraja it becomes exhausted, that is, the reverence *bhāva* prevailing in the *bhaktas* of Vaikuṇṭha is completely removed by the time it arrives in Vraja. However, *prema-mādhurya* and affection continue to increase. The minds of the

bhaktas of Vraja, in *dāsyā bhāva*, cannot be attracted by anything but the service of Vrajendra-nandana Śrī Kṛṣṇa. On the other hand, on seeing the service of the *dāsyā-bhaktas* of Vraja, the *dāsyā-bhāva-bhaktas* of Vaikunṭha, Ayodhyā, Dvārakā, and Mathurā become attracted to it. One cannot say that there is no opulence in Vraja, rather, Vraja is most opulent, but it is covered by the unlimited *mādhurya*. The *dāsyā-bhaktas* of Vraja, like Ratraka and Patraka, do not have pure *dāsyā-bhāva* at all, rather it is mixed with *sakhya* and *vātsalya bhāva*. Also, one distinction of the *dāsyā-bhaktas* of Vraja is that they do not have pure reverence like *dāsyā-bhaktas* at other places. *Dāsyā-bhaktas* with reverence contemplate the *sevā-aparādhas* — hence, no abundance of *prema* is there. In *dāsyā-prema*, the service is not in a fully developed state. In Ayodhyā, almost all the *bhaktas* have *dāsyā-bhāva*, however, amongst *dāsyā-bhaktas* Śrī Hanumān is the greatest. When Ahiravāṇa deceptively brought Śrī Rāma and Lakṣmaṇa to Pātāla, to offer them as a sacrifice (*bali*), Hanumān killed him and brought his Prabhu Śrī Rāma and Lakṣmaṇa seated on his shoulders. However, he cannot take his Prabhu [Śrī Rāma] in his lap nor kiss him like the *dāsyā-bhaktas* of Vraja. The *dāsyā-bhaktas* of Dvārakā are considered superior to the *dāsyā-bhaktas* of Ayodhyā, however, not even a trace of *sakhya-bhāva* is found in them. Even though the service in *dāsyā-prema* is out of affection, there is a presence of reverence in it — He is Prabhu (Lord) and I am His servant, and Śrī Kṛṣṇa also exhibits His opulence.

Those *bhaktas* who, out of their abundant *prema*, consider Śrī Kṛṣṇa equal to them and do not consider Śrī Kṛṣṇa superior in any way are called the *sakhās*

(friends) of Śrī Kṛṣṇa. The *niṣṭhā* of *sānta*, *mamatā* of *dāsyā-bhāva*, and *viśrambha-sevā* (service with deep confidence and devoid of restraint) of *sakhya-bhāva* are present in *sakhya-prema*. All the *sakhās* in Vaikunṭha, Ayodhyā, Dvārakā, and Mathurā consider Śrī Kṛṣṇa and Śrī Rāma as Bhagavān. Conversely, the *bhaktas* of Vraja in *sakhya-prema* have this *viśrambha-bhāva* that Śrī Kṛṣṇa is a cowherd boy, like themselves, and believe that He is in no way superior to them. His friends climb onto His bed and wake Him up by saying — “Kanhaiyā! You are still sleeping! Just see the time for *gocāraṇa* (cow grazing) is passing by.” This confidence of *sakhya-prema* brings Śrī Kṛṣṇa and His *sakhās* on the same level. In Dvārakā there are friends like Arjuna, but they can never behave in this manner. The moment Śrī Kṛṣṇa manifests His *virāt-svarūpa*, Arjuna starts trembling and prays with folded hands. Similarly, in Ayodhyā, Sugrīva, Vibhīṣaṇa, Lakṣmaṇa, Bharata, and Śatrughna, despite being *sakhās* or brothers, cannot behave in this manner with Śrī Rāma. Bharata, Lakṣmaṇa, and Śatrughna cannot even sit next to Śrī Rāma. Since they have reverence *bhāva* towards Śrī Rāma, they cannot have *viśrambha-bhāva* like the *sakhās* in Vraja. In Vraja, *sakhya-rasa* exhibits *prīti* (love), *mamatā* (attachment), and *mādhurya* (sweetness).

Sānta and *dāsyā-bhaktas* are under the control of Bhagavān, but starting from *sakhya-rasa* Bhagavān comes under the control of *bhaktas*. Those amongst the eternal associates, in the form of parents of Śrī Kṛṣṇa, who consider themselves elder to Him and think Śrī Kṛṣṇa to be dependent on them, for protection and nurturing. It is this *lālyā-bhāva* (parental love) that is

known as *vātsalya-prema*. Their affection is greater than *sakhya-rasa*. *Vātsalya-bhāva* not only includes *niṣṭhā* of *sānta-bhāva*, service of *dāsyā-bhāva*, and intimacy of *sakhya-bhāva*, but it also makes them think that Śrī Kṛṣṇa is dependent like a small child and that they have to look after Him. This even reaches the level where parents chastise, scold, and tie up Śrī Kṛṣṇa with a rope. Śrī Kṛṣṇa, being Svayam Bhagavān and all-opulent, accepted the binding only because He was subjugated by the love of Mother Yaśodā. Who can bind That omnipresent *vastu*, which is without inside-outside or above-below? However, due to her intense affection, Mother Yaśodā considered Him (dependent) as her child and herself as His mother and by binding Him, taught Him a lesson for His welfare; or rather, He Himself got bound by the *vātsalya-prema*. This is His mercy towards Yaśodā. In His infinite *līlās*, Śrī Kṛṣṇa has never been bound anywhere. When He had gone to Hastināpura as an envoy of peace, Duryodhana had tried to bind him, but seeing Śrī Kṛṣṇa's gigantic universal form, he (Duryodhana) and all the courtiers got scared. One does not see Śrī Kṛṣṇa being bound by even Devakī, Kauśalyā, and others. But Mother Yaśodā tying Him with rope, with her own hands, apprises us of the *laukika-sad-bandhu* relation (like worldly intimacy with a close relative) that Nanda and Yaśodā have; such relation is not found anywhere.

There is a deficiency of *mamatā* (attachment) in *sānta*, there is a deficiency of *viśramabha* or *viśvāsa* (trust) in *dāsyā*, *sakhya* lacks the *bhāva* to nurture, and in *vātsalya* there is a deficiency of service with all limbs, and thus, there is no perfection of *prema* in these *rasas*. In *madhura-rasa*, when the feeling of *kāntā-*

bhāva (amorous love) for Kṛṣṇa arises in the heart, then all the deficiencies are superseded, and that indivisible source of *prema-tattva* starts flowing incessantly. *Kāntā-prema* means the love of the Vraja gopīs for Sri Kṛṣṇa. All the qualities, like *kṛṣṇa-niṣṭhā* of *sānta-rasa*, the servitude of *dāsyā*, the intimate service of *sakhya*, and the desire for Śrī Kṛṣṇa's well-being by protecting and nurturing Him found in *vātsalya-prema*, and subjugation due to His love, are present herein (*madhura-rasa*). In addition, the opportunity to serve with all the limbs is available only in this *rasa*. Due to all these reasons, the *rasa* miraculously becomes more relishable and captivating by love in each successive mellow, ultimately culminating in *madhura-rasa*, the topmost of all the *rasas*.

Within *kāntā-prema* (conjugal love), the *prema* of Śrī Rādhā is most superior, the glories of which have been described in all the *śāstras*. This *rādhā-prema*, the crown jewel of all types of love, is not available to the *sādhakas*. However, the *jīva*, in his *siddhāvasthā* (stage of perfection), can become eligible to become a follower of this exalted *bhāva* of *kṛṣṇa-prema*. The same *bhāva* has been referred to in this verse as '*sva-bhakti-śriyām*'. *Sva-bhakti-śriyām* means the splendor of Her own personal *bhakti*, which is the creeper of Śrī Rādhikā's love for Śrī Kṛṣṇa. It is only with the leaves and blossoms (*mañjarīs*) that a creeper is beautified. Similarly, those *sakhīs* (*mañjarīs*) who are always endeavoring to bring about the meeting of Śrī Rādhikā and Śrī Kṛṣṇa, and are serving Them without hesitation during Their meeting, are the splendor of the *prema* of Śrī Rādhikā. The practitioner at the *sādhaka* stage has to follow Śrī Rādhikā's *sakhīs* who have *mañjarī-bhāva*. In reality,

the jīva is servitor of Śrī Kṛṣṇa. The servitor has a right only to serve under guidance (*ānugatyamayī*), that is, he does not have a right to serve independently. The sevā of Vraja gopīs like Śrī Rādhikā is independent; the jīva does not have the right to such a kind of service. Still, following the *vraja-sundarīs* (the beautiful damsels of Vraja), who have *kāntā-bhāva* for Śrī Kṛṣṇa, as their maid-servant the jīva can serve Śrī Kṛṣṇa in His *līlās* which are favorable for increasing His happiness. *Prema-bhakti* of *unnata-ujjvala rasa* favorable to this kind of sevā, is what Śrī Kṛṣṇa Caitanya bestowed upon the jīvas. The happiness present in this *ānugatyamayī* service is beyond comparison. The happiness of serving Śrī Kṛṣṇa (under the guidance of gopīs) is much more attractive than the happiness of union with Śrī Kṛṣṇa, felt by *vraja-sundarīs*.

ANTYA-LĪLĀ (20/60) —

*“kānta-sevā-sukha-pūra, saṅgama haite sumadhura,
tāte sākṣi — lakṣmī thākurānī
nārāyaṇa-hṛdi sthitī, tabu pāda-sevāya mati,
sevā kare ‘dāsī’-abhimānī”*

“By serving *kānta* (lover) one derives complete bliss. It is even sweeter than direct union with Him. Goddess Lakṣmī herself is a witness to this. Nārāyaṇa loves her immensely, and therefore, she eternally resides in the heart of Nārāyaṇa. However, her mind and heart are always absorbed in serving His lotus feet, and she always serves Him in the mood of a *dāsī* (maid-servant).”

The essence of the blessings of the author is this – May Śrī Kṛṣṇa Caitanya appear in everybody’s heart and arouse the greed for the servitorship of Śrī Kṛṣṇa under the guidance of the *vraja-sundarīs*.

DESCRIPTION OF THE TIME OF INCARNATION —

VERSES 5-6

পূর্ণ ভগবান् কৃষ্ণ ব্রজেন্দ্রকমার ।
গোলোকে বজের সহ নিত্য বিহার ॥ ৫ ॥
ব্ৰহ্মাৰ এক দিনে তিঁহো একবাৰ ।
অবতীৰ্ণ হঞ্চি কৱেন প্ৰকট বিহার ॥ ৬ ॥

*pūrṇa bhagavān kṛṣṇa vrajendra-kumāra
goloke vrajera saha nitya vihāra
brahmāra eka dine tiñho eka-bāra
avatīrṇa hañā karena prakaṭa vihāra*

Translation: Vrajendra-nandana Śrī Kṛṣṇa is the Absolute Bhagavān. He eternally resides in Goloka, which includes Vraja-dhāma. Once in a day of Brahmā, He descends and manifests His *prakāṭa-līlā* in this world.

Amṛta-pravāha Bhāṣya: Vrajendra-nandana Śrī Kṛṣṇa, who has been conclusively presented as Absolute Bhagavān in the last chapter, eternally resides in Goloka, the opulence of Gokula, performing His pastimes with all the ingredients (*dhāma* and His eternal associates) of *vraja-rasa* (*dāsy-a-sakhya-vātsalya-śṛṅgāra rasa*). This is called *aprakāṭa-līlā* or unmanifested pastimes since it is not perceived by the conditioned souls. in every *kalpa*, that is, in one day of Brahmā, He descends once in this world to manifest His *prakāṭa-līlā*.

Amṛtāṇukanikā: The highest abode of Svayam Bhagavān Śrī Govinda is Goloka, which is full of eternally blissful pastimes. In this personal abode, He, in His *svayam-rūpa* (original form), *svayam-prakāśa* (personal manifestation), and with His associates, is absorbed in complete bliss by incessantly engaging Himself in various pastimes of *prema*. This Goloka has other names such as Śvetadvīpa, Śrī Vṛndāvana, Śrī Gokula, and Vraja-dhāma. (Ādi-līlā 5/17).

There is no difference between Goloka and Gokula. When Goloka manifests in this material world by Śrī Kṛṣṇa's inconceivable potency, then it is referred to as Bhauma-Gokula. Even though Gokula manifests itself in the material world, it remains a transcendental abode. It can never be affected by the inert place-time to lose its element of transcendence, that is, the Vaikunṭha *tattva*. However, the conditioned souls are unable to see the *avikuṇṭha-svarūpa* (transcendental nature) through their material senses and consider it as one with material deficiencies. Thus, they also perceive Śrī Kṛṣṇa, the *nāyaka* (hero) of the Gokula manifested in the material world, as an ordinary human being. But the wise realized sages see both of them (Goloka and Bhauma-Gokula) at the same (transcendental) level. Śrīla Rūpa Gosvāmī in *Laghu-bhāgavatamṛtam* has said –

“yat-tu goloka-nāma syāt
tac-ca gokula-vaibhavam”

“Goloka is the opulence of Gokula.” But even then, Bhauma-Gokula is more beneficial for the conditioned soul. Its influence works more on the *jīvas* like us, for it can be directly experienced. The Gokula-Vṛndavana that has descended on this Earth is our only place of hope.

VERSES 7-8

সত্য, ত্রেতা, দ্বাপর, কলি—চারিযুগ জানি ।
সেই চারিযুগে দিব্য একযুগ মানি ॥ ৭ ॥

একাত্তর চতুর্থগে এক মন্ত্রত্ব ।
চৌদ্দ মন্ত্রত্ব ব্রহ্মার দিবস ভিতর ॥ ৮ ॥

satya, tretā, dvāpara, kali — cāri-yuga jāni
sei cāri-yuge divya eka-yuga māni

ekāttara catur-yuge eka manv-antara
caudda manv-antara brahmāra divasa bhitara

Translation: There are four *yugas* — Satya, Tretā, Dvāpara, and Kali. All four *yugas* together are called one *divya-yuga*. One *manvantara* equals seventy-one *catur-yugas* (four *yugas*) and there are fourteen *manvantaras* in one day of Brahmā.

Anubhāṣya:

[“catur-yugam-udāhṛtam, sūryābda-
saṁkhyāyā dvi-tri-sāgaraira-yutāhataih,
yugānāṁ saptatiḥ saikā manvantaram-ihō-
cyate. sa-sandhyaste manavah kalpe jñeyā-
caturdaśa, kṛta-pramāṇaḥ kalpādau sandhiḥ
pañca-daśaḥ smṛtaḥ. itthaṁ yuga-sahasrena
bhūta-samhāra-kārakah, kalpo brāhmam-
ahaḥ proktam śarvarī tasya tāvatī.”—sūryā-
siddhānte madhyam-ādhikāraḥ.]

ŚLOKA-BHĀVĀNUVĀDA:

“One Kali-yuga is equal to four hundred and thirty-two thousand (432,000) solar years. Twice the Kali-yuga is Dvāpara-yuga (864,000 solar years), Tretā-yuga is thrice (1,296,000 solar years), and Satya-yuga is four times (1,728,000 solar years). Thus, the total period of one *catur-yuga* (Satya, Tretā, Dvāpara, and Kali-yuga) is four million three hundred and twenty thousand (4,320,000) solar years; this is also known as *mahā-yuga* or *divya-yuga*. One *manvantara* has seventy-one *mahā-yugas*. The period of fourteen *manvantaras* is (14x71=) nine hundred ninety-four (994) *mahā-yugas*. Apart from the period of these *manvantaras*, are fifteen transitional periods that are equivalent to fifteen Satya-yugas. The total transitional period, that is the period equivalent to fifteen Satya-yugas, is (15x1,728,000=) 25,920,000 solar years which is equal to the period of six *mahā-yugas* (6x4,320,000=25,920,000 solar years). Thus, the total duration of fourteen *manvantaras*, including the fifteen

transitional periods is equal to (994+6=) one thousand *mahā-yugas*, which constitutes one day of Brahmā or a *kalpa*. The same period constitutes one night of Brahmā.”

VERSE 9

‘বৈবস্ত’-নাম এই সপ্তম মহাযুগের ।
সাতাবিংশ চতুর্থুগ গেলে তাহার অন্তর ॥৯॥

*‘vaivasvata’-nāma ei saptama manv-antara
sātāśa catur-yuga gele tāhāra antara*

Translation: The present *manvantara* is the seventh *manvantara* and its name is ‘Vaivasvata’, and twenty-seven *catur-yugas* of the same have passed.

Anubhāṣya: Śrī Mahāprabhu appears in the seventh *manvantara*, namely ‘Vaivasvata’. The names of the fourteen Manus are as follows –

(1) Svayambhuva, (2) Svārocīsa, (3) Uttama, (4) Tāmasa, (5) Raivata, (6) Cākṣusa, (7) Vaivasvata, (8) Sāvarṇi, (9) Dakṣasāvarṇi, (10) Brahmasāvarṇi, (11) Dharmasāvarṇi, (12) Rudraputra (Sāvarṇi), (13) Raucya (Devasāvarṇi), and (14) Bhautyaka (Indrasāvarṇi). Each Manu reigns for seventy-one *mahā-yugas*.

VERSE 10

অষ্টাবিংশ চতুর্থুগে দ্বাপরের শেষে ।
ব্রজের সহিতে হয় কৃষ্ণের প্রকাশে ॥১০॥
*aṣṭāvimiśa catur-yuge dvāparera śeṣe
vrajera sahite haya kṛṣṇera prakāse*

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: At the end of Dvāpara-yuga of the twenty-eighth *catur-yuga* of Vaivasvata *manvantara*, Śrī Kṛṣṇa appears along with all His subjects (abode,

eternal associates and others) of *vraja-tattva*.

Anubhāṣya: After the completion of twenty-seven out of the seventy-one *mahāyugas* of Vaivasvata *manvantara*, and after the passage of Satya and Tretā *yugas* of the twenty-eighth *catur-yuga*, when Dvāpara-yuga is about to end, it is then that Sri Kṛṣṇa appears. Till then, from the start of Brahmā’s day, a period of six Manus including the transitional periods between the *manvantaras*, and twenty-seven *mahā-yugas* of Vaivasvata *manvantara* and the Satya, Tretā *yugas* pass, and Dvāpara-yuga is about to end (excluding the creation period); total time elapsed comes to one billion nine hundred and seventy-five million three hundred and twenty thousand (1,975,320,000) solar years.

FOUR TYPES OF PRIMARY RASAS OTHER THAN ŚĀNTA RASA—

VERSE 11

দাস্য, সখ্য, বাত্সল্য, শ্ৰঙ্গার—চারি রস ।
চারি ভাবে ভক্ত যত, কৃষ্ণ তার বশ ॥১১॥

*dāsyā, sakhyā, vātsalyā,
śringāra — cāri rasa
cāri bhāve bhakta yata,
kr̄ṣṇa tāra vaśa*

Translation: *Dāsyā, sakhyā, vātsalyā*, and *śringāra* are four types of *rasas*. The *bhaktas* who cherish these *bhāvas* are able to subjugate Śrī Kṛṣṇa.

Amṛta-pravāha Bhāṣya: *Rasa* is the *prakarana* (basis) of Śrī Kṛṣṇa’s *līlās*. Śānta, *dāsyā, sakhyā, vātsalyā*, and *śringāra* are the five types of *rasas*. Among them, the *bhaktas* cherishing these four types of *rasas*, namely *dāsyā, sakhyā, vātsalyā*, and *śringāra*, subdue Śrī Kṛṣṇa completely.

Anubhāṣya: The reason for not mentioning *sānta-rasa* here is that although *sānta-rasa* is placed at the top in the material world, in the spiritual world it is considered the lowest (amongst all the *rasas*). Even though *sānta-rasa* is transcendental, there are no loving exchanges (*bhāva*) of knowable and knower, between the object (Śrī Bhagavān) and the shelter (the *bhaktas*) of this *rasa*. Therefore, there lies an ascending gradation with respect to love for Kṛṣṇa from *dāsyā* to *sakhya*, *sakhya* to *vātsalya*, and *vātsalya* to *madhura-rasa*.

VERSE 12

দাস-সখা-পিতা-মাতা-প্রেয়সীগণ লঞ্চ ।
ব্রজে ক্রীড়া করে কৃষ্ণ প্রেমাবিষ্ট হঞ্চ ॥১২॥
*dāsa-sakhā-pitā-mātā-preyasīgāna lañā
vraje krīḍā kare krṣṇa premāviṣṭa hañā*

Translation: Śrī Kṛṣṇa, absorbed in transcendental love, performs *līlās* with His devoted servants, friends, parents, and conjugal lovers.

Amṛtāṇukanikā: ‘*Dāsa*’ — The *bhaktas* of Śrī Kṛṣṇa in the mood of servitorship, like Ratraka and Patraka, the servants of Nanda Mahārāja; ‘*Sakhā*’ — the *bhaktas* with the mood of friendship, like Subala and Madhumaṅgala; ‘*Pitā-Mātā*’ — those in the mood of parental affection, Nanda Mahārāja, the eternal father of Śrī Kṛṣṇa, and Yaśodā, His eternal mother; ‘*Preyasīgāna*’ — the devotees in *madhura-bhāva*, Śrī Rādhā and other damsels of Vraja.

THE INFORMATION OF APPEARANCE OF THE VERY COMPASSIONATE ŚRĪ GAURA —

VERSES 13-14

যথেষ্ট বিহু' কৃষ্ণ করে অন্তর্থান ।
অন্তর্থান করি' মনে করে অনুমান ॥ ১৩ ॥

চিরকাল নাহি করি প্রেমভক্তি দান ।
ভক্তিবিনা জগতের নাহি অবস্থান ॥ ১৪ ॥

*yatheṣṭa vihari' krṣṇa kare antardhāna
antardhāna kari' mane kare anumāna
cira-kāla nāhi kari prema-bhakti dāna
bhakti-binā jagatera nāhi avasthāna*

THE MATERIAL WORLD IS DRIVEN BY ONLY VAIDHī-BHAKTI,
AND IS THEREFORE IGNORANT OF KRṢNA-PREMA—

VERSES 15-16

সকল জগতে মোরে করে বিধি ভক্তি ।
বিধি-ভক্ত্যে ব্রজভাব পাইতে নাহি শক্তি ॥ ১৫ ॥

ঐশ্বর্য-জ্ঞানে সব জগৎ মিশ্রিত ।
ঐশ্বর্য-শিথিল-প্রেমে নাহি মোর প্রীত ॥ ১৬ ॥

*sakala jagate more kare vidhi bhakti
vidhi-bhakte vṛaja-bhāva pāite nāhi śakti
aiśvarya-jñāne saba jagat miśrita
aiśvarya-śithila-preme nāhi mora prīta*

Translation: When Śrī Kṛṣṇa became unmanifest after enjoying the *prakaṭa-lilā*, He then started contemplating in His heart — “I have not bestowed this *prema-bhakti* upon this world for a long time now. The existence of this world without *bhakti* is worthless. It means that without *bhakti* the *jīvas* cannot be delivered from this material world. The whole world engages in *vaidhī-bhakti* according to scriptural injunctions; however, it is not possible to attain *vṛaja-bhāva* by following *vaidhī-bhakti*. The *bhakti* of everyone in the material world is mixed with awe and veneration towards My opulence. However, this *bhakti* which becomes feeble with awe and reverence does not delight me.

Amṛta-pravāha Bhāṣya: [Śrī Kṛṣṇa is contemplating] Till now, I have not bestowed *prema-bhakti* upon this material world.

People in this material world follow the *śāstras* and worship Me through *vaidhī-bhakti*. However, My most exalted *bhāva*, *vraja-bhāva*, cannot be attained by *vaidhī-bhakti*. *Vaidhī-bhakti* is dominated by the knowledge of opulence. Reverence renders *prema* feeble, that is, the *prema* loses intensity. Therefore, such a *prema* does not satisfy Me.

Amṛtānukanikā: When an expansion of the *aprakaṭa* Gokula manifests in the material universe, such that it can be seen by inhabitants of the material world, it is known as *prakaṭa-prakāṣa*. After performing all the *līlās* in the *prakaṭa-prakāṣa*, Śrī Kṛṣṇa then merges the *prakaṭa-prakāṣa* with *aprakata-prakāṣa*, upon which the *līlās* cannot be witnessed in this material universe; this is the disappearance of the *prakaṭa-līlā*. When Śrī Kṛṣṇa manifests His *līlās* in this material universe, even then with another *svarūpa* of His, He performs His *līlās* along with His eternal associates in the *aprakaṭa* Gokula. Even His associates remain with one *svarūpa* in *aprakaṭa* Gokula and with another *svarūpa* in *prakaṭa-līlā*. Śrī Sanātana Gosvāmī in *Bṛhad-bhāgavatāmṛtam* has highlighted this in Śrī Nārada's statement –

yathā hi bhagavān-ekah
śrīkṛṣṇo bahu-mūrtibhiḥ
bahu-sthāneṣu varteta
tathā tatsevakā vayam
sarvepi nityam kila tasya pārṣadāḥ,
sevāparāḥ krīḍanak-ānurūpāḥ
pratyekam-ete bahu-rūpavanto'
pyaikyam bhajāmo bhagavān yathāsau
(2/5/52 & 54)

"Just as Bhagavān Śrī Kṛṣṇa, even though one, is present at different places in different forms, similarly, we, His servants, are also

present at many places in different *svarūpas*. We all are eternal associates of Bhagavān and are always eager to serve Him. As and when Prabhu desires to perform a particular *līlā*, we also take a *svarūpa* accordingly. Therefore, even though we have one *svarūpa* like Bhagavān, we take many *svarūpas*."

The multiple identities (*mūrtis*) of one associate do not affect his position of being a single entity. The merging of the *svarūpa* of the associates in *prakaṭa* Vraja with their respective *svarūpas* in *aprakata* Vraja is known as the disappearance of the *prakaṭa-līlā*.

'Bhaktibinā jagatera nāhi avasthāna' – The strong attachment of the *jīva* with the material objects is the reason behind his journey into various species and his suffering. Therefore, till then, the *jīva* is not situated eternally in one state. Only with pure *bhakti*, which is not covered with *jñāna*, *karma*, or *yoga*, can one get detached from matter and attain his *svarūpa*. With the help of *bhakti*, one can achieve liberation through *yoga*, *jñāna*, and other means; yet, the *jīva* does not attain eternal welfare. Even on attaining liberation, because the *jīva* does not attain absolute satisfaction in that stage, the desire to serve Śrī Kṛṣṇa with *prema-bhakti* may arise in him. The same has been mentioned by Sri Sankara in his commentary on verse (2/5/16) of *Nṛsiṁhatāpanī* – 'Muktā api līlāvīgrahām kṛtvā bhagavantām bhajante', that is, 'We hear about some liberated *jīvas* also performing *bhajana* to attain the service of Śrī Kṛṣṇa.' Therefore, it can be seen that these liberated *jīvas* have not yet attained their eternal *svarūpa*. In *Śrīmad Bhāgavatam* (10/89/59) Kāraṇodaśāyī-Viṣṇu states – 'dvijātmajā me yuvayor-didṛksuṇā mayopanītā', meaning, 'O Śrī Kṛṣṇa and Arjuna! In order to obtain

your *darśana*, I brought the *brāhmaṇa*'s son here.' In *Śrīmad Bhāgavatam* (10/16/36) the *nāgapatnis* (wives of Kāliya *nāga*) say – 'yad-vāñchayā śrī lalanācarat tapo, vihāya kāmān su-cirāṁ dhṛta-vratā,' meaning, 'O Deva! In the hope of obtaining the dust of Your feet, Lakṣmī renounced all other desires, observed austere vows, and performed austerities for a very long time.' From these verses, one can understand that the most enchanting *mādhurya* of Vrajendra-nandana Śrī Kṛṣṇa attracts even the *bhagavata-svarūpas* (the expansions of Śrī Bhagavān) and Their Lakṣmīs, who dwell in the spiritual sky. It can thus be easily surmised that those who have attained the good fortune of residing in Paravyoma after attaining four types of liberations like *sālokya* through the practice of *aiśvarya-jñānā-miśrā bhakti*, their hearts will surely desire to relish Śrī Kṛṣṇa's *mādhurya* on hearing about His sweet pastimes. But those who have attained the qualification of serving Śrī Kṛṣṇa of Vraja, do not exhibit even a speck of desire to serve any other *svarūpa* of Śrī Kṛṣṇa or reside in any other *dhāma*. It has been proved that, upon attaining the loving devotional service of Śrī Kṛṣṇa in Vraja, the *jīva* obtains his ultimate, eternal position.

The duties that have been prescribed in the *śāstras* are known as *vidhi* (do's), and those prohibited are called *niṣedha* (don'ts). To abide by the *vidhi* and refrain from prohibited activities is the lawful duty of the *jīva*. One should always remember Bhagavān Viṣṇu — this is the fundamental *vidhi*. All the *vidhis* of *varṇa* and *āśrama* come under this fundamental *vidhi*. Never forget Bhagavān — this is the fundamental prohibition. The banning of sinful activities, not becoming averse to Śrī Kṛṣṇa, the atonement of sinful activities,

etc., all come under the above-mentioned *nisedha* rules. Only by abiding by these *vidhi* and *niṣedha*, can one be considered as following the *śāstras*. One can benefit from performing *karmas* according to the *śāstras* along with abandoning prohibited *karmas*. Any action contrary to this will pave the *jīva*'s way to the hellish planets. When the *jīvas* become inclined towards *bhakti* arising from the fear of or obligation to follow the scriptural injunctions, it is called *vaidhi-bhakti*.

The *jīva* considers himself infinitesimal due to the knowledge of Śrī Bhagavān's opulence, He being the Lord of the *cit* (spiritual) and *acit* (material) worlds. Due to this, he has feelings of awe and reverence towards Bhagavān and in his heart resides the fear of the possibility of committing offenses. For this reason, his love remains restricted.

(*Śrīmad Bhāgavatam* 10/44/50-51) – After killing Kātiṣa and releasing Devakī and Vasudeva from prison, when Śrī Kṛṣṇa and Balarāma offered obeisances and prayers at their feet, Devakī and Vasudeva could not embrace Them due to reverence, seeing Them as Jagadīśvara (Lord of the world) and thus stood in front of Them with folded hands. In this manner, Devakī and Vasudeva's *vātsalya-bhāva* was restricted.

(*Gītā* 11/41/42) – On taking *darśana* of the *viśvarūpa* (universal form) of Śrī Kṛṣṇa in Kurukṣetra, the *sakhya-bhāva* of Śrī Kṛṣṇa's friend Arjuna contracted and he started seeking forgiveness. "Not knowing Your glories, and considering You as my friend, out of carelessness or affection, I have addressed You as O Kṛṣṇa! O Yādava! O Sakhā! O Acyuta! If out of jest, I have shown any kind of disrespect, either while being alone with You or in presence of other

friends while sitting, relaxing, sporting, or taking food, for all of that I beseech You unlimitedly to forgive me.”

(*Śrīmad Bhāgavatam* 10/60/10-24) –

Once in Dvārakā, Śrī Kṛṣṇa jestingly said to Rukmiṇī – “O Princess, you were sought after for marriage by many great kings, who are opulent like *lokapālas* (rulers of planets) and who are abundantly endowed with beauty and physical strength; your father and brother had betrothed (engaged) you to one of them for marriage. You left all of them and accepted a person like Me as your husband, who is not at all equal to you in any respect, O beautiful lady! I have always been a destitute materially. I love people who are materially destitute and they love Me too. One should marry or befriend a person who is equal in terms of wealth, birth, opulence, and beauty. You still have time; you can still choose a formidable *kṣatriya* suiting your status.” When Rukmiṇī heard these unpleasant words from her dearest husband’s mouth, which she had never heard earlier, she got scared. Foreseeing separation, she immediately became so frail that her bangles started slipping off her hands, the fan in her hand fell on the ground and she fainted. That’s when her *kāntā-prema* also contracted.

Therefore, whenever any hesitation, fear, or awe and reverence appear in the heart of a devotee, Śrī Kṛṣṇa’s happiness also becomes restricted.

Śrī Kṛṣṇa is most satisfied by *prema-bhakti*. On attaining that *prema-bhakti*, the devotees do not even give significance to *sālokya*, *sārṣṭi*, *sāmīpya*, and *sārūpya* liberations. They consider the bliss attained by serving Śrī Kṛṣṇa as the highest. This *prema-bhakti* can only be achieved by following *rāga-mārga* (the

path of *rāgānugā-bhakti*). By Śrī Kṛṣṇa’s *līlā-mādhurya* one becomes interested and becomes established in *rāga-mārga*. There is no place for *aiśvaryā-jñāna* here.

Hence, in a situation where both types of devotees – those who acquired greed previously or recently – become fervently curious about the means for achieving the ecstatic sentiments of Śrī Kṛṣṇa’s eternal associates, they then depend on the direction of the scriptures and the conducive systems prescribed therein. It is only by following instructions based on the line of thought propounded by scriptures that one can attain the *bhāva* that one seeks. Apart from this, there is no other way to achieve the said *bhāva*. Śrīla Viśvanātha Cakravartī Ṭhākura gives an example – “How can a person with greed to drink milk acquire it? He will inquire where it is available. At that time, he needs to take instructions from a reliable person to learn how and where he can easily obtain milk. Thereupon, accepting those instructions, he will purchase a cow, will feed and nourish it. Only after the cow delivers a calf, he will be able to milk the cow and finally drink the milk. In this way, he has to accept different instructions from a reliable person concerning various subjects such as buying the cow, feeding process, and milking. Similarly, a *sādhaka* who has greed for spontaneous devotional service has to seek relevant instructions. One cannot gain knowledge on his own; he must accept proper instructions. Brahmā has similarly stated in *Śrīmad Bhāgavatam* (8/6/12) – “Just as humans traditionally derive fire from wood, milk from a cow, grains and water from the earth, and earn their living through enterprises, similarly, O Viṣṇu, the wise utilizing their intelligence by the practice of *bhakti-yoga*

within this world of material modes attain You, the *nirguna*."

Similarly, one in whom the greed for *rāga-mārga bhajana* has arisen needs to take shelter of the scriptural injunctions and the lotus feet of a *sādhu* and spiritual master to learn how to attain it. It is essential to follow the path of the *sādhu* (pure devotee) perfectly; any deviation will make it impossible for him to learn the process of *rāga-mārga bhajana*. Some people defy the process defined by the *sādhu* and claim that they have developed a loving attachment to Śrī Kṛṣṇa; further, they engage themselves in designing ever new systems to attain fame. They tell their followers that they have attained perfection and thus by preaching their concocted system, they mislead innocent people towards the wrong path. Such people (males) decorate their material bodies as females and present their *nija-bhajana-praṇālī* (self-designed *bhajana* system) as an example. The scriptures have given these instructions keeping in mind such people who defy the path of *sādhus*. (*Bhakti-sandarbha* – 284) –

“śruti-smṛti-purāṇ-ādi-
pañcarātra-vidhim binā
aikāntikī hare-bhaktir-
utpātay-aiva kevalam”

“Even one-pointed *hari-bhakti* creates disturbances, if the instructions of *śruti*, *smṛti*, *purāṇa*, and *pañcarātra* are not followed.

One-pointed *hari-bhakti* is the desired goal, so why do the scriptures call it the reason for disturbances? The intended meaning of this verse is thus – ‘if someone does not follow the injunctions of the scriptures but, out of greed, defies *suddha-bhajana-praṇālī* (the real process of worship), and invents and follows a new system, then it would

result in just disturbance and not devotion to Śrī Hari. Śrila Viśvanātha Cakravartī, the *rasācārya* of *rāgātmikā-bhakti*, himself has, in this manner, cautioned the neophyte *bhakti* practitioners. Those who consider themselves under the *Gaudīya-sampradāya*, never defy the instructions of Śrila Viśvanātha Cakravartī and nurture their intelligence by supporting an independent opinion. Those who act in this manner are not Gauḍiya devotees. In fact, they are not devotees of any of the four *saṃpradāyas*. Therefore, they are not devotees at all, because those who do not follow a *saṃpradāya* are not pure devotees. “*sampradāyavihinā ye mantraste viphalā matāḥ*.” This has been clearly emphasized by Śrī Rūpa Gosvāmī in *Śrī Bhakti-rasāmṛta-sindhu* (verse-1/2/295) –

“sevā sādhaka-rūpeṇa
siddha-rūpeṇa cātra hi
tad-bhāva-lipsunā kāryā
vraja-lokānusārataḥ”

Rāgānugā-bhakti is practiced in two ways – (1) As a *sādhaka*, executing the limbs of *bhakti* with the external body, and (2) with the *siddha-rupa*, that is, with the internally conceived body with greed to attain *rati* for one’s cherished moods of Śrī Kṛṣṇa and His beloved associates, residing in Vraja, which is suitable for carrying out the desired *prema-sevā*, one should follow in the footsteps of the intimate associates of Śrī Kṛṣṇa, such as Śrī Rādhikā, Lalitā, Viśākhā, and Śrī Rūpa Mañjari and their followers like – Śrī Rūpa Gosvāmī and Sanātana Gosvāmī. With one’s *siddha-rupa*, one should execute service within the mind (*mānasī-sevā*) in accordance with the eternal associates of Vraja such as Śrī Radha, Lalitā, Viśākhā, and Śrī Rūpa Mañjari, and with *sādhaka-rupa*, carry out service through

the physical body following in the footsteps of realized devotees such as Śrī Rūpa and Sanātana situated in Vraja.

Those who are desirous of attaining this most attractive *bhāva* shall engage themselves, in *sādhaka-rūpa* in *rāga-mārga*, in the service of Vrajavāsīs, the eternal associates in the pure *madhura-rasa*, under their guidance; to the extent that they will continue to remain engaged in service even in the perfected stage, and will not invent some new system of their own.

THE RESULT OF VAIDHĪ-BHAKTI WITH AWE AND REVERENCE WILL BE FOUR TYPES OF LIBERATION AND ATTAINMENT OF NĀRĀYANA IN VAIKUṄTHA –

VERSES 17-18

ଶ୍ରୀଶ୍ଵରଭାନେ ବିଧି ଭଜନ କରିଯା ।
ବୈକୁଞ୍ଚକେ ସାଯ ଚତୁର୍ବିଧ ମୁକ୍ତି ପାଏଣ ॥ ୧୭ ॥
ସାନ୍ତ୍ର, ସାରୁପ୍ୟ ଆର ସାମୀପ୍ୟ, ସାଲୋକ୍ୟ ।
ସାୟୁଜ୍ୟ ନା ଲୟ ଭକ୍ତ ଯାତେ ବ୍ରଙ୍ଗ ଶ୍ରିକ୍ୟ ॥ ୧୮ ॥
aiśvarya-jñāne vidhi bhajana kariyā
vaikuṇṭhake yāya catur-vidha mukti pāñā
sārṣṭi, sārūpya āra sāmīpya, sālokya
sāyujya nā laya bhakta yāte brahma aikya

Translation: The devotees pursuing *vaidhī-bhakti* in awe and veneration attain one kind of liberation from amongst the four – *sārṣṭi*, *sārūpya*, *sāmīpya*, and *sālokya* – and go to Vaikuṇṭha. These four types of liberation are accepted by the devotees; however, they never accept *sāyujya* liberation, namely, ‘*jīva-brahma-aikya*’ (merging with *brahma*).

Amrta-pravāha Bhāṣya: ‘*Sārṣṭi*’ – achieving opulence similar to those of Śrī Viṣṇu; ‘*sārūpya*’ – attaining four-handed form and complexion similar to Śrī Viṣṇu; ‘*sāmīpya*’ – residing close to Śrī Viṣṇu; ‘*sālokya*’ – residing in Viṣṇu-loka.

Anubhāṣya: (*Śrīmad Bhāgavatam* 3/29/13) —

“sālokya-sārṣṭi-sārūpya-
sāmīpy-aikatvam apy uta
diyamānam na grhnanti
binā mat-sevanam janāḥ”

“My pure devotees do not accept any kind of liberation – namely *sālokya*, *sārṣṭi*, *sārūpya*, *sāmīpya*, and *sāyujya*, if it is devoid of My service, even though offered by Me.” Please also refer to *Śrīmad Bhāgavatam* 9/7/27.

Amṛtāṇukanikā: Here a question may arise

– the *prema* enfeebled by the knowledge of opulence is unable to please Śrī Kṛṣṇa; then, is the *bhajana* of those practicing the *vaidhī-bhakti* with the knowledge of opulence, completely worthless? In reply, the author states – “No, their *bhajana* is not worthless. They cannot attain the service of Śrī Kṛṣṇa with *vraja-bhāva*, but by attaining any one type of liberation from amongst the four, they can serve Śrī Viṣṇu in Vaikuṇṭha according to their *rasa*. The only destination of the devotees dominated with reverence for opulence is Vaikuṇṭha, the very realm of grandeur.”

(BHAKTI-RASĀMR̄TA-SINDHU - EASTERN SECTION FOURTH WAVE -14) –

“mahimā-jñāna-yuktah syād
vidhi-mārgā-nusāriṇām”

“For those practicing *bhajana* following *vidhi-mārga*, knowledge of Lord’s glories is dominant rather than knowledge of *mādhurya*.”

(BHAKTI-RASĀMR̄TA-SINDHU - EASTERN SECTION- FOURTH WAVE-12) –

“māhātmya-jñāna-yuktas tu
sudṛḍha sarvato’dhikah
sneho bhaktir iti proktas
tayā sārṣṭyādi nānyathā”

"The *sneha* (affection) for Bhagavān which is greater than anything else, which includes knowledge of His glories, and is very firm, is called *prema-bhakti*. By this type of *bhakti*, the four types of liberation—*sārṣṭi* and others—can be attained. There is no other process for attaining that liberation."

IN BRĀHAD-BHĀGAVATĀMṛTAM (2/4/132), THE STATEMENT OF NĀRADA TO GOPAKUMĀRA —

"sa vai vinodaḥ sakalo-pariṣṭ-älloke
kvacid-bhāti vilobhayan svān
sampādya bhaktim jagadīśa-bhaktyā
vaikuṇṭham-etyātra katham tvayekṣyah"

"Those pastimes of Śrī Kṛṣṇa manifest at a solitary place situated above all the worlds and steal the hearts of the devotees. You have performed *bhakti* considering your worshipable master as the Lord of the universes; thus, you have attained this Vaikuṇṭha. How then would you experience the pleasure of those pastimes here?"

By the mercy of a pure Vaiṣṇava devotee, even by performing *bhajana* in *vidhi-mārga*, one can surely attain pure *bhakti*, which is without knowledge of the Lord's opulence.

Apart from these four types of liberation, there exists another type which is known as *sāyujya* liberation; merging with the *svarūpa* of the worshipable object is called *sāyujya*. In reality, in *sāyujya* liberation, the *jīva* attains oneness with the *svarūpa* of the worshipable object (just as an iron rod attains oneness with fire on coming in contact with it), however, he does not become non-different from the *svarūpa* of his worshipable object. Indeed, he can never become non-different because of the constitutional position of the *jīva*, who can neither become *brahma* nor Īśvara. There can never be a transgression of the

constitutional position of anyone. This *sāyujya* liberation is of two types – *brahma-sāyujya* and *īśvara-sāyujya*. Those who attain *sāyujya* with the *nirviśeṣa* (impersonal) *brahma*, their liberation is called *brahma-sāyujya*. Those who attain *sāyujya* with any *saviśeṣa-svarūpa* of the Lord, such as Nārāyaṇa and Narasimha, their *sāyujya* is called *īśvara-sāyujya*. Those attaining *sāyujya* are absorbed in the bliss of *brahma* or Īśvara. Therefore, the knowledge of their individuality, or their duty according to their *svarūpa*, which is the service of Bhagavān, does not become predominant in their heart or generally does not even arise. However, *bhaktas* maintain their individuality and only desire the service of Bhagavān. Thus, no *bhakta* would desire *sāyujya* liberation and accept it, even if Bhagavān desires to offer it to him.

In general, the attainment of opulence equivalent to Viṣṇu in Vaikuṇṭha is known as *sārṣṭi*. However, the opulence of the Lord's associates can never be equal to Bhagavān. Śrī Sanātana Gosvāmī in his commentary on *Bṛhad-bhāgavatāmṛtam* (2/4/199) has written –

"The eternal associates and Bhagavān are also similar, as both are *sac-cid-ānanda*. Nevertheless, Śrī Kṛṣṇa naturally possesses a special opulence greater than that of His eternal associates, which establishes His status as the Supreme Personality of Godhead. Moreover, He possesses special glories such as beauty that are sweeter than sweet and full of astonishing variety. Such glories do not manifest in any other expansion of Bhagavān. These special glories automatically establish Śrī Kṛṣṇa's excellence over other incarnations. If this were not so, His eternal associates would not have relished the topmost ecstasies emanating from the variegated service to Him."

On attaining the four types of liberation mentioned above, the *mukta-jīvas* (liberated souls) receive the *pārṣada-deha* (the transcendental body as an associate) and reside in Vaikunṭha. They receive the comfort and opulence of the abode of their worshipable deity because of the nature of the spiritual world. (BRS first part-2/56) – The four types of liberation, such as *sālokya*, come in two categories – *sukhaiśvaryottarā* (predominated by the desire for happiness and opulence) and *prema-sevottarā* (predominated by the desire for serving their worshipable Deity). The liberation of those whose *citta* is predominated with the desire to achieve the happiness and opulence of the abode of their worshipable Deity is known as *sukhaiśvaryottarā* and that of those whose *citta* is predominated by *prema* with the innate desire to serve the Lord is known as *prema-sevottarā*. The *prema-sevā* (loving devotional service) found in Vaikunṭha, is just *premamayi-sevā* mixed with knowledge of opulence. It is not that *premamayi-sevā* in which the worshipable deity is considered as one's kin and His happiness is the aim; it is not the service with *madiya-bhāva* (mood that He is mine) but with *tadiya-bhāva* (mood that I am His). Those who want service do not accept the *sukhaiśvaryottarā* liberation.

ŚRĪ KRṢNA'S OWN WILL TO GIVE INSTRUCTIONS FOR HIS DEVOTIONAL SERVICE —

VERSE 19

যুগধর্ম প্রবর্তনম্ নাম-সঙ্কীর্তন ।
চারি ভাব-ভক্তি দিয়া নাচমু ভুবন ॥১৯॥

*yuga-dharma pravartāmu
nāma-saṅkīrtana
cāri bhāva-bhakti diyā
nācāmu bhuvana*

TO FULFILL THE SAME, INCARNATION IN THE FORM OF BHAKTA AND GURU, PREACHING AND CONDUCT —

VERSE 20

আপনি করিমু ভক্তভাব অঙ্গীকারে ।
আপনি আচরি' ভক্তি শিখাইমু সবারে ॥২০॥
*āpani karimu bhakta-bhāva aṅgikāre
āpani ācari' bhakti śikhāimu sabāre*

PREACHING WITHOUT PRACTICING IS USELESS—

VERSE 21

আপনে না কৈলে ধর্ম শিখান না যায় ।
এই ত' সিদ্ধান্ত গীতা-ভাগবতে গায় ॥২১॥
*āpane nā kaile dharma śikhāna nā yāya
ei ta' siddhānta gītā-bhāgavate gāya*

Translation: I will inaugurate *nāma-saṅkīrtana*, the *dharma* of this Kali-yuga, and by bestowing *prema-bhakti* in the four *rasas* on the *jīvas* of this world, shall make them dance in ecstasy. I, Myself, shall accept the role of a devotee, and by My conduct teach devotional service to all. Unless one practices *dharma* (devotional service) oneself, he cannot teach it to others; *Gītā*, *Bhāgavatam*, and other scriptures indeed advocate this *siddhānta*.

Amṛta-pravāha Bhāṣya: Those who practice devotional service following *vidhi-mārga* with knowledge of opulence, attain the four types of liberation — *sārṣṭi*, *sārūpya*, *sāmīpya*, and *sālokya* — and go to Vaikunṭha. To attain oneness with *brahma* is *sāyujya-mukti*; even the practitioners of *vaidhī-bhakti* do not pray for this. However, on attaining *prema-bhakti*, they even deny accepting the above-mentioned four types of liberation and accept only happiness by serving Me. I desire to preach this *prema-bhakti*, which is superior to *vaidhī-bhakti*, in this world. I will bestow upon this world

the *dāsyā*, *sakhya*, *vātsalya*, and *śrīngāra rasas*, along with *nāma-saṅkīrtana*, which is the *dharma* of Kali-yuga and will make everybody dance. Furthermore, I shall accept the role of a devotee, and by My conduct instruct the *jīvas* of this world.

**Amṛtāṇukanikā: 'Yugadharma-pravarttāmu
nāma-saṅkīrtana'** – The erstwhile authors of *śāstras*, from the time *bhagavad-bhāva* (*śraddhā*) arose in the hearts of humans until now, have aimed at all the orders of progression. On analyzing, one can see that the order of progression is according to the *yugas*. The *tāraka-brahma* name (transcendental name that delivers one and all) of Satya-yuga –

"nārāyaṇa parā-vedāḥ nārāyaṇa parā-kṣarāḥ
nārāyaṇa parā-muktiḥ nārāyaṇa parā-gatiḥ"

The purport is – the source of science, language, liberation, and ultimate deliverance is Nārāyaṇa. The *para-brahma* predominated by opulence is known as Nārāyaṇa. All the *Vaikuṇṭha pārṣadas* that are described consider Nārāyaṇa as the Supreme Personality of Godhead. At this stage, only pure *śānta-bhāva* is observed in the devotees.

THE TĀRAKA-BRAHMA NAME OF TRETĀ-YUGA –

"rāma-nārāyaṇ-ānanta
mukunda madhu-sūdana
krṣṇa keśava karṇsāre
hare vaikuṇṭha vāmana"

All the names mentioned here indicate all the various feats of opulent Nārāyaṇa. These names indicate *śānta* and *dāsyā bhāva* in the devotees.

THE TĀRAKA-BRAHMA NAME OF DVĀPARA-YUGA –

"hare murāre madhu-kaiṭabh-āre
gopāla govinda mukunda śaure"

yajñeśa nārāyaṇa krṣṇa viṣṇo
nirāśrayam mām jagadīśa rakṣa"

All the names mentioned here indicate Śrī Krṣṇa as the shelter of all desolate people. Here the *bhāvas* of *śānta*, *dāsyā*, and *sakhya* with feelings of reverence are predominant in the devotees.

THE TĀRAKA-BRAHMA NAME OF KALI-YUGA –

"hare krṣṇa hare krṣṇa krṣṇa krṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare"

Only this *nāma-mantra* would, in comparison to all the others, be called the one with more affection; without veneration. There is no prayer in this; the stimulation of all the *rasas* with affection is seen here. There is no reference to Bhagavān's feats or to His being the savior. The soul's attraction to Paramātmā through an inconceivable thread of love alone is expressed here. Therefore, this name has been accepted as a *mantra* by those desirous of devotional service in *madhura-bhāva*, without awe and veneration. Contemplation of this name every moment is itself a *upāsanā* (worship). The worship, austerity, studying, etc. – all the spiritual endeavors of those who are *sāragrāhī* (the essence takers) are included in this name. There is no consideration of any time, place, or eligibility for the chanting of this name. On seeing the humans with short life spans, meager intelligence, and without physical strength in this Kali-yuga laden with sins, He who delivers the people from the sins in the age of Kali (*patita-pāvana*), Bhagavān Śrī Kṛṣṇacandra appeared in Navadvīpa as Śrī Gaurāṅga, and preached *hari-nāma*, the only shelter of Kali-yuga, to all categories of humans down to the most sinful, by going from door to door. He accepted the role of a devotee, relished the mellow of this holy

name, and instructed the *jīvas* to relish it. If the *jīva* is the reservoir of all the faults in Kali-yuga, contrarily to that same extent, *hari-nāma* is the basis of all good qualities; if the *jīva* is very feeble, contrarily, to the same extent, *hari-nāma* is all-powerful. For, the way the *jīva* is suffering from the very difficult *bhava-mahāroga* (material entanglement of repeated birth and death), the only potent, infallible medicine for curing his suffering is *hari-nāma*. Therefore, the scriptures prescribe *hari-nāma* alone as the *yuga-dharma* for the *jīvas* of the age of Kali. Kali, the ocean of faults, has one principal asset, and that was stated by Śukadeva Gosvāmī to Mahārāja Parīkṣita (*Śrimad Bhāgavatam* 12/3/51-52) –

“*kaler doṣa-nidhe rājann
asti hy eko mahān guṇaḥ
kirtanād eva krṣṇasya
mukta-saṅgah param vrajet
kṛte yad dhyāyato viṣṇum
tretāyāṁ yajato makhaiḥ
dvāpare paricaryāyāṁ
kalau tad dhari-kirtanāt*”

“O, King! Even though Kali-yuga is addressed and accepted as an ocean of faults, it still has one principal asset, based on which, considering Kali-yuga as superior to the other *yugas* would not be an exaggeration. It is because, in Kali-yuga, the *jīva* can be liberated from this material world's entanglement and attain the highest goal by chanting the name of Śrī Kṛṣṇa – there is no doubt in this. In Satya-yuga, whatever result was achieved by meditating on Bhagavān through *prāṇāyāma*, *yoga*, etc.; whatever fruit was attained by organizing and performing *yajñas* like *jyotiṣṭoma* with great endeavor for a long time in Tretā-yuga; and whatever perfection was attained by organizing various types of *arcana* (worship of Deities) in Dvāpara-yuga, the

same result is attained by the congregational chanting of holy names in Kali-yuga. There is no doubt about it.”

In the present Kali-yuga, every human must take shelter of the lotus feet of the most benevolent deliverer of the sinners, Śrī Gaurāṅga-deva. Without the mercy of Śrī Gaurāṅga-deva, there is no other way to cross this material ocean of nescience. He is the only incarnation for delivering the sinners in this Kali-yuga. He has no consideration for caste, wealth, family lineage (*kula*), honor, education, fame, woman-man, handicapped, deaf, blind, physically incapacitated, *āśrama* (stage), etc. Those who one-pointedly take shelter of His fear-destroying lotus feet would very comfortably cross this insurmountable, unlimited ocean of nescience as if it were a small puddle made by the calf's hoof. If anyone does not develop *rati* (attachment) unto Śrī Gaurāṅga, an incarnation who delivers the sinners, then there is no hope for one to be delivered, even in millions of lifetimes.

ŚRĪ CAITANYA CARITĀMṚTA ANTYA-LĪLĀ - 20TH CHAPTER
VERSES 8-13 –

“*harṣe prabhu kahena, —
śūna svarūpa-rāma-rāya
nāma-saṅkīrtana —
kalau parama upāya |8|

saṅkīrtana-yajñe kalau
kṛṣṇa-ārādhana
sei ta' sumedhā pāya
krṣṇera carana |9|

nāma-saṅkīrtane haya
sarvānarthā-nāśa
sarva-śubhodaya,
kṛṣṇa-premera ullāsa |10|

saṅkīrtana haite pāpa-
saṁsāra nāśana
citta-śuddhi, sarva-bhakti-
sādhana-udgama” |11|*

"One day in the garb of instructing the *jīvas* of Kali-yuga, the all-merciful Śrī Mahāprabhu addressed Svarūpa Dāmodara and Rāya Rāmānanda, saying — "O Svarūpa Dāmodara! O Rāya Rāmānanda! The only *dharma* of Kali-yuga is *nāma-saṅkīrtana*. In Kali-yuga, Śrī Kṛṣṇa is worshipped through *nāma-saṅkīrtana yajña* alone. One who does so is certainly very intelligent, and he attains the service of the lotus feet of Śrī Kṛṣṇa. By *nāma-saṅkīrtana*, all the *anarthas* are destroyed, all auspiciousness is achieved, and one experiences the bliss of *kṛṣṇa-prema*. By *nāma-saṅkīrtana*, all the sins are destroyed and one can become free from material existence, the heart is purified, and all varieties of *sādhana-bhakti* awaken."

Even though being non-different from Vrajendrā-nandana, to generate unflinching *śraddhā* in *hari-nāma*, Śrī Gaura-hari instructed people like us influenced by Kali, and spoke the following verse, taking Himself as a *jīva*. (*Sikṣāṣṭaka* 2nd śloka) –

*"nāmnām akāri bahudhā nija-sarva-śaktis
tatrārpitā niyamitaḥ smaraṇe na kālah
etādrśī tava kṛpā bhagavan mamāpi
durdai�am īdṛśam ihājani nānurāgah"*

"O Bhagavān! Your name alone is all-auspicious for all the *jīvas*. Therefore, for their welfare, You are eternally manifested in Your various names, like Rāma, Nārāyaṇa, Kṛṣṇa, Mukunda, Govinda, and Dāmodara. You have invested in those names the full potency of their *svarūpas*. Out of causeless mercy, while meditating on these names, You have not imposed any regulations concerning a particular time, such as those applicable on the *sandhyā-vandanā*. It means that the name of Bhagavān can be meditated upon and chanted at any time — You have even made this rule. O Master! You have shown such causeless mercy on the *jīva*, but

my offenses to the holy name are so grave that I feel no attraction towards this easily approachable holy name, which bestows all benedictions."

Just as on taking the holy name, *prema* will arise in the heart, its symptoms are stated in the following verse (*Sikṣāṣṭaka* 3rd śloka) –

*"trṇād api su-nicena taror api sahiṣṇunā
amāninā māna-dena kīrtanīyah sadā harih"*

"Considering oneself as downtrodden, very insignificant, lower than a blade of grass; which is stomped by all, becoming more tolerant than a tree, not expecting any prestige from others, one should offer proper respect to all others and chant the holy name incessantly."

The *yugāvatāras* of other Kali-yugas also establish *nāma-saṅkīrtana* as *yuga-dharma*. However, the *nāma-saṅkīrtana* preached by the fountainhead, Śrī Caitanya-deva, has a special significance over them. Emanating from the auspicious mouth of the all-powerful Śrī Kṛṣṇa Caitanya, the holy name also becomes all-powerful and spreads throughout the world. The holy *nāma-saṅkīrtana* of Śrī Kṛṣṇa Caitanya, He who is full of *prema*, is adorned with *prema* and is far sweeter than nectar, and yields even *vraja-prema*. The *nāma-saṅkīrtana* of the other Kali-yugas is not adorned with such *prema*, is not so sweet, is not omnipotent nor can it bestow *vraja-prema*.

Cāri bhāva-bhakti diyā - prema-bhakti is a special nature (*višeṣa vṛtti*) of the *hlādinī* potency of Śrī Kṛṣṇa. Śrī Kṛṣṇa made a vow that once a *jīva*'s heart is cleansed by the holy name, which He propagates, that *jīva* becomes qualified to receive the *hlādinī* potency. Then, He transfers His *hlādinī-śakti* into the purified heart. On entering the heart

of the *bhakta*, this *hlādī* is transformed into *prema-bhakti*. This is the general arrangement of bestowing love. However, during His manifestation in this material world, many a times, especially after accepting *sannyāsa*, Mahāprabhu bestowed *kṛṣṇa-prema* to innumerable people by giving instructions just once from His auspicious mouth and or even with His *darśana* alone. In this *līlā*, He manifested an inconceivable *mahā-śakti* (supreme potency), which resulted in the bestowing of love and the destruction of impurities, accumulated in the heart of the *jīva*, simultaneously. Just as Suryadeva, the embodiment of condensed light and heat, arises and by the touch of his rays the earth's darkness, fear of thieves and dacoits, cold, and other discomforting conditions disappear within no time, also the will to perform religious duties and other virtuous activities appear in the hearts of the *jīvas* and bodily inertia goes. Similarly, on attaining the *darśana* of Mahāprabhu, the embodiment of condensed *prema*, *jīvas* were connected with and fed through the beams of *prema* emanating from His divine body, upon which they became successful by attaining an unprecedented wealth of *prema*. Simultaneously, all their accumulated *aparādhas* and impurities, born out of their bad inclinations, disappeared and the desire to serve Śrī Kṛṣṇa, with the sole aim to satisfy Him, arose; enlightening their hearts. Wherever Mahāprabhu went, He brought along a flood of *prema* and in that flood, not only humans but animals, birds, worms, insects, etc., even the trees, bushes, straw, etc., became inundated and delivered. This was witnessed in Jhārikhaṇḍa, while on His way to Vṛndavana.

Āpani karimu bhaktabhāva aṅgikāre – Constitutionally, the *jīva* is the servant of Śrī Kṛṣṇa, and thus, the *bhāva* of a

devotee or the *bhāva* of a servitor is innate to the *sādhaka-jīva*. However, Śrī Kṛṣṇa constitutionally is the enjoyer, and according to His *svarūpa*, He is not a servitor of anyone; thus, the *bhāva* of the *bhakta* is not His *bhāva* according to His *svarūpa*, that is, it is not innate to Him. Therefore, He announced that He was accepting the *bhāva* of a *bhakta*.

Āpane nā kaile dharma śikhāna nā yāya – Never can an ordinary feeble *jīva*, without the example being set by the *ācārya*, attain knowledge. Whether the domain is *karma* or *bhakti*, an ideal is a must in both fields. In this material world, every *jīva* knowingly or unknowingly works under the influence of some ideal person. Just as *karmīs*, to perform pious deeds accept someone as their ideal, similarly, one on the path of sinful activities will have to set someone as his role model. Even a sinner cannot perform sinful activities perfectly without a role model. The prostitutes on Earth generally follow the footsteps of prostitutes of heaven and remain engaged in sinful activities. The earthly kings take Devendra (the king of heaven) as their ideal. Just as the followers of Cārvāka have a role model, similarly, the followers of Jaimini also have an ideal. A child cannot attain education without taking a role model – it is by following the role model that the child imbibes knowledge of pronouncing sentences and setting his eating habits and lifestyle. If a human child from the very beginning is brought up by an animal such as a tiger, then the wild nature of the tiger's cub, the similar sound of the roar, and similar eating habits and lifestyle will manifest in him too. A child needs ideal words and an ideal script to become well-versed in the scriptures and reading and writing skills; otherwise, the child will not be educated. When we start

taking swimming lessons, we are scared of entering into the water or going far out in the strong current of the river. However, if we see a person or many persons engaged in this endeavor or someone setting an example for us, then we get infused with courage and by the encouragement of the role model, we can become a swimming expert. Thus, every day we see a lot of live examples in this material world. Similarly, a role model is an essential requirement in the field of serving Adhoksaja, however, here the internal faith is of a different kind; this is the only difference.

Śrīla Bhaktivinoda Ṭhākura has written – “Vaiṣṇavas are called ‘jagad-guru’. The way Vaiṣṇavas are placed in a high position, it is essential that in the very same way their character should also be pure and worth imitating. If the character of the Vaiṣṇavas is a little weak, then how will the ordinary feeble jīvas attain instructions for developing a strong character?” Mahāprabhu has also given us similar instructions (*Madhya-līlā-12/51* and *53*) –

‘śukla-vastre masi-bindu yaiche nā lukāya
sannyāsīra alpa chidra sarva-loke gāya |51|
prabhu kahe – “pūrṇa yaiche dugdhera kalasa
surā-bindu-pāte keha nā kare paraśa |53|

“Just as an ink stain cannot be concealed on a white cloth, similarly a small fault of a *sannyāsī* will be broadcast by all. If just a drop of liquor is mixed in the pot of the milk, no one will touch such contaminated milk.”

The instructions of *sādhus* are of two types — teaching by words and teaching by conduct. Mahāprabhu has said more in *Madhya-Līlā* (12/117) –

‘tumi bhāla kariyācha, śikhāha anyere
ei-mata bhāla karma sei yena kare’

“O Vaiṣṇavas! Please teach others by your saintly conduct. You have done a great job. Very good! The *jīvas* of the world, however, are your brothers, they will fall following your wrongdoings. You must exhibit saintly conduct and inspire them to imitate it. If you are a Vaiṣṇava who has renounced household life, then follow My instructions on that behalf and teach the other Vaiṣṇavas who have renounced household life. If you are a householder Vaiṣṇava, then follow My instructions to householder Vaiṣṇavas and, by the example set through My conduct, teach this to other householder Vaiṣṇavas.

The character of Vaiṣṇavas is flawless. No portion needs to be concealed. Simplicity is the life of Vaiṣṇavas. Teach through your conduct to one and all. No one with a tainted character is eligible for attaining the position of a Vaiṣṇava. You have a pure character, continue to maintain this, and teach the world also. All the Vaishnavas alone have been in the position of *guru*. It is not enough to give instructions through speech; teaching through conduct is the most essential. See, there are no rules that I need to abide by. I am an independent Īśvara. I can do whatever I want. Still, in this Kali-yuga, to make the character of the *jīvas* pure, I have taken birth from the womb of Śrī Sacī-devī and am giving instructions to the *jīvas*. Through My childhood conduct, I have set an example for the children, and through My householder life, I have given instructions to the householder. Through My *sannyāsa* conduct, I have given instructions to the renunciates. You follow my conduct and instruct other *jīvas*. Whenever there is any doubt, you should analyze My conduct and frame your character accordingly.”

It is highly recommended that all the Vaiṣṇavas follow this instruction of Śrī Mahāprabhu.

THE PERIOD OF APPEARANCE —

VERSES 22-23

ŚRĪMAD BHAGVAD GĪTĀ (4/7-8) —

যদা যদা হি ধর্মস্য গ্লানির্ভবতি ভারত ।
অভ্যুত্থানমধর্মস্য তদাদ্বানং সৃজাম্যহম् ॥২২॥
পরিত্রাণায় সাধুনাং বিনাশায় চ দুষ্কৃতাম্ ।
ধর্মসংস্থাপনার্থীয় সম্ভবামি যুগে যুগে ॥২৩॥

*yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānam srijāmy aham*

TASKS OF THE INCARNATION —

*paritrānāya sādhūnām
vināśāya ca duṣkṛtām
dharma-saṁsthāpanārthāya
sambhavāmi yuge yuge*

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: O Arjuna! Whenever there is a decline in religious practice and a rise of irreligion, at that time I appear in this world in every *yuga*, to protect the *sādhus* (pious), to annihilate the miscreants, and to re-establish the principles of religion.

Anubhāṣya: Narrating the incident of previous times, Śrī Kṛṣṇa told Arjuna, “Earlier I had narrated this *yoga-śāstra* to Surya but, due to the influence of time, it got destroyed and thus, I am giving this transcendental knowledge to you again.” To cement Arjuna’s faith, Śrī Bhagavān is

speaking the following subject concerning His appearance —

*he bhārata! yadā yadā hi dharmasya glāniḥ
(hāniḥ) adharmasya abhyutthānam (vṛddhiḥ)
bhavati, tadā [aham dve soḍhuma-śaknuvan
taylor-vaiparītyam karttum] ātmānam
srijāmi, sādhunām (mad-anuśilana-parāṇām)
paritrānāya (sevana-vighna-nivṛttyai) duṣkṛtām
(bhakta-drohiṇām mad-anyair-avadhyānām
rāvaṇa-kāṁsa-keśyādīnām) vināśāya, dharma-
saṁsthāpanārthāya ca (paricaryā-saṅkirtana-
lakṣaṇa-bhagavat-sevana-para-nirmatsara-
dharmasya samyag-ācaraṇ-ārthāya pracār-
ārthāya ca) yuge yuge (tat-tat-kāle) sambhavāmi.*

ŚLOKA-BHĀVĀNUVĀDA:

O Bharatavañśi! As and when there is a decline of religion and rise of irreligion, which I cannot tolerate, I manifest Myself at appropriate times – to remove the obstacles of *sādhus* (my ardent followers) that arise in their path while serving Me, to annihilate the *asuras* (like Rāvaṇa, Kāṁsa, and Keśi who oppose *bhaktas* and cannot be killed by anyone else but Me), and to practice and preach the *dharma* (with a mood of Bhagavān’s service having symptoms like servitude and *saṅkirtana*, and which is devoid of envy).

Amṛtāṇukanikā: A question may arise – It is natural for Bhagavān to be unbiased, but when He protects the *bhaktas* and kills the *asuras*, does He not seem biased? The answer to this is — What seems like punishment to the *asuras* by Śrī Bhagavān, is His mercy. According to Bhagavān’s arrangement, the *asuras* who torture the *bhaktas* are destined to suffer in the hellish planets indefinitely. Bhagavān is ‘*hatāri-gati-dāyaka*’, He delivers all those whom He kills. Thus, *asuras* attain liberation when they are killed by His hands and

become free from all the hellish sufferings they were supposed to undergo as a result of their sins. And in this way, He bestows mercy on them.

THE USELESSNESS OF PREACHING WITHOUT PRACTICING AND THE UNFAVORABLE RESULT —

VERSE 24

ŚRĪMAD BHAGVAD GĪTĀ (3/24) —

উৎসীদেয়ুরিমে লোকা ন কুর্যাং কর্ম চেদহম् ।
সন্ধরস্য চ কর্তা স্যামুপহন্যামিমাঃ প্রজাঃ ॥২৪॥

*utsideyur ime lokā
na kuryām karma ced aham
saṅkarasya ca kartā syām
upahanyām imāḥ prajāḥ*

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: If I do not demonstrate the principles of performing one's duties (*karmas*) through My conduct, all these worlds will get destroyed. Thus, I would be responsible for unwanted progeny and the destruction of My people.

Anubhāṣya: Śrī Bhagavān, in an answer to Arjuna's inquiry displaying his doubt on the subject of *karma*, instructed him to perform his duties without material desires and enjoyment —

*cet (yadi) aham karma na kuryām, ime lokāḥ
utsideyuh (mām drṣṭānti-kṛtya bhramṣeyuh),
saṅkarasya ca kartā syām, imāḥ prajāḥ
upahanyām (malināḥ kuryām).*

ŚLOKA-BHĀVĀNUVĀDA:

If I do not perform my duties, then all those, by following My example, will fall. In this manner, I will become responsible for unwanted progeny and the destruction of the entire human populace.

THE CONDUCT OF AN ĀCĀRYA IS IDEAL FOR ALL —

ŚRĪMAD BHAGVAD GĪTĀ (3/21) —

VERSE 25

যদ্যদাচরতি শ্রেষ্ঠত্বদেবেতরো জনঃ ।
স যৎ প্রমাণং কুরতে লোকসন্দৰ্ভতে ॥ ২৫ ॥

*yad yad ācarati śreṣṭhas
tat tad evetaro janāḥ
sa yat pramāṇam kurute
lokas tad anuvartate*

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: Whatever behavior a great personality practices, common people follow, and whatever standards he sets, the whole world pursues.

Anubhāṣya:

śreṣṭhāḥ (mahā-janāḥ) yat yat ācarati, tat tat [karma] eva itarāḥ (aśreṣṭhāḥ) janāḥ [ācarati]; saḥ (śreṣṭhāḥ) yat pramāṇam kurute, lokāḥ (itarāḥ janāḥ) tat anu-varttate (anusarati).

ŚLOKA-BHĀVĀNUVĀDA:

Whatever is practiced by great people, the common people follow. That which is proved or set as a standard by a great person is followed by all others.

Amṛtāṇukānikā: This verse explains why Bhagavān performs *karmas* when he descends into this material world. All others are following whatever activities are performed by a great person. Therefore, if on descending into this material world Bhagavān does not perform His duty, then others, inspired by His example, will also neglect their religious-social duties. As a result, there will be no consideration of pious and sinful activities for them, and without marriage, unrestricted, man and woman together will produce unwanted

progeny, who will engage in irreligiosity. Thus, by engaging in sinful activities all will destroy themselves; they will fall into hell and lower life forms, like animals and trees.

PREACHING OF YUGA-DHARMA –VIṢNU'S FUNCTION, BUT THE BESTOWING OF KRṢNA-PREMA BY ANY OTHER VIṢNU-TATTVA EXCEPT ŚRĪ KRṢNA IS IMPOSSIBLE —

VERSE 26

যুগধর্ম-প্রবর্তন হয় অংশ হৈতে ।
আমা বিনা অন্যে নারে ব্রজপ্রেম দিতে ॥ ২৬ ॥

*yuga-dharma-pravartana haya amiśa haite
āmā binā anye nāre vraja-prema dite*

Translation: Yuga-dharma can be propagated by My *amīśas*, but *vraja-prema* cannot be given by anyone but Me.

Amṛta-pravāha Bhāṣya: To preach *yuga-dharma* of *nāma-saṅkīrtana* and *vraja-prema*, I desire to manifest. Although My *amīśas* can also preach *yuga-dharma*, still, no one else but Me, the Absolute Bhagavān Śrī Krṣṇa, can bestow *vraja-prema*.

BILVAMĀNGALA'S STATEMENT IN PART 1 OF LAGHU-BHAGAVATĀMṛTA (5/37) —

VERSE 27

সন্ধৰতারা বহবঃ পক্ষজনাভস্য সর্বতো-ভদ্রাঃ ।
কৃষণদণ্ডঃ কো বা লতাস্থিপি প্রেমদো ভৰতি ॥ ২৭ ॥

*santv avatārā bahavah pañkaja-nābhasya sarvato-bhadrāḥ
krṣṇād anyāḥ ko vā latāsvipi prema-do bhavati*

Translation: Even in the presence of the various types of all-auspicious incarnations of Śrī Krṣṇa's *amīśa*, Padmanābha, who else is there, except for Śrī Krṣṇa, who can bestow *prema* even to the creepers? That means no one else can do so.

Amṛta-pravāha Bhāṣya: There may have been various all-auspicious incarnations of Bhagavān Pañkajanābha (from whose naval emanates the lotus), but except for Śrī Krṣṇa who else bestows *prema* to the creepers, that is, the surrendered *jīvas*?

Anubhāṣya:

*pañkaja-nābhasya (padma-nābhasya
bhagavataḥ) sarvataḥ bhadrāḥ (maṅgala-
pradāḥ) bahavah avatārāḥ santuh api krṣṇāt
anyāḥ ko vā latāsu (tad-āśritāsu) premadāḥ
(prema-bhakti-dātā) bhavati?*

ŚLOKA-BHĀVĀNUVĀDA:

There are many incarnations of Bhagavān Padmanābha who bestow auspiciousness. Still, apart from Śrī Krṣṇa, which other incarnation bestows *prema-bhakti* to the surrendered *jīvas*?

Amṛtāṇukanikā: Svayam Bhagavān has a lot of incarnations, all of whom can bestow all auspiciousness on the *jīvas*. However, apart from Svayam-rūpa Śrī Krṣṇa, no other *bhagavat-svarūpa* is capable of giving *prema*. Śrī Krṣṇa gave *prema* not only to humans, but also to animals, birds, worms, insects, and even to creepers. *Śrīmad Bhāgavatam* gives evidence for this. On taking *darśana* of the absolute beauty of Śrī Krṣṇa, all the animals, birds, trees, etc., became ecstatic in *prema*. (*Śrīmad Bhāgavatam* 10/29/40) —

*“kā stry aṅga te kala-padāyata-venu-gīta-
sammohitārya-caritān na calet tri-lokyām
trailokya-saubhagam idam ca nirikṣya rūpam
yad go-dvija-druma-mṛgāḥ pulakāny avibhran”*

“O Krṣṇa! Is there any beautiful maiden in all the three worlds who would not digress from moral conduct, being enchanted after hearing the mellifluous melody of Your

flute, ornamented with ascending and descending trills, and after gazing upon Your beautiful three-fold bending form, which is the source of auspiciousness for the three worlds? Your beauty that attracts the three worlds and the sound of Your flute are so irresistible that, what to speak of women, even the cows, birds, trees, and deer also tingle with excitement, being immersed in supreme bliss."

A question may arise – When Śrī Rāmacandra was in the forest, even the trees were weeping for Him. From this, it is understood that even Śrī Rāmacandra gave *prema* to trees. It is true, but they cried out of the pain that Śrī Rāmacandra felt on separation from Sītā, during His stay in the forest. Such behavior is not seen at all times, especially at the time when Śrī Rāmacandra and Sītā were together. However, such symptoms of transcendental ecstasy were witnessed in the bodies of the animals, birds, trees, and creepers every day when Śrī Kṛṣṇa would meet with the *gopīs*.

VERSES 28-31

তাহাতে আপন ভজ্জগণ করি' সঙ্গে ।
পৃথিবীতে অবতরি' করিমু নানা রঙে ॥ ২৮ ॥

এত ভাৰি' কলিকালে প্রথম সন্ধ্যায় ।
অবতীর্ণ হৈলা কৃষ্ণ আপনি নদীয়ায় ॥ ২৯ ॥

চৈতন্যসিংহের নবদ্বীপে অবতার ।
সিংহবীর্য, সিংহের লুক্ষার ॥ ৩০ ॥

সেই সিংহ বসুক্ জীবের হাদয়-কন্দরে ।
কল্প-দ্বিরদ নাশে যাঁহার লুক্ষারে ॥ ৩১ ॥

*tāhāte āpana bhakta-gaṇa kari' sange
prthivite avatari' karimu nānā rāṅge
eta bhāvi' kali-kāle prathama sandhyāya
avatīrṇa hailā kṛṣṇa āpani nadīyāya*

*caitanya-simhera navadvīpe avatāra
simha-grīva, simha-viryā, simhera huṇkāra
sei simha vasuk jīvera hṛdaya-kandare
kalmaṣa-dvirada nāśe yāñhāra huṇkāre*

Translation: "I, in the company of My associates, shall descend on the Earth and manifest various pastimes." In this way, Śrī Kṛṣṇa took a decision and He appeared in the form of Śrī Caitanya Mahāprabhu, in Nadīyā, in the first *sandhyā* of Kali-yuga. The lion-like Śrī Caitanya Mahāprabhu — whose neck is strong like a lion, whose strength and influence are like a lion, and whose voice is like the roar of a lion — appeared in Navadvīpa. Just as the elephants retreat upon hearing the lion's roar, similarly, the vices present in the hearts of the *jīvas* are destroyed by the roar of lion-like Śrī Caitanya Mahāprabhu. May that most munificent lion-like Śrī Caitanya Mahāprabhu be seated in the cave-like heart of the *jīvas*.

Amṛta-pravāha Bhāṣya: -'Kalmaṣa' — sins, 'dvirada' — elephant.

Anubhāṣya: (According to the 17th verse of *madhyamādhikāra* of Śrī *Sūryasiddhānta*) — Both — the first part of the *yuga* at its onset and the last part of the *yuga*, before it ends — are known as 'sandhyā', and the total period of this is equal to the one-sixth portion of the *yuga*. The measure of both, the first and the last *sandhyā* of the *yuga*, is one-twelfth the portion of the *yuga*. Therefore, the first *sandhyā* of the Kali-yuga is thirty-six thousand years. Śrī Gaurasundara takes birth and appears after the passage of 4,586 years of Kali-yuga in the first *sandhyā*, in Śrī Māyāpura, Navadvīpa.

THE NAME OF THE PRESIDING DEITY OF ABHIDHEYA IS
'Viśvambhara' —

VERSE 32

প্রথমলীলায় তাঁর বিশ্বভূত নাম ।
ভক্তিরসে ভরিল, ধরিল ভূতগ্রাম ॥ ৩২ ॥

*prathama-lilāya tānra viśvambhara nāma
bhakti-rase bharila, dharila bhūta-grāma*

Translation: In the early pastimes His name is Viśvambhara because He nourished all the jivas through *bhakti-rasa* (mellows of devotional service) and saved them by firmly fixing them in drinking the nectar of devotion.

Amṛta-pravāha Bhāṣya: '*bhūtagrāma*' — all the jivas.

VERSE 33

ডুভ্ৰে ধাতুৱ অৰ্থ—পোষণ, ধাৱণ ।
পুষিল, ধৱিল প্ৰেম দিয়া ত্ৰিভুবন ॥ ৩৩ ॥

*ḍubhṛṇī dhātura artha — poṣaṇa, dhāraṇa
puṣila, dharila prema diyā tri-bhuvana*

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: The word 'Viśvambhara' comes from the root word 'ḍubhṛṇī', which means to nourish and to maintain. Mahāprabhu by distributing His *prema* nourished and maintained the three worlds.

Amṛtānukanikā: Earlier in Varāha-avatāra, Bhagavān Nārāyaṇa rescued the submerged Earth from water and maintained the world, therefore, He was named 'Viśvambhara'. Before the incarnation of Lord Hayagrīva, the Earth was submerged in the ocean of materially perceived knowledge (*akṣaja-jñāna*) with the drowning of Vedic knowledge to the

extent that the identity of the *adhokṣajavastu* (the Lord who is beyond the cognition and perception of the material senses) was lost. Then, Lord Hayagrīva destroyed the identity of *akṣaja-jñāna* and *nisargavāda* (considering material body to be the real self) of demons Madhu and Kaiṭabha and preached the doctrine of *avatāras* described in the Vedas. At that time also His name was 'Viśvambhara'. Many a times, when the demons are tormenting the demigods and humans, various manifestations of Nārāyaṇa descend into this world to protect them. All those incarnations are also known as 'Viśvambhara'. Therefore, it was apt to name Mahāprabhu as 'Viśvambhara'. This Gaura-Viśvambhara is the fountainhead of all incarnations of Viṣṇu. Even from His horoscope and time calculations, it is evident that He is the *svayam-rūpa* and the fountainhead of all *viṣṇu-tattvas*.

The *jīva* is inherently the servant of Śrī Kṛṣṇa and thus *bhakti-rasa* is its only means of sustenance. However, the *jīvas* who have become averse to Śrī Kṛṣṇa from time immemorial have forgotten Him and have become engrossed in material happiness and grief. Due to the lack of *bhakti-rasa* derived from serving Śrī Kṛṣṇa, their *svarūpa* has diminished. The most munificent Śrī Gaurasundara, by removing their aversion towards Śrī Kṛṣṇa, feeds them with *bhakti-rasa* and, on drinking that nectar, their transcendental form is revived. This is how Śrī Gaurasundara nurtures the *jīvas*. Śrī Caitanya Mahāprabhu brings them to the stage of *bhakti-rasa* and maintains them by providing them the nectar of devotion; thus, the *jīvas* are saved from the attraction of material happiness and do not fall down again. In this way Mahāprabhu maintained and nourished

the jīvas with *bhakti-rasa* and hence was called ‘Viśvambhara’.

THE NAME OF THE PRESIDING DEITY OF SAMBANDHA IS ‘ŚRĪ KRṢNA CAITANYA’ —

VERSE 34

শেষলীলায় থরে নাম ‘শ্রীকৃষ্ণচৈতন্য’ ।
শ্রীকৃষ্ণ জানায়ে সব বিশ্ব কৈল ধন্য ॥ ৩৪ ॥

*śeṣa-lilāya dhare nāma ‘śrī-kṛṣṇa-caitanya’
śrī-kṛṣṇa jānāye saba viśva kaila dhanya*

Translation: He was known as ‘Śrī Kṛṣṇa Caitanya’ in the final portion of His pastimes (*śeṣa-lilā*). At this time, He made everyone fortunate by broadcasting Śrī Kṛṣṇa’s name, form, qualities, pastimes, and secrets throughout the entire world.

Anubhāṣya: After accepting the renounced order, Mahāprabhu performed His *lilā* for another twenty-four years; this is known as *śeṣa-lilā*. In Śrī Viṣṇusvāmī’s *sampradāya*, the *tridaṇḍi-vaidika-sannyāsīs* (renunciates with the triple staff of *sannyāsa*, according to the Vedic rules) with ten names or the hundred and eight names prevailed long before the advent of Śaṅkarācārya. Still, on the appearance of Śaṅkarācārya, who used to call himself a *nirviśeṣavādī* Vedāntic (the believer of Vedas who propagates that the Lord has no qualities), the society following *pañcopāsanā* (the worship of five demigods) was re-established. Śrīman Mahāprabhu accepted Vedic *sannyāsa* according to the *daśanāmī-ekadaṇḍi-sannyāsa* (with any one of the ten names and single staff *sannyāsa*) tradition in Śrī Śaṅkarācārya’s *sampradāya*. In Āryāvartta (India) there are many groups pretending to be followers of the Vedas, they are Śaṅkarācārya’s followers and are doing *pañcopāsanā*, following the rules of Śaṅkarācārya’s *sampradāya*.

“tīrth-āśrama-van-āraṇya-
giri-parvata-sāgarāḥ
sarasvatī bhāratī ca purī
nāmāni vai daśāḥ”

In the Śaṅkarācārya *sampradāya* there are ten different names awarded to *sannyāsīs* – Tīrtha, Āśrama, Vana, Aranya, Giri, Parvata, Sāgara, Sarasvatī, Bhāratī, and Purī. The details of the *sannyāsa*, place, and the titles of the *brahmacārī* (assistant of a *sannyāsī*) are written. (Please refer to pages 104-107, Mañjuṣā No.2).

The place where *sannyāsa* is awarded – Dvārakā (West India); the title given to *sannyāsīs* – Tīrtha and Āśrama; their *brahmacārī* name – Svarūpa.

The place where *sannyāsa* is awarded – Puruṣottama (Jagannātha Purī) (East India); the title given to *sannyāsīs* – Vana and Aranya; their *brahmacārī* name – Prakāśa.

The place where *sannyāsa* is awarded – Badarikāśrama (North India); the title given to *sannyāsīs* – Giri, Parvata, and Sāgara; their *brahmacārī* name – Ānanda.

The place where *sannyāsa* is awarded – Śṛṅgerī (South India); the title given to *sannyāsīs* – Sarasvatī, Bhāratī, and Purī; their *brahmacārī* name – Caitanya.

Śrī Śaṅkarācārya established four Mathas (monasteries) in India (in the four directions — East, West, North, and South) and entrusted them to four of his *sannyāsīs*. Innumerable branches expanded under the four principal monasteries. Śrī Śaṅkarācārya gave the same instructions regarding the ideology to these monasteries; however, now differences are witnessed in their dealings in many areas. There are four types of sects in these monasteries, namely, Ānandavāra, Bhogavāra, Kīṭavāra, and Bhūmivāra. With time, the change in the ideas of these monasteries has also

come about. The four *mahā-vākyas* (the principal words of the Vedas) of the Śaṅkara *saṃpradāya* also have different sections according to the monasteries. Before taking up *sannyāsa*, one has to go to the *sannyāsī* guru heading the monastery and become a *brahmacārī*. *Brahmacāris* are named according to the title of the *sannyāsī*. This tradition, in particular, is still being followed in the *saṃpradāya*.

On accepting *sannyāsa* from Keśava Bhāratī, the *brahmacārī* name of Śrīman Mahāprabhu was ‘Śrī Kṛṣṇa Caitanya’. Even after accepting *sannyāsa*, He preached His *brahmacārī* name only. Though He accepted the *sannyāsī* name ‘Bhāratī’, His introducing Himself with that name is not mentioned by any of the authors describing His *līlās*. In the Śaṅkara *saṃpradāya*, the *sannyāsa* name is attached to the identity of being an īśvara (*jīva* is *brahma*). He, however, did not appreciate this kind of understanding. Since the conception of being a servitor of the *guru* is attached to the name of ‘*brahmacārī*’, it is not unfavorable to *bhakti*. It is mentioned that Mahāprabhu did accept the *danda* (staff) and *kamandalu* (water pot) etc., the symbols of *sannyāsa*.

VERSE 35

তাঁর যুগাবতার জানি' গর্গ মহাশয় ।
কৃষ্ণের নামকরণে করিয়াছে নির্ণয় ॥৩৫॥

*tānra yogāvatāra jāni' garga mahāśaya
krṣṇera nāma-karaṇe kariyāche nirṇaya*

Translation: Having known Śrī Kṛṣṇa Caitanya to be the *yugāvatāra* of Kali-yuga, Gargācārya at the time of Śrī Kṛṣṇa’s name-giving ceremony made this prophecy.

Amṛta-pravāha Bhāṣya: Gargācārya, knowing Śrī Kṛṣṇa Caitanya as the incarnation

of Kali-yuga, described His complexion in the following *śloka*.

THE FOUR VARNA AVATĀRAS IN THE FOUR YUGAS —

ŚRĪMAD BHĀGAVATAM (10/8/17) —

VERSE 36

আসন্ বর্ণস্ত্রয়ো অস্য গুহ্নতোহন্তুগং তনুঃ ।
শুক্লো রক্তস্তথা পীত ইদানীং কৃষ্ণতাং গতঃ ॥৩৬॥

āsan varṇās trayo hy asya
gr̥hṇato 'nu-yugam tanūḥ
śuklo raktas tathā pīta
idānīm kr̥ṣnatām gataḥ

Translation: This son of yours accepts the Śrī Vigraha and appears in every *yuga*. His complexion in Satya-yuga is white, in Tretā-yuga red, in Kali-yuga golden, and now in Dvāpara blackish. Thus, His name would be Kṛṣṇa.

Amṛta-pravāha Bhāṣya: This son of yours appears in three other *yugas* with white, red, and yellow complexions. Now in Dvāpara, He has appeared with a blackish complexion.

Anubhāṣya: Gargācārya, at the time of Śrī Kṛṣṇa’s name-giving ceremony, is describing His other incarnations to Śrī Nanda Mahārāja. He is also mentioning that He is the fountainhead of all incarnations –

anuyugam (yugocitām) tanūr-gr̥hṇataḥ
asya (tava putrasya) śuklaḥ raktah tathā
(iti bhavisya-nirdeśa-vākyena vaivasvata-
manvantar-asy-āṣṭā-viṁśa-mahā-yugiyā-kali-
yugasya ādi-sandhyāyām) pītaḥ (pīta-varṇaḥ
bhavisyati) trayo varṇāḥ āsan, idānīm hi
kr̥ṣnatām gataḥ (prāptah).

ŚLOKA-BHĀVĀNUVĀDA:

Your son takes Śrī Vigraha according to the *yugas*. (In the other *yugas*) Your son appears

in three complexions, that is, white, red, and yellow [This statement is a prediction that He will appear in the first *sandhyā* of Kali-yuga of the twenty-eighth *mahā-yuga* of Vaivasvata *manavantara*]. Now, He has appeared in a blackish (*krṣṇa*) complexion.

VERSES 37-38

শুক্ল, রক্ত, পীতবর্ণ—এই তিনি দৃঢ়তি ।
সত্য-ত্রেতা-কলিকালে ধরেন শ্রীপতি ॥ ৩৭ ॥

ইদানীং দ্বাপরে তিঁহো হৈলা কৃষ্ণবর্ণ ।
এই সব শাস্ত্রাগম-পুরাণের মর্ম ॥ ৩৮ ॥

*śukla, rakta, pīta-varṇa — ei tina dyuti
satya-tretā-kali-kāle dharena śrī-pati
idāniṁ dvāpare tiñho hailā krṣṇa-varṇa
ei saba śāstrāgama-purāñera marma*

Translation: Śrī Kṛṣṇa appears in these three complexions – white, red, and yellow – in Satya, Tretā, and Kali-yuga respectively. Now in this Dvāpara-yuga, He has appeared in a blackish complexion. This is the essence of all śāstras, Āgamas, and Purāṇas.

Amṛtāṇukanikā: Among the Nava-Yogendras, Karabhājana, while describing the form and complexion in all the four *yugas*, says (*Śrimad Bhāgavatam* 11/5/21, 24) –

“*krte śuklaś catur-bāhur
jaṭilo valkalāmbaraḥ
krṣṇājinopavītākṣān
bibhrad danḍa-kamanḍalū*”

“The bodily complexion of Bhagavān in Satya-yuga is white, He has four arms and matted locks and wears garments made of *valkala* (tree bark). He carries the skin of a black deer, sacred thread (*yajnopavīta*), prayer beads (*mālā*), staff (*danḍa*), and a water pot (*kamanḍalu*). His garb is that of a *brahmacārī*. ”

“*tretāyāṁ rakta-varṇo ’sau
catur-bāhus tri-mekhalāḥ
hiranya-keśas trayy-ātmā
sruk-sruvādy-upalakṣaṇaḥ*”

“In Tretā-yuga, the Śrī Vigraha of Bhagavān has a red complexion. He has four arms, golden hair, and on His waist wears a triple belt. He embodies the knowledge of worship by *yajñas*, and has symbols of *sruka*, *sruvā*, (wooden ladle, spoon), and other implements of *yajña*.”

VERSE 39

ŚRĪMAD BHĀGAVATAM (11/5/27) –

দ্বাপরে ভগবান শ্যামঃ পীতবাসা নিজাযুধঃ ।
শ্রীবৎসাদিভিরক্ষেত্র লক্ষণেরূপলক্ষিতঃ ॥ ৩৯ ॥

*dvāpare bhagavān śyāmaḥ
pīta-vāsā nijāyudhaḥ
śrīvatsādibhir ankkaiś ca
lakṣaṇair upalakṣitāḥ*

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: In Dvāpara-yuga the complexion of Bhagavān is blackish, He wears a *pītāmbara* (yellow cloth), holds the flute, etc., as His personal weapons, and has the mark of Śrīvatsa. These are His distinctive features.

Anubhāṣya: In response to the following question of King Nimi of Videha – ‘In which form does Bhagavān appear in each of the different ages?’ Śrī Karbhājana, one of the Nava-yogendras, after describing the incarnations of Satya and Tretā-yuga, now describes His incarnation in Dvāpara-yuga –
*dvāpare bhagavān śyāmaḥ pītavāsāḥ (pītāḥ
vāso yasya saḥ) nijāyudhaḥ (nijāni āyudhāni
gadā-cakrādīni yasya saḥ) śrīvatsādibhiḥ ankkaiḥ
(āngikaiś-cihnaīḥ) lakṣaṇaiḥ (bāyaiḥ kaustubh-
ādibhiś-ca) upalakṣitāḥ.*

ŚLOKA-BHĀVĀNUVĀDA:

Bhagavān appears with the following symptoms in Dvāpara-yuga – His complexion is blackish, His clothes are yellow, He carries personal weapons such as the mace and disc, His limbs are branded with Śīvatsa and other marks, and He wears the Kaustubha gem on His chest.

THE SYMPTOMS OF THE YUGĀVATĀRA APPEARING IN KALI —

VERSE 40

**কলিযুগে যুগধর্ম—নামের প্রচার ।
তথি লাগি' পীতবর্ণ চৈতন্যাবতার ॥ ৮০ ॥**

*kali-yuge yuga-dharma — nāmera pracāra
tathī lāgi' pīta-varṇa caitanyāvatāra*

Translation: The *yuga-dharma* of Kali-yuga is *nāma-saṅkīrtana* and Śrī Caitanya Mahāprabhu has appeared in this *yuga* with a golden complexion.

Anubhāṣya: Śrī Madhvācārya has cited evidence from Śrī Nārāyaṇa-saṁhitā in his commentary on *Mundokopaniṣad* –

*“dvāparīyair janair viṣṇuh
pañcarātrais tu kevalaiḥ
kalau tu nāma-mātrena
pūjyate bhagavān hariḥ”*

“Bhagavān Viṣṇu should be worshiped according to the *Nārada-Pañcharātrā* and other scriptures in Dvāpara-yuga. In Kali-yuga Śrī Hari should be worshiped only through the holy name.”

Also, in *Kali-santaranopaniṣad* it is written –

*“hare krṣṇa hare krṣṇa krṣṇa krṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare
iti ṣoḍaśakam nāmnām kali-kalmaṣa-nāśanām
nāṭah parataropāyah sarva-vedeṣu drṣyate”*

“Hare Krṣṇa Hare Krṣṇa Krṣṇa Krṣṇa Hare Hare Hare Rāma Hare Rāma Rāma Rāma Hare Hare. These sixteen names destroy all the faults of the age of Kali; even after an in-depth search, a method of religion more sublime than this, cannot be found in any *śāstra*.”

Amṛtānukanā:

*“yuga-dharma pravartana haya amśa haite
āmā binā anye nāre braja-prema dite”*

“Only *hari-kīrtana* is the *dharma* for Kali-yuga. This *dharma* is established by the partial incarnations of Śrī Gaurasundara. But the one who descends in the twenty-eighth Kali-yuga of Vaivasvata *manvantara* of Śvetavarāha-kalpa, intending to establish the preaching of the holy name as the *yuga-dharma*, though with the principal aim of distributing the *vraja-prema*, is the golden-complexioned Caitanya *avatāra*.”

Here, the reason behind addressing Him as the ‘golden-complexioned Caitanya *avatāra*’ is that the incarnation in the age of Kali generally has a blackish complexion and is known as ‘Krṣṇa’. But only the Caitanya *avatāra* in the special Kali-yuga is golden complected. *Laghu-bhāgavatāmṛta* describes this *yugāvataṛā* –

*“kathyate varṇa-nāmābhyaṁ
śuklaḥ satyayuge hariḥ
raktah śyāmaḥ kramāt krṣṇas-
tretāyāṁ dvāpare kalau”*

“According to the complexion and name, Śrī Hari is called Śukla in Satya-yuga, Rakta in Tretā-yuga, Śyāma in Dvāpara, and Krṣṇa in Kali-yuga.”

In a commentary on this Śrī Baladeva Vidyābhūṣaṇa Prabhu states – “Generally in all the Kali-yugas the complexion of

the *yugāvatāra* is *kṛṣṇa* (blackish) and so is His name, as is evidenced by ‘*kṛṣṇah kaliyuge vibhu*’ from *Harivanśa*. Therefore, it should be understood that the Kali-yuga in which the golden complexioned Śrī Kṛṣṇa Caitanya descends, the *yugāvatāra* Kṛṣṇa, is integrated within Him.”

In this context, it is said in *Śrīmad Bhāgavatam* that “*kṛṣṇa-varṇam tviṣā 'kṛṣṇam*” (*Śrīmad Bhāgavatam* 11/5/32). In a commentary on this *śloka*, Śrīla Viśvanātha Cakravartī Ṭhākura states, “For all the Kali-yugas the body of the *avatāra* is *kṛṣṇa-varṇa*, that is, of blackish complexion. However, in this special Kali-yuga, in order to show distinction, it is said ‘*tviṣā'kṛṣṇam*’ – from whom emanates an effulgence like that of an *indranila-maṇi*. For a special Kali-yuga, it is ‘*kṛṣṇa-varṇa*’ but the bodily luster is *akṛṣṇa*, which should be understood as yellow, that is, Kṛṣṇa (Supreme Personality of Godhead) inside but golden complexion outside — this is the meaning.

VERSE 41

তপ্তহেম-সম কান্তি, প্রকাণ্ড শরীর ।
নবমেঘ-জিনি কর্তৃঘনি যে গন্তীর ॥ ৮১ ॥

*tapta-hema-sama kānti, prakāṇḍa śarīra
nava-megha-jini karṭṛঘনি ye gantīra*

Translation: The luster of His expansive body is like molten gold and His deep voice defeats the thundering of newly assembled clouds.

VERSES 42-43

দৈর্ঘ্য-বিস্তারে যেই আপনার হাত ।
চারি হস্ত হয় ‘মহাপুরুষ’ বিখ্যাত ॥ ৮২ ॥
‘ন্যগ্রোধপরিমণ্ডল’ হয় তাঁর নাম ।
ন্যগ্রোধপরিমণ্ডল-তনু চৈতন্য গুণথাম ॥ ৮৩ ॥

*dairghya-vistāre yei
āpanāra hāta
cāri hasta haya 'mahā-
puruṣa' vikhyāta
'nyagrodha-parimāṇḍala'
haya tānra nāma
nyagrodha-parimāṇḍala-tanu
caitanya guṇa-dhāma*

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: Those who measure four cubits in height and breadth by their own hands are celebrated as ‘*mahā-puruṣas*’ (great personalities). They are called ‘*nyagrodha-parimāṇḍala*’.

Anubhāṣya: ‘*Nyagrodha-parimāṇḍala*’ – Those who measure four cubits in height and breadth, whose circumference is equivalent to four cubits, are known as ‘*mahā-puruṣas*’. One who has brought all beings under His control and has bound them with His *māyā* indicates that He is Viṣṇu, along with *caturvyūha*.

VERSES 44-46

আজানুলাম্বিত-ভূজ কমললোচন ।
তিলফুল-জিনি নাসা, সুধাংশু-বদন ॥ ৮৪ ॥
শান্ত, দান্ত, কৃষ্ণভক্তি-নিষ্ঠাপরায়ণ ।
ভঙ্গবৎসল, সুশীল, সর্বভূতে সম ॥ ৮৫ ॥
চন্দনের অঙ্গদ-বালা, চন্দন-ভূষণ ।
নৃত্যকালে পরি’ করেন কৃষ্ণস্কীর্তন ॥ ৮৬ ॥

*ājānulambita-bhuja kamala-locana
tilaphula-jini nāsā, sudhāṁśu-vadana
śānta, dānta, kṛṣṇa-bhakti-niṣṭhā-parāyaṇa
bhakta-vatsala, suśīla, sarva-bhūte sama
candanera aṅgada-bālā, candana-bhūṣāna
nṛtya-kāle pari’ karena kṛṣṇa-saṅkīrtana*

Translation: Śrī Caitanya Mahāprabhu's long arms reach to His knees, His eyes are like lotus flowers, His nose is more beautiful than a sesame flower, and His face is as beautiful as the moon. He is peaceful, has controlled His senses, is completely devoted to *kṛṣṇa-bhakti*, very affectionate towards the devotees, courteous, and equally disposed towards all living beings. He is especially noted for wearing sandalwood armlets and bangles and anointing Himself with sandalwood pulp for performing *kṛṣṇa-saṅkīrtana*.

VERSE 47

এইসব গুণ লঞ্চ মুনি বৈশম্পায়ন ।
সহস্রনামে কৈল তাঁর নাম-গণন ॥ ৪৭ ॥

*ei-saba guna lañā muni vaiśampāyana
sahasra-nāme kaila tānra nāma-gaṇana*

Translation: On observing all these qualities, sage Vaiśampāyana mentioned His names in Viṣṇu-sahasranāma.

Anubhāṣya: One thousand names of Viṣṇu are given in the 149th chapter of Dāna-dharma of *Mahābhārata*. Śrī Śaṅkarācārya, Śrī Baladeva Vidyābhūṣaṇa, and other Vaiṣṇava ācāryas have written their own commentaries on *Mahābhārata*.

VERSE 48

দুই লীলা তৈর্ন্যের—আদি আর শেষ ।
দুই লীলায় চারি চারি নাম বিশেষ ॥ ৪৮ ॥

*dui līlā caitanyera — ādi āra śeṣa
dui līlāya cāri cāri nāma višeṣa*

Translation: Śrī Caitanya Mahāprabhu's *līlās* have two divisions — the early pastimes (*ādi-līlā*) and later pastimes (*śeṣa-līlā*). He has four special names in each of these pastimes.

Anubhāṣya: ‘Ādi’ – Householder (first twenty-four years) and *śeṣa* – pastimes as a *sannyāsī* (last twenty-four years). This is mentioned in verses 32-34 of this chapter. ‘Cāri cāri nāma’ is mentioned in verse 49.

(92, 75) OF SAHASRANĀMA IN 127TH CHAPTER OF DĀNA-DHARMA OF MAHĀBHĀRATA —

VERSE 49

সুবর্ণবর্ণে হেমাঙ্গে বরাঙ্গচন্দনাঙ্গদী ।
সন্ধ্যাসূক্ষ্মঃ শান্তো নিষ্ঠশান্তিপরায়ণঃ ॥ ৪৯ ॥

*suvarṇa-varṇo hemāṅgo
varāṅgaś candanāṅgadī
sannyāsa-kṛc chamah
śānto niṣṭhā-śānti-parāyanah*

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: Golden complexioned, limbs having the color of molten gold, beautiful body structure, and embellished with *candana-mālā* (smeared with sandalwood pulp) – these four symptoms are seen in Mahāprabhu's pastimes as a householder. He is *sannyāsāśramī* (one who is in the fourth order of life – *sannyāsa*); poised – for He describes the confidential truths of Hari; rigidly fixed in *mahā-yajña* in the form of *hari-kīrtana*; and the abode of peace and *mahaṁhāvā* – for He silences the impersonalist non-devotees. These four symptoms are described in Mahāprabhu's *sannyāsa-līlā*.

Anubhāṣya:

suvarṇa-varṇah (*svarna-varṇa-vat pīta-varṇah yasya saḥ*) *hemāṅga* (*hemavat aṅgarūp yasya saḥ*) *varāṅgah* (*mahā-puruṣa-bodhakām aṅgarūp yasya saḥ*) *candanāṅgadī* (*candan-*

āṅkite aṅgade vidyate yasya saḥ) [ādi-lilāyāṁ bhagavato gaura-candrasya etāni catvāri nāmāni], sannyāsakṛt (yati-dharma-parah) śamah (nirviṣayaḥ) śāntaḥ (krṣṇ-aika-niṣṭha-cittah) niṣṭhā-śānti-parāyanah (niṣṭhā citt-aikāgrayam ca śānti ca niṣṭhā-śānti param ayanam āśrayo yasya saḥ) [šeṣa-lilāyāṁ bhagavato gaura-harer-nāmāni catuh-saṁkhyakāni sahasra-nāmni udāhṛtāni].

ŚLOKA-BHĀVĀNUVĀDA:

‘Suvarṇa-varṇah’ – whose complexion is yellow similar to the shade of molten gold, ‘hemāṅga’ – whose limbs are golden, ‘varāṅga’ – the structure of whose limbs show that He is a great personality, and ‘candanāṅgadī’ – whose limbs are anointed with sandalwood tilaka marks. [These four names are mentioned in the early pastimes of Bhagavān Śrī Gauracandra]. In addition – ‘sannyāsa-kṛt’ – practicing the renounced order of life, ‘śamah’ – detached from material matters, ‘śāntah’ – whose heart is one-pointedly absorbed in Śrī Kṛṣṇa, and ‘niṣṭhā-śānti-parāyanah’ equipoised and peaceful, or one who is the abode of peace and devotion. [These four names of Bhagavān Gaurahari’s later pastimes are quoted from Viṣṇu Sahasranāma.]

In the ‘Nāmārtha-sudhābhidha’ commentary of Śrī Baldeva Vidyābhūṣana on Viṣṇu Sahasranāma –

“His complexion is like that of molten gold; therefore, He is ‘Suvarṇa-varṇah’. The pieces of evidence from Muṇḍaka-śruti are as follows – ‘The time at which the practitioners take darśana of the golden-complexioned vigraha, the maintainer of the world, brahma-yoni (origin of brahma) Paramapuruṣa Īśvara’, etc. One whose limbs are the abode of attractive golden complexion, He is ‘Hemāṅga’. His limbs are exquisitely

beautiful and therefore he is ‘Varāṅga’. His armlets are *candana*, meaning, that which gives happiness to the hearts of the devotees and is therefore known as ‘Candanāṅgadī’. Some relate these four names, starting with Suvarṇa-varṇah, with Śrī Kṛṣṇa Caitanya. Now, to manifest Śrī Kṛṣṇa Caitanya these six names are mentioned. He is ‘Sannyāsakṛt’ because He accepts the renounced order (*parivrajyā*). He describes Śrī Hari and is, therefore ‘Śama’ – According to Sanskrit grammar, the root word ‘śama’ is used for describing- for example in ‘cura’, etc. He is detached from every subject other than Kṛṣṇa and is, therefore, ‘Śānta’. In Him resides for sure the *bhakti-yajña* dominated by *hari-kirtana*, and is thus called ‘Niṣṭhā’. This verse ‘krṣṇavarṇam tvīśā’krṣṇam’ of Śrīmad Bhāgavatam provides evidence for this. He quashes all the impersonalistic idealism and other such philosophies that are against *bhakti*, and thus He is called ‘Śānti’. He is the highest abode of *mahā-bhāva*, the pinnacle of all the *bhāvas*, and is thus called ‘Parāyana’ (*parā* means highest and ‘ayana’ means abode).

VERSE 50

ব্যক্ত করি' ভাগবতে কহে বার বার ।
কলিযুগে কৃষ্ণনামসক্ষীর্তন-সার ॥ ৫০ ॥
vyakta kari' bhāgavate kahe bāra bāra
kali-yuge krṣṇa-nāma-saṅkīrtana-sāra

Translation: In Śrīmad Bhāgavatam, it has been repeatedly and very distinctly mentioned that the highest dharma in Kali-yuga is krṣṇa-nāma-saṅkīrtana.

VERSE 51

ŚRĪMAD BHĀGAVATAM (11/5/32) –

কৃষ্ণবর্ণং ত্রিষাংকৃষ্ণং সাঙ্গেপাঞ্চন্ত্রপার্যদম্ ।
যজ্জেঃ সক্ষীর্তনপ্রায়ের্জন্তি হি সুমেধসঃ ॥ ৫১ ॥

*kṛṣṇa-varṇam tviṣākṛṣṇam
sāṅgopāṅgāstra-pārṣadam
yajñaiḥ saṅkīrtana-prāyair
yajanti hi su-medhasah*

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: Whose mouth is always engaged in describing Śrī Kṛṣṇa, that is, chanting His holy name (Śrī Kṛṣṇa-varṇa and Śrī Kṛṣṇa's name mean the same) and whose body luster is not blackish, rather, it is *gaura* (golden) – that Great Personality, accompanied by His *aṅgas*, *upāṅgas*, *astras*, and *pārṣadas*, is worshiped by the intelligent, who perform the *yajña* characterized by the congregational chanting of the holy name.

In *Krama-Sandarbha*, Śrīla Jīva Gosvāmī writes –

'*Tviṣā*' means one whose hue is '*akṛṣṇa*' (non-blackish), that is, *gaura-varṇa* (golden complexioned); intelligent persons in Kali-yuga worship Him. The same *gaura-varṇa* was indirectly alluded to by Gargācārya to Śrī Nanda Mahārāja – "This son of yours takes form in every yuga. In the other three yugas, His forms were of white, red, and yellow complexion, and now He has taken a blackish complexion." In this statement there is mention of '*pīta-varṇa*' (yellow complexion) from amongst the four complexions, the others being white, red, and blackish; this yellow complexion testifies to the manifestation of Mahāprabhu. '*Idānīm*' means that in the present incarnation, in this Dvāpara-yuga, 'He has appeared as blackish.' Because of this statement and His appearance in Satya-yuga with a white complexion and with a red complexion in Tretā, and aiming at Bhagavān's appearance in yellow complexion in the earlier

Kali-yugas, this 'yellow complexion' has been used in the past tense. Here, Śrī Kṛṣṇa has been described as *yugāvatāra* and the description of His primeval form shall be presented later that He is the source of all the incarnations. Similarly, the Dvāpara-yuga in which Śrī Kṛṣṇa appears, in the Kali-yuga of the same *catur-yuga* appears Śrī Gaurasundara. With this understanding it can be said that Śrī Gaurasundara is none other than Śrī Kṛṣṇa; this is proved because the order of Their appearance is never broken. Sage Karabhājana himself has described the incarnation of Śrī Gaurasundara by adjectives used to refer to Him. For example, '*kṛṣṇa-varṇa*' — the two syllables '*kṛ*' and '*ṣṇa*' have been used for Him, that is, in the middle of His name Śrī Kṛṣṇa Caitanya, these two syllables indicate His *kṛṣṇatva* (He being Kṛṣṇa). (This type of explanation is not imaginary and thus an example is being stated here) – Just as Śridhara Svāmī, in His commentary to *Śrīmad Bhāgavatam* (3/3/3), beginning with "samāhutā", has defined '*śriyah savarṇena*' portion in this manner – 'Śrī' means Rukmiṇī. One who has the same two syllables that are present in Rukmiṇī's name is Rukmī. (Here the meaning of the verse is as follows – One whose name has two syllables similar to Rukmiṇī's name, that Rukmī had invited all the kings. Therefore, just as on saying '*śriyah savarṇaiḥ*' Rukmī is comprehended, similarly from the syllables '*kr*' and '*ṣṇa*', the name Śrī Kṛṣṇa Caitanya Mahāprabhu should be understood).

Further, the word '*kṛṣṇa-varṇa*' also indicates one who engages in describing (*varṇana*) Kṛṣṇa's name, that is, He who by remembering His blissful pastime as Kṛṣṇa, Himself enjoys transcendental bliss by chanting this name, and out of His supreme mercy gives instructions about this name to all the *jīvas*, He alone is Gaurasundara.

Or that on being ‘*akṛṣṇa*’ Himself, that is, He who is golden, is giving instructions in relation to Śrī Kṛṣṇa with His unique magnificence (*tviṣā*). That is to say, just by taking His *darśana*, Śrī Kṛṣṇa’s name, form, qualities, and other aspects appear in everyone’s heart; or, He is ‘*akṛṣṇa*’, that is, having a golden complexion in the eyes of all. However, in the eyes of special *bhaktas* blessed with special enlightenment, He (Gaurasundara) is ‘*kṛṣṇavarnam*’, that is, He is situated in the Śyāmasundara form like Śrī Kṛṣṇa. Therefore, with the complete manifestation of Śrī Kṛṣṇa in Him, He is the special incarnation of Śrī Kṛṣṇa; this is the essence.

‘Sāṅgopāṅgāstrapārṣadam’ – That He is Bhagavān, is being clarified in this statement. All His ‘*āṅgas*’ (limbs), which are non-different from Him, are very attractive, and ‘*upāṅgas*’ or His *bhūṣaṇas* (ornaments) are very powerful; all these are His weapons. Further, those who always reside with Him alone are His ‘*pārṣadas*’. Many *mahājanas* who have taken *darśana* of this magnificent form several times are very famous amongst the residents of Gauḍa, Varendra, Bengal, Utkala, etc. Or by accepting this different meaning that He is always present with His very dear, majestic *pārṣadas* like Śrī Advaitācārya, who are like His *āṅga*, *upāṅga*, and *astra*, He alone is indicated. By what means do intelligent people worship Gaurasundara so described? They worship Him through the *yajña* as paraphernalia of worship, for where there is no grand festival like *kṛṣṇa-kīrtana*, that place is not worth living in, even if it may be heaven. The statement of the demigods (Śrīmad Bhāgavatam 5/19/23) is the evidence. ‘*Sāṅkīrtana-prāyaiḥ*’ — this adjective indicates the *yajña* predominated by *sāṅkīrtana* is the only means of worship. Many people performing *kṛṣṇa-kīrtana*

together is called *sāṅkīrtana* and that is the prime paraphernalia of the *yajña*. The prominence of *sāṅkīrtana* is seen in the devotees who have taken shelter of Śrī Caitanya Mahāprabhu, so it is clear that *sāṅkīrtana* is the only means of worship.

Therefore, in *Viṣṇu-sahasranāma* the words Suvarṇavarna, Hemāṅga, Varāṅga, Candanāṅgadī, Sannyāsakṛta, Śānta, etc., indicating His incarnation have been mentioned. The topmost scholar Śrī Sārvabhauma Bhaṭṭācārya has also described it — Śrī Kṛṣṇa Caitanya, who has appeared to manifest His *bhakti-yoga* again which disappeared due to the passage of time — may my bumblebee-like heart become deeply absorbed in His lotus feet.’

Anubhāṣya: ‘In which form does Bhagavān appear in different ages?’ In answer to this question posed by King Nimi, Śrī Karabhājana is describing the *avatārī* of the Kali-yuga and the process of worshiping Him —

sumedhasaḥ (buddhi-mantah) tviṣā (kāntyā)
akṛṣṇam (vidyuda-gauram śukla-rakta-varṇa-
dvay-āvaśeṣam trītyam pīta-varṇam) kṛṣṇa-
varṇam (kṛṣṇam varṇayati gāyati yaḥ tam;
yadvā, kṛṣṇeti etau varṇau ca yasmin tam)
sāṅg-opāṅg-āstra-pārṣadam (aṅge nityānand-
ādvaitau, upāṅgāni śrīvāsādi-bhaktāḥ, astrāṇi
hari-nāmādīni, pārṣadāḥ gadādhara-dāmodara-
svarūpādayah, taḥ sahitā) sāṅkīrtana-prāyaiḥ
(bahubhir-militvā harikathā-nāma-gānaiḥ)
yajñaiḥ yajanti.

ŚLOKA-BHĀVĀNUVĀDA:

One who has lightning-like yellow complexion different from white and red, who sings these two syllables ‘*kṛ*’ and ‘*ṣṇa*’, or whose name Śrī Kṛṣṇa Caitanya has these two syllables, intelligent people, by singing

together the glories of His pastimes and name through *sankirtana-yajña* worship that Śrī Kṛṣṇa Caitanya along with His *aṅga-upāṅga-astra-pārṣada*. [Śrī Nityānanda and Śrī Advaitācārya Prabhu are His *aṅgas*; *bhaktas* like Śrīvāsa are His *upāṅga*; *harināma* is His *astrā*; Gadādhara Pañḍita, Svarūpa Dāmodara and others are His *pārṣadas*.]

VERSE 52

শুন, ভাই, এই সব চেতন্য-মহিমা ।
এই শ্লোকে কহে তাঁর মহিমার সীমা ॥ ৫২ ॥

*śuna, bhāi, ei saba caitanya-mahimā
ei śloke kahe tānra mahimāra sīmā*

Translation: O brothers! Please listen to all these glories of Śrī Caitanya Mahāprabhu now. This verse describes His topmost glories.

THE DESCRIPTION OF THE “KRISHNA-VARNA” VERSE —

VERSES 53-55

‘কৃষ্ণ’ এই দুই বর্ণ সদা যাঁর মুখে ।
অথবা, কৃষ্ণকে তিঁহো বর্ণে নিজ সুখে ॥ ৫৩ ॥
কৃষ্ণবর্ণ-শব্দের অর্থ দুই ত’ প্রমাণ ।
কৃষ্ণ বিনু তাঁর মুখে নাহি আইসে আন ॥ ৫৪ ॥
কেহ তাঁরে বলে যদি কৃষ্ণ-বরণ ।
আর বিশেষণে তার করে নিবারণ ॥ ৫৫ ॥
*krṣṇa’ ei dui varṇa sadā yānra mukhe
athavā, krṣṇake tiñho varṇe nija sukhe*
*krṣṇa-varṇa-śabdera artha dui ta’ pramāṇa
krṣṇa binu tānra mukhe nāhi āise āna*
*keha tānre bale yadi krṣṇa-varaṇa
āra viśeṣaṇe tāra kare nivāraṇa*

Translation: In whose mouth ‘Kṛṣṇa’, these two syllables always reside, or that person whose mouth describes Śrī Kṛṣṇa with great pleasure. The word ‘krṣṇa-varṇa’ has two

meanings as stated above. There is nothing that issues from His mouth except Kṛṣṇa. If someone states that the complexion of His body is blackish, then this idea gets refuted by the following adjective (*tvīṣā’krṣṇam*).

Amṛta-pravāha Bhāṣya: If someone interprets the word ‘krṣṇa-varṇa’ in the actual verse that the worshipable *puruṣa* of the Kali-yuga is ‘Kṛṣṇa’ (one with a blackish complexion), then such interpretation becomes restricted by the following adjective ‘*tvīṣā’krṣṇam*’.

VERSE 56

দেহকান্ত্যে হয় তেঁহো অকৃষ্ণবরণ ।
অকৃষ্ণবরণে তাঁর কহে পীতবরণ ॥ ৫৬ ॥

*deha-kāntye haya teñho akṛṣṇa-varaṇa
akṛṣṇa-varaṇe tānra kahe pīta-varaṇa*

Translation: The complexion of His body is certainly *akṛṣṇa*, not blackish. ‘Akṛṣṇa-varṇa’ denotes yellow complexion.

IN THE SECOND CAITANYĀSTAKA 1 OF STAVAMĀLĀ —

VERSE 57

কলৌ যং বিদ্বাংসঃ স্ফুটমভিযজন্তে দ্যুতিভরা-
দক্ষগং কৃষ্ণং মথবিধিভিরঃকীর্তনময়োঃ ।
উপাসাঞ্চ প্রাহ্যমখিলচতুর্থাশ্রমজুষাঃ
স দেবচৈতন্যাকৃতিরতিতরাঃ নঃ কৃপযত্তু ॥ ৫৭ ॥

*kalau yam vidvāṁsaḥ sphuṭam
abhiyajante dyuti-bharād
akṛṣṇāṅgam krṣṇam makha-
vidhibhir utkīrtana-mayaīḥ
upāsyām ca prāhur yam
akhila-caturthāśrama-juṣām
sa devaś caitanyākṛtir atitarām
nah kr̄payatu*

Translation: Please refer to *Amṛta-pravāha* *Bhāṣya*.

Amṛta-pravāha Bhāṣya: Learned scholars in the age of Kali clearly worship *Akṛṣṇa*, that is, Śrī Krṣṇa who is now Gaura with the abundance of luster resulting from the *bhāvas* of Śrī Rādhikā, by performing *kīrtana-yajñā*. He is the only worshipable deity for those who have attained the highest stage of the fourth order of life (*sannyāsa*), the stage of a *parama-haṁsa*. May that *parama-puruṣa*, in the form of Caitanya, now shower His mercy on me.

Anubhāṣya:

vidvāṁsaḥ (panditāḥ) sphutarīn (spaśtarīn) dyuti-bharat̄ (kānty-ādhikyāt̄) akṛṣṇ-āṅgam (gauram pīta-varṇam) kṛṣṇam ut-kīrtana-mayaiḥ (uccaiḥ kīrtan-ākhyā-bhakti-avalambanaiḥ) makha-vidhibhiḥ (nāma-yajñā-vidhānaiḥ) kalau abhi-yajante, yaṁ ca akhila-caturth-āśrama-juṣām (sakala-bhikṣuṇām) upāsyām (pūjyām) prāhuh, sah caitanyākṛtiḥ devaḥ nah (asmān) ati-tarām (atiśayena) kr̄payatu.

ŚLOKA-BHĀVĀNUVĀDA:

With an abundance of luster, Śrī Krṣṇa, whose complexion is golden (yellow) now, is worshiped very distinctly and loudly by the scholars in this age of Kali, through *nāma-yajñā*, taking shelter of the *kīrtana* limb of *bhakti*. He has been said to be the only worshipable deity of those who have taken up the fourth order of life (*bhikṣuka*). May that Lord, as Śrī Caitanya, shower His abundant mercy on us.

THE EFFULGENCE (BRAHMA) DESTROYS IGNORANCE —

VERSE 58

প্রত্যক্ষ তাঁহার তপ্তকাঞ্চনের দৃতি ।
যাঁহার ছটায় নাশে অজ্ঞান-তমন্তি ॥ ৫৮ ॥

pratyakṣa tāñhāra tapta-kāñcanaera dyuti
yāñhāra chaṭāya nāše ajñāna-tamastati

Translation: His glowing complexion of molten gold can be seen very vividly and it destroys the spread of the darkness of ignorance.

Amṛta-pravāha Bhāṣya: ‘Ajñāna-tamastati’ – the expansion of the darkness of ignorance.

VERSE 59

জীবের কল্প-তমো নাশ করিবারে ।
অঙ্গ-উপাঙ্গ-নাম নানা অস্ত্র ধরে ॥ ৫৯ ॥

jīvera kalmaṣa-tamo nāśa karivāre
aṅga-upāṅga-nāma nānā astra dhare

Translation: To destroy the darkness of sinful activities (*kalmaṣas*) of the *jīvas*, He employs various weapons, like His *aṅga-upāṅga* and the holy name.

Amṛtānukanikā: In general, the *jīvas* in Kali-yuga are attached to anti-devotional activities. To remove this attachment, the very munificent Śrī Gaurāṅga has descended along with his weapons like *aṅga-upāṅga* and the holy name. He has not manifested His weapons like the disc. Attachment to activities opposed to *bhakti* was destroyed with just one of His prema-filled glances or by mere *darśana* of His *śrī-aṅgas* (auspicious limbs) or by hearing *hari-nāma* even once from His mouth. In the various other incarnations, people were forced to give up anti-devotional attachment to *karmas* by being threatened by His weapons like the disc, or by killing the demons with the disc, etc. However, in this very munificent incarnation, He neither threatened nor killed anybody. He just manifested His *śrī-aṅgas* and the holy name, and by the attraction of the *śrī-aṅgas* and the sweetness of the holy name, He allured the hearts of demons and others who had become averse to Śrī Krṣṇa,

such that diversion of their mind towards external things and atheism disappeared effortlessly, even without their awareness. Indeed, they became engaged in *bhagavat-bhajana* with great love and fervor.

THE DEFINITION OF TAMAH (IGNORANCE) OR KALMAṢA (SINS) —

VERSE 60

ভক্তির বিরোধী কর্ম, ধর্ম বা অধর্ম ।
তাহার ‘কল্প’ নাম, সেই মহাতমঃ ॥৬০॥

bhaktira virodhī karma, dharma vā adharma tāhāra ‘kalmaṣa’ nāma, sei mahā-tamah

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: Any activity, religious or irreligious, that is opposed to *bhakti*, is known as ‘*kalmaṣa*’. It constitutes the greatest darkness (ignorance).

Amṛtānukanikā: The activities mentioned in the Vedas, the aim of which is to provide sense gratification and lead the way to the heavenly planets (*svarga*), are also termed as ‘*dharma*’, but because they aim at gratifying the material senses, they also are to be taken as anti-devotional service. Even the activities mentioned in Vedas that aim at liberation are also opposed to devotional service. This is because the only intention of *bhakti* is to please Śrī Kṛṣṇa; wherever the desire to please Śrī Kṛṣṇa is not present, rather, the desire for sense gratification, self-happiness, liberation from material pains, is evident, it can never be favorable to *bhakti*. As long as the desire for sense gratification or liberation exists in the heart, Bhakti-devī cannot reside there. The *kalmaṣa* of the desire for sense gratification or liberation, like complete darkness, covers the *jīva*'s eyes of *bhakti*.

Just as due to complete darkness people are unable to see the path and suffer by falling into mire and thorns, similarly, those engaged in *kalmaṣa*, that is, activities opposed to devotional service, are unable to see the path of *bhakti* and trudge the other paths and suffer in this world.

VERSE 61

বাহু তুলি' হরি বলি' প্ৰেমদ্রষ্ট্যে চায় ।
করিয়া কল্পনা শ্বেতে ভাসায় ॥৬১॥

*bāhu tulī' hari bali' prema-dṛṣṭye cāya
kariyā kalmaṣa nāśa premete bhāsāya*

Translation: When Mahāprabhu raises His arms, chants ‘*hari bol*’, and looks upon people with deep love, He destroys all their sins and drowns them in the love of Śrī Kṛṣṇa.

VERSE 62

SECOND CAITANYĀSTAKA -8 FROM STAVAMĀLĀ —

স্মিতালোকঃ শোকং হরতি জগতাং ফ্য পরিতে
গিরান্ত প্রারম্ভঃ কুশলপটলীং পল্লবয়তি ।
পদালঙ্ঘঃ কং বা প্রণয়তি ন হি প্ৰেমনিবহং
স দেবশ্চেতন্যাকৃতিৰতিৱাং নঃ কৃপয়তু ॥ ৬২॥

*smitālokaḥ śokam harati
jagatām yasya parito
girāntu prārambhah kuśala-
paṭalīm pallavayati
padālambhah kām vā pranayati
na hi prema-nivaham
sa devaś caitanyākṛtir
atitarām naḥ kṛpayatu*

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: May that Lord, in His Śrī Caitanya form, whose smiling glance completely drives away the bereavements of the world, bestow His abundant mercy upon me. The opening

words of His sentence enliven and expand the most auspicious creeper of *bhakti*. Taking shelter of His lotus feet is the secret of attaining the *prema*.

Anubhāṣya:

yasya (caitanya-devasya) smitālokaḥ (mandahāsa-kaṭākṣaḥ) jagatām (sarva-prāṇinām)
paritāḥ (sarvato-bhāvena) śokam (abhaवam)
harati (vināśayati), girām prārambhāḥ
(vākyopakramāḥ) tu kuśala-paṭalīm
(kalyāṇa-mālām) pallavayati (vistārayati),
padā-lambhāḥ (caran-āśrayaḥ) kam vā prema-
nivahaṁ (prema-sakalam) na hi pranayati
(prāpayati), saḥ caitanya-kṛti devaḥ nah
(asmān) ati-tarām kṛpayatu.

ŚLOKA-BHĀVĀNUVĀDA:

May that Lord, in His Caitanya form, whose smiling sidelong glance destroys all types of bereavements (deficiencies) of all the beings, bestow abundant mercy on us. The opening words of His sentence expand the garland of the welfare of all. Who does not attain *prema* on taking shelter of His lotus feet?

DESTRUCTION OF SINS AND ATTAINMENT OF PREMA ON TAKING DARŚANA OF GAURA —

VERSE 63

শ্রীআঙ্গ, শ্রীমুখ যেই করে দরশন ।
তার পাপক্ষয় হয়, পায় প্রেমধন ॥ ৬৩ ॥
*śrī-aṅga, śrī-mukha yei kare daraśana
tāra pāpa-kṣaya haya, pāya prema-dhana*

ALL OTHER INCARNATIONS MANIFEST WEAPONS, ARMIES, AND COMMANDERS, BUT IN GAURĀTĀRA ONLY BHAKTAS AND SAṄKĪRTANA —

VERSE 64

অন্য অবতারে সব সৈন্য-শস্ত্র সঙ্গে ।
চেতন্য-কৃষ্ণের সৈন্য অঙ্গ-উপাঙ্গে ॥ ৬৪ ॥
*anya avatāre saba sainya-śastra saṅge
caitanya-kṛṣṇera sainya aṅga-upāṅge*

Translation: Whoever takes *darśana* of Śrī Gaurasundara's beautiful body and beautiful face becomes free from all sins and attains the greatest wealth – love (of Śrī Kṛṣṇa). In other incarnations, He descends with armies and weapons but in this Śrī Kṛṣṇa Caitanya incarnation, His *aṅgas* and *upāṅgas* are His armies.

VERSE 65

FIRST CAITANYĀSTAKA ŚLOKA 1 FROM STAVAMĀLĀ —

সদোপাস্যঃ শ্রীমান ধৃত-মনুজকার্যঃ প্রণয়িতাং
বহুত্তিগীর্বাণেগিরিশ-পরমেষ্ঠি-প্রভৃতিভিঃ ।
স্বভদ্রেভ্যঃ শুদ্ধাং নিজ-ভজনমুদ্রামুপদিশন्
স চেতন্যঃ কিং মে পুনরাপি দৃশ্যোৰ্য্যস্যাতি পদম্ ॥ ৬৫ ॥

sadopāsyah śrīmān dhṛta-
manuja-kāyaih pranayitām
bahadbhir gīr-vānair giriśa-
parameṣṭhi-prabhṛtibhih
sva-bhaktebhyah śuddhām nija-
bhajana-mudrām upadiśan
sa caitanyaḥ kim me punar api
dr̥ṣor yāsyati padam

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: Śrī Caitanya-deva, who accepts the love of Śiva, Brahmā, and other demigods who have come in the garb of humans, is the eternal worshipable deity of all the *jīvas*. Will that Śrī Caitanya-deva, while giving instructions on the pure devotional process, again be the object of my vision?

Anubhāṣya:

pranayitām bahadbhih (svānurāga-poṣana-paraiḥ) dhr̥ta-manuja-kāyaih (grīhita-nara-śarīraiḥ) giriśa-parameṣṭhi-prabhṛtibhih (śiva-caturmukh-ādibhiḥ) gīrvānaiḥ (devaiḥ) sadā (nityam) upāsyah (pūjyāḥ) sva-bhaktebhyah

(svarūpa-rāmānand-ādi-nija-janebhyah)
 śuddhāṁ (nirmalāṁ anyābhilāṣitā-hināṁ
 karma-jñānādy-anāvṛtāṁ) nija-bhajana-
 mudrāṁ (sva-bhajana-paripātiṁ) upadiśan
 sa caitanyaḥ kim punaḥ api me (mama) dṛśoh
 padam yāsyati (prāpsyati)?

ŚLOKA-BHĀVĀNUVĀDA:

He who strengthens the love of Brahmā, Śiva, and other demigods who have embodied human forms, who is the eternal worshipable of all, who is instructing His personal devotees (Svarūpa Dāmodara, Rāya Rāmānanda, and others) on the process of His pure devotion (devoid of any desire other than serving Śrī Kṛṣṇa and not covered with *karma*, *jñāna*, etc.) – will that Śrī Caitanya come again on the path of my vision?

VERSES 66-67

অঙ্গোপাঙ্গ অস্ত্র করে স্বকার্যসাধন ।
 ‘অঙ্গ’-শব্দের অর্থ আর শুন দিয়া মন ॥ ৬৬ ॥
 ‘অঙ্গ’-শব্দে অংশ কহে শাস্ত্র-পরমাণ ।
 অঙ্গের অবয়ব ‘উপাঙ্গ’-ব্যাখ্যান ॥ ৬৭ ॥

*aṅgopāṅga astra kare sva-kārya-sādhana
 ‘aṅga’-śabdera artha āra śuna diyā mana
 ‘aṅga’-śabde amṛsa kahe śāstra-paramāṇa
 aṅgera avayava ‘upāṅga’-vyākhyāna*

Translation: In this incarnation, He uses His *aṅgas* and *upāṅgas* to act as weapons to successfully execute His desires. Now very attentively hear another meaning of the word ‘*aṅga*’. It is proved in *śāstras* that the meaning of the word ‘*aṅga*’ is ‘*amṛsa*’ (portion). The portion of the portion is known as ‘*upaṅga*’.

Amṛta-pravāha Bhāṣya: Apart from the meaning stated before there is another definition of the word ‘*aṅga*’; it can also be

understood as ‘*amṛsa*’ (portion). ‘*Paramāṇa*’ means *pramāṇa* (evidence). The portion of *aṅga* is *upāṅga*.

VERSE 68

ŚRĪMAD BHĀGAVATAM (10/14/14) –

নারায়ণস্তুং ন হি সর্বদেহিনা-
 মাত্রাস্যধীশাখিললোকসাক্ষী ।
 নারায়ণোৎসং নরভূজলাযনা-
 তচ্চাপি সত্যং ন তবৈব মায়া ॥ ৬৮ ॥

*nārāyaṇas tvam na hi sarva-dehinām
 ātmāsy adhiśākhila-loka-sākṣi
 nārāyaṇo ’ṅgam nara-bhū-jalāyanāt
 tac cāpi satyam na tavaiva māyā*

Translation: Please refer to *Adi Līlā* (2/30).

Anubhāṣya: Please refer to *Adi Līlā* (2/30).

VERSES 69-70

জলশায়ী অন্তর্যামী যেই নারায়ণ ।
 সেহো তোমার অংশ, তুমি মূল নারায়ণ ॥ ৬৯ ॥
 ‘অঙ্গ’-শব্দে অংশ কহে, সেহো সত্য হয় ।
 মায়াকার্য নহে—সব চিদানন্দময় ॥ ৭০ ॥

*jala-śāyī antar-yāmī yei nārāyaṇa
 seho tomāra amṛsa, tumi mūla nārāyaṇa
 ‘aṅga’-śabde amṛsa kahe, seho satya haya
 māyā-kārya nahe — saba cid-ānanda-maya*

Translation: Nārāyaṇa, residing in the Kāraṇa, Garbha, and Kṣira Oceans, the indwelling Supersoul of all, is Your portion. You are the primordial Nārāyaṇa. The meaning of the word ‘*aṅga*’ is indeed portion but all portions of Yours are transcendental and not *māyā*’s creations.

Amṛta-pravāha Bhāṣya: The meaning of the word ‘*aṅga*’ should be taken as the plenary portion, that is, the three *puruṣa* incarnations, like Kāraṇābdhiśāyī. They

are transcendental, they are Īśvaras, and are not creations of *māyā*. Therefore, Śrī Advaitācārya and Śrī Nityānanda Prabhu are the two *aṅgas* (limbs) of Mahāprabhu.

Anubhāṣya: In the material world, when *māyā* fragmentizes the material things, these are reduced to the fragmented portions, unlike the *viṣṇu-tattva*, who is beyond *māyā*. Even after manifesting His plenary portions, He does not get fragmented (remains a complete whole). It can be seen in the illustration of an earthen lamp that just as there is no difference between the lamps lit (from the original lamp) and the original lamp, similarly, all the *viṣṇu-tattvas* manifest from Śrī Baladeva, who is the *svayam-prakāśa* or *vilāsa* of Śrī Kṛṣṇa, and even though performing different *līlās*, They are non-different. They, full of transcendental knowledge and bliss, are all controllers of *māyā*; *māyā* cannot influence Them. All the objects apart from *viṣṇu-tattvas* can be influenced by *māyā*. The *vibhinnāmśas* of Śrī Bhagavān, Brahmā and Śiva, being vulnerable to *māyā*'s control, get transformed. Just as curd is the transformed version of milk, similar is the *śambhu-tattva*. (For further details please refer to Śrī Jīva Gosvāmī's commentary on *Śrī Brahma-saṁhitā*).

THE TWO VIṢNUS ARE THE TWO COMMANDERS —

VERSE 71-73

ଅଦୈତ, ନିତ୍ୟାନନ୍ଦ—ଚୈତନ୍ୟେର ଦୁଇ ଅଙ୍ଗ ।
ଅଙ୍ଗେର ଅବସବଗଣ କହିଯେ ଉପାଙ୍ଗ ॥୭୧॥

ଅଙ୍ଗୋପାଙ୍ଗ ତୀକ୍ଷ୍ଣ ଅନ୍ତ୍ର ପ୍ରଭୂର ସହିତେ ।
ସେଇ ସବ ଅନ୍ତ୍ର ହ୍ୟ ପାଷଣ୍ଡ ଦଲିତେ ॥୭୨॥

ନିତ୍ୟାନନ୍ଦ ଗୋସାଙ୍ଗିଃ ସାକ୍ଷାତ୍ ହଲଥର ।
ଅଦୈତ ଆଚାର୍ୟ ଗୋସାଙ୍ଗିଃ ସାକ୍ଷାତ୍ ଦେଶ୍ୱର ॥୭୩॥

*advaita, nityānanda — caitanyera duī aṅga
aṅgera avayava-gaṇa kahiye upāṅga
aṅgopāṅga tīkṣṇa astra prabhura sahite
sei saba astra haya pāṣaṇḍa dalite
nityānanda gosāñi sākṣat haladhara
advaita ācārya gosāñi sākṣat īśvara*

Translation: Śrī Advaitācārya and Śrī Nityānanda Prabhu are the two *aṅgas* of Śrī Caitanya Mahāprabhu, the portion of 'aṅga' is known as 'upāṅga'. Mahāprabhu is always equipped with sharp weapons, in the form of His *aṅgas* and *upāṅgas* to curb the atheists. Śrī Nityānanda Prabhu is directly Haladhara, Baladeva Prabhu, and Śrī Advaitācārya is directly īśvara.

Amṛta-pravāha Bhāṣya: 'Sākṣat īśvara' means He is directly the incarnation of Mahā-Viṣṇu.

Anubhāṣya: 'Pāṣaṇḍa'— Atheists, those who consider the controllers of *māyā*, *viṣṇu-tattvas*, similar to Śiva and other *tattvas* who are under *māyā*'s influence, or who do not recognize *bhagavat-līlā* to be eternal and consider eternal *bhakti-tattva* to be under the influence of time and no better than fruitive activities, are *pāṣaṇḍis*. This is an endeavor by Viṣṇu and His servants (Vaiṣṇavas) towards rectification of the intelligence of such miscreants.

Amṛtānukanikā: Śrī Kṛṣṇa Caitanya is Śrī Kṛṣṇa Himself. Śrī Baladeva is the *vilāsa-amīśa* of Śrī Kṛṣṇa, and Mahā-Viṣṇu is Śrī Baladeva's *svamīśa* (personal expansion). Therefore, Śrī Nityānanda Prabhu and Śrī Advaita Prabhu are also the *aṅgas* of Śrī Caitanya Mahāprabhu. Further, those who are the *aṅgas* of Śrī Advaita and Śrī Nityānanda Prabhu, that is, portions

(devotees following Them), are known as ‘*upāṅgas*’ of Śrī Caitanya Mahāprabhu; Śrīvāsa and other devotees are ‘*upāṅgas*’. It is Śrī Advaita-Nityānanda-Śrīvāsa and others, *aṅgas* and *upāṅgas*, who have been referred to as weapons for curbing the atheists. Just as the demons cannot escape, rather they are killed on facing the sharp weapons of Śrī Bhagavān, similarly, none of the atheists can escape from the impact of Śrī Advaita, Nityānanda, and the others. In fact, Their divine impact is such that the atheists drop their philosophy and become great devotees.

THE DEVOTEES ARE THE SOLDIERS AND KRṢNA-KĪRTANA IS THE WEAPON —

VERSES 74-75

ଶ୍ରୀବାସାଦି ପାରିଷଦ ସୈନ୍ୟ ସଙ୍ଗେ ଲେଖା ।
ଦୁଇ ସେନାପତି ବୁଲେନ କୀର୍ତ୍ତନ କରିଯା ॥୭୪ ॥
ପାଷଣ୍ଡଲନବାନା ନିତ୍ୟାନନ୍ଦ ରାଯ ।
ଆଚାର୍ୟ-ହୃଦ୍ଧାରେ ପାପ-ପାଷଣ୍ଡି ପଲାଯ ॥୭୫ ॥
*śrīvāsādī pāriṣada sainya saṅge lañā
dui senā-pati bulena kīrtana kariyā
paṣanḍa-dalana-vānā nityānanda rāya
ācārya-huṇkāre pāpa-paṣanḍī palāya*

Translation: These two captains, Śrī Nityānanda Prabhu and Śrī Advaitācārya Prabhu, along with Śrīvāsa and their other soldiers, travel everywhere doing *kīrtana*. From the features and the signs of Śrī Nityānanda Prabhu, it becomes evident that He is capable of subduing the atheists to curb their faithless nature. From just the loud shouts of Śrī Advaitācārya Prabhu, the sinners and atheists flee. In other words, their sins and atheism go away and they become advanced devotees.

Amṛta-pravāha Bhāṣya: ‘*Vānā*’ means symbol. This is like a trumpet that symbolizes the curbing of the atheists.

ŚRĪ GAURASUNDARA FATHER OF KRṢNA-KĪRTANA —

VERSE 76

সঞ্জীব্রন্ত-প্রবর্তক শ্রীকৃষ্ণচেতন্য ।
সঞ্জীব্রন্ত-যজ্ঞে তাঁরে ভজে, সেই ধন্য ॥৭৬ ॥
*sankīrtana-pravartaka śrī-kṛṣṇa-caitanya
sankīrtana-yajñe tāñre bhaje, sei dhanya*

Translation: Śrī Kṛṣṇa Caitanya is the originator of *kṛṣṇa-nāma-sankīrtana*. One who worships Him through the *sankīrtana-yajña* is indeed fortunate.

Amṛtānukanikā: The servants of the servants of Śrī Caitanya, following the inherent nature of their soul, continuously call out “Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma Hare Rāma Rāma Rāma Hare Hare.” Only through this process can one worship the *vipralambha-vigraha* (He who is relishing the mellow of separation), Śrī Gaurasundara, along with His associates. This is because such kind of *sankīrtana* and calling out is an effusion from the hearts of the devotees suffering from the pain of separation. There is no festival of separation other than *sankīrtana*. Therefore, the servants of Śrī Caitanya give up all efforts having any trace of relishing the mellow of meeting and describe ‘*sankīrtana*’ as the only *sādhana* (process) and *sādhya* (aim).

VERSE 77

সেই ত' সুমেধা, আর কুবুদ্ধি সংসার ।
সর্ব-যজ্ঞ হৈতে কৃষ্ণামযজ্ঞ সার ॥৭৭ ॥
*sei ta' sumedhā, āra kubuddhi sansāra
sarva-yajña haite krṣṇa-nāma-yajña sāra*

CONSIDERING ŚRĪ NĀMA PRABHU AND MATERIAL KARMA EQUAL IS PĀṢANḌATĀ (ATHEISM) —

VERSE 78

কোটি অশ্বমেথ এক কৃষ্ণনাম সম ।
যেই কহে, সে পাষণ্ডি, দণ্ডে তার যম ॥৭৮ ॥

*koti aśvamedha eka kṛṣṇa-nāma sama
yei kahe, se pāṣandī, dande tāra yama*

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: Those who worship Śrī Kṛṣṇa Caitanya through *sankīrtana-yajña* alone are the intelligent ones, and those who do not worship Him in this manner are completely imprudent. The *yajña* of the holy name of Śrī Kṛṣṇa is the essence of all other kinds of *yajñas*. Even millions of *aśvamedha-yajñas* cannot be compared with one name of Śrī Kṛṣṇa. One who takes both as equal is a *pāṣandī* (atheist) and is sure to be punished by Yamarāja, that is, he shall have to endure the cycle of repeated birth and death.

Anubhāṣya:

*“dharma-vrata-tyāga-hutādi-sarva-śubha-
kriyā-sāmyamapi pramādaḥ”*

“Considering rituals and pious material activities such as *dharma*, *vrata*, *tyāga*, *homa* to be equivalent to *hari-nāma* is *pramāda*, or madness, or a great mistake.” This is the eighth *nāmāparādhā* (offense in the chanting of the holy name) from amongst the ten *nāmāparādhās* mentioned in the *Padma Purāṇa* and is to be avoided completely.

SKANDA PURĀṇA STATES —

*“go-koti-dānāṁ grahaṇe khagasya,
prayāga-gaṅgodaka-kalpavāsaḥ
yajñayutāṁ merū-suvarṇa-dānāṁ,
govinda-kirterna samāṁ śatāṁśaiḥ”*

“If someone gives ten million cows in charity during the solar or lunar eclipse, resides for one *kalpa* in Prayāga at the confluence of the Ganges and Yamunā rivers, performs ten thousand *yajñas*, gives a mountain of gold, as high as Mt. Sumeru, in charity to *brāhmaṇas*,

even then he does not earn one-hundredth part of the merit derived from performing *kīrtana* of Śrī Govinda.”

Amṛtāṇukanikā: It is mentioned in Pāṭalakhaṇḍa (4/191) of *Padma Purāṇa* – Agastya Muni is narrating the glories of *aśvamedha-yajñas* to Śrī Rāmacandra –

*“evam prakurvataḥ karma yajñāḥ
sampūrṇa-tāṁ gataḥ
karoti sarva-pāpānāṁ
nāśanāṁ ripu-nāśanāṁ”*

“On performing an *aśvamedha-yajña* according to the set rules, all of one’s sins and enemies are destroyed.”

Aśvamedha-yajña comes under the *karma-kāṇḍa* rituals of the Vedas. There is a possibility of many errors in the performance of the *karma-kāṇḍa* rituals, like the pronunciation of the *mantras*, the performance of the Tantra rituals in an incorrect order, errors regarding time, place, person, errors relating to paraphernalia and *dakṣinā*. No *karma* will provide its result unless and until these errors are rectified. Therefore, for rectification of all the errors, there is a rule of reciting “*acchidra-mantra*” after the completion of every Vedic ritual. This *acchidra-mantra* is nothing but *hari-nāma-saṅkīrtana*. In *Śrimad Bhāgavatam* (8/23/16), Śukrācārya states to Bhagavān Vāmanadeva –

*“mantratas tantrataś chidram
deśa-kālārha-vastutāḥ
sarvāṁ karoti niś-chidram
nāma-saṅkīrtanāṁ tava”*

“O Bhagavān! All the errors relating to the pronunciation of *mantra*, the regulative principles, place, time, person, and paraphernalia are purified by the *saṅkīrtana* of Your name. Your holy name offsets all deficiencies.”

It can be understood from this that without the help of *nāma-saṅkīrtana* the possibility of reaping results from performing an *aśvamedha-yajña* is extremely rare. Furthermore, Śrī Kṛṣṇa is the giver of all fruits; *karmas* on their own are incapable of providing any fruit. There is no difference between Śrī Kṛṣṇa and His name, and therefore all His potencies are there present in His name and not in any *yajñas*, etc. Hence, the name has all the potency of providing the fruits of all the *karmas*, independently.

(HARI-BHAKTI-VILĀSA (11/398-399), STATEMENT FROM SKANDA PURĀNA) —

dāna-vrata-tapas-tīrtha-
kṣetrādi-nāś-ca yāḥ sthitāḥ
saktayo deva-mahatām
sarva-pāpa-harāḥ śubhāḥ
rājasūyā-śvamedhānām
jñānasy-ādhyātma-vastunāḥ
ākṛṣya hariṇā sarvāḥ
sthāpitāḥ sveṣu nāmasu”

“Whatever sins get atoned by charity, vows, austerity, pilgrimage, etc., whatever sins are destroyed by serving the demigods and the *sādhus*, whatever sins are destroyed by performing a *rājasūya-yajña*, *aśvamedha-yajña* or cultivating transcendental knowledge, all those auspicious potencies (by which the above-mentioned sins are destroyed) have been attracted by Śrī Hari and infused in His names.”

It can be understood from this verse, which describes charity, vows, *rājasūya*, and *aśvamedha-yajñas*, etc., that all these are performed for the atonement of sins. However, it is witnessed that after completing these *karma-kāṇḍa* rituals the performer may again indulge in sinful

activities. Therefore, the desire to indulge in sinful activities is not destroyed. However, leaving aside pure *hari-nāma*, just its semblance destroys sins from the root; indeed, the desire to indulge in sinful activities disappears forever. The story of Ajāmila is evidence for this. However, this alone is not the fruit of the holy name; by taking the pure name of Śrī Kṛṣṇa, one can attain even *kṛṣṇa-prema* and His service, which is not possible even with millions and millions of *aśvamedha-yajñas*.

VERSE 79

‘ভাগবতসন্দর্ভ’-গ্রন্থের মঙ্গলাচরণে ।
 এ শ্লোক জীবগোসাঙ্গি করিয়াছে ব্যাখ্যানে ॥ ৭৯ ॥

bhāgavata-sandarbha’-
grantha maṅgalācaranā
e śloka jīva-gosāñi
kariyāche vyākhyāne

Translation: Śrīla Jīva Gosvāmī in the *maṅgalācaranā* (invocation) of his book ‘*Bhāgavata-sandarbha*’ has given the explanation through the following verse.

TATTVA-SANDARBHA (2) —

VERSE 80

অতঃকৃষং বহিগৌরং দর্শিতাঙ্গাদিবেভবম্ ।
 কলৌ সঙ্কীর্ণনাদৈঃ স্ম কৃষ্ণচেতন্যমাণিতাঃ ॥ ৮০ ॥

antaḥ kṛṣṇam bahir gauram
darśitāṅgādi-vaibhavam
kalau saṅkīrtanādyaiḥ sma
kṛṣṇa-caitanyam āśritāḥ

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: In this age of Kali, we take shelter of Śrī Kṛṣṇa Caitanya by performing *hari-nāma-saṅkīrtana* and other limbs of *bhakti*. Śrī Kṛṣṇa Caitanya,

who is inwardly Śrī Kṛṣṇa but outwardly golden complexioned, exhibits His opulence through *aṅgas* and *upāṅgas*.

Anubhāṣya: The verse ‘*kṛṣṇavarnam
tvīṣā’kṛṣṇa’ has been quoted by Śrī Jīva Gosvāmī as an invocation to ‘*Bhāgavata-sandarbha*’ (*Sat-sandarbha*). Following this verse, he wrote another verse ‘*antah-kṛṣṇam bahir-gauram*’, which is the second verse of the *māngalācaraṇa* and is the mere explanation of the verse enunciated by Karabhājana in *Śrimad Bhāgavatam*. Śrīla Jīva Gosvāmī has elaborately explained this verse in his commentary ‘*Sarvasamvādīnī*’ on his work *Ṣaṭ-sandarbha* –*

*antah-kṛṣṇam (antar-madhye cittā-bhyantare
kṛṣṇo yasya tam, rādhā hṛdaya-bhāvena āvṛta-
kṛṣṇa-hṛdgata-nāgara-bhāvam) bahir-gauram
(deha-kānti-kirāṇaiḥ pīta-varṇa-vigrahām)
darśit-āṅgādi-vaibhavam (darśitam prakaṭitam
āṅg-opāṅgā-stra-pāṛṣada-vaibhavam yena
tam) kṛṣṇa-caitanyaṁ kalau sankirtan-ādyaiḥ
(nāma-saṅkīrtana-yajñā-dyaiḥ) [vayam]
āśritāḥ sma.*

ŚLOKA-BHĀVĀNUVĀDA:

In this Kali-yuga, through *nāma-saṅkīrtana* we take shelter of that Śrī Kṛṣṇa Caitanya who inwardly, within His heart, is Śrī Kṛṣṇa and whose inner *nāgara-bhāvas* (feelings of being the hero) are covered by the feelings of Śrī Rādhā, who outwardly emanates the effulgence of molten gold, and who manifests His opulence, that is, His *aṅgas*, *upāṅgas*, *astras*, and *pāṛṣadas*.

VERSE 81

উপপূরাণে শুনি শ্রীকৃষ্ণবচন ।
কৃপা করি ব্যাস প্রতি করিয়াছেন কথন ॥ ৮১ ॥
*upa-purāṇeha śuni śrī-kṛṣṇa-vacana
kṛpā kari vyāsa prati kariyāchena kathana*

Translation: The following statement which Śrī Kṛṣṇa mercifully revealed to Śrī Vyāsadeva can be seen in some *Upa-Purāṇa*.

UPA-PURĀNA —

VERSE 82

অহমেব ৰূপদ্রুক্ষন্ সন্ন্যাসাশ্রমমাশ্রিতঃ ।
হরিভজ্ঞং গ্রাহয়ামি কলো পাপহতান্নরান् ॥ ৮২ ॥

*aham eva kvacid brahman
sannyāsāśramam āśritah
hari-bhaktim grāhayāmi
kalau pāpa-hatān narān*

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: O brahmana! In some special Kali-yuga, I will accept *sannyāsa-āśrama* and will bestow *hari-bhakti* on the sinless humans.

Anubhāṣya: This *śloka* can be found in some *Upa-Purāṇa* –

*he brahman, aham (bhagavān) eva kvacit
kalau (vaivasvata manvantare aṣṭāvimśa-
caturyugya-kaliyuge prathama-sandhyāyām)
sannyās-āśramām (tury-āśramām) āśritah san
(avalambya) pāpahatān narān hari-bhaktim
grāhayāmi (dāsyāmi).*

ŚLOKA-BHĀVĀNUVĀDA:

O brahmana! I, Svayam Bhagavān Kṛṣṇa, Myself in some Kali-yuga [in the first *sandhyā* of the twenty-eighth Kali-yuga of Vaivasvata *manvantara*] will take *sannyāsa*, the fourth-order of life, and will bestow *hari-bhakti* on the sinless humans.

GAURASUNDARA IS LORD HIMSELF – THE EVIDENCE FROM SCRIPTURES —

VERSE 83

ভাগবত, ভারতশাস্ত্র, আগম, পুরাণ ।
চৈতন্য-কৃষ্ণ-অবতার প্রকট প্রমাণ ॥ ৮৩ ॥

*bhāgavata, bhārata-śāstra, āgama, purāṇa
caitanya-kṛṣṇa-avatāra prakaṭa pramāṇa*

Translation: Śrīmad Bhāgavatam, Mahābhārata, the Vedas, and the Purāṇas all give clear evidence related to the incarnation of Śrī Kṛṣṇa Caitanya.

Amṛta-pravāha Bhāṣya: The statements like “kṛṣṇavarnam tviṣākṛṣṇam”, “āsana varṇāstrayo”, “channa kalau” from Śrīmad Bhāgavatam; “sambhavāmi yuge yuge”, “sannyāsaṅkt śamah śāntah” from Mahābhārata”; “mahāna prabhurvai puruṣah”, “yadā paṣyah paṣyati rukmavarṇam” from the Vedas; “māyāpure bhaviṣyāmi śacīsutah” from the Tantra statements following the Āgamas and “ahameva” from the upa-purāṇas provide evidence to prove that Śrī Caitanya Kṛṣṇa is actually an incarnation.

Anubhāṣya: Please see the Anubhāṣya of 2/22 of Ādi-līlā.

THE DIRECT EVIDENCE IN THIS REGARD —

VERSE 84

প্রত্যক্ষে দেখহ নানা প্রকট প্রভাব ।
অলৌকিক কর্ম, অলৌকিক অনুভাব ॥৮৪॥

pratyakṣe dekhaha nānā prakaṭa prabhāva alaukika karma, alaukika anubhāva

Translation: One can distinctly see the power manifesting from His extra-mundane deeds and extra-mundane realizations.

Anubhāṣya: Only through the direct sense perception of Śrīman Mahāprabhu's competence of performing līlās, His extra-mundane conduct, and extra-mundane glories, power, and variedness, can one understand that the aim of the scriptures is Śrī Gaura, who is Śrī Kṛṣṇa Himself.

Amṛtānukanikā: Śrī Kṛṣṇa has appeared as Śrī Gaura can be accepted in light of the evidence from the scriptures. However, a

question may arise – Is Śrī Kṛṣṇa Caitanya who appeared in Navadvīpa, and the one described in the scriptures the same? In an answer to this, it is said – Śrī Kṛṣṇa Caitanya, residing in Navadvīpa, is the incarnation in the age of Kali described by the scriptures. There is much evidence to prove this. (1) One can directly perceive that the resident of Nadiyā, Śrī Kṛṣṇa Caitanya, manifests the same power as is manifested by the incarnation in the age of Kali that is described in the scriptures. (2) Śrī Kṛṣṇa Caitanya, the resident of Nadiyā, performed many extra-mundane deeds like bestowing prema even to the wild birds and animals; such deeds are impossible for anyone but Śrī Kṛṣṇa Himself. (3) The transformations resulting from prema, witnessed in the transcendental limbs (Śrī angas) of Śrī Kṛṣṇa Caitanya, the resident of Nadiyā, are not possible even for any other bhagavat-svarūpa, let alone for the jīvas. This is not possible in anyone except Śrī Kṛṣṇa who has taken the bhāva and luster of Rādhā. In order to establish the subject matter, this being the incarnation of the Lord, the realization of the devotees along with symptoms mentioned by the scriptures, is the primary evidence. The effect of bhakti is that the heart of a devotee attains purity, a state beyond the three material modes; also, he becomes capable of accepting the mercy of Bhagavān. It is due to this potency of the mercy of Bhagavān alone that a devotee becomes capable of genuinely realizing the form, qualities, pastimes, and other aspects, of Bhagavān and not the others. It is because of the mercy of Bhakti-devi that all the impurities are removed from the heart of the bhakta and he gains transcendental knowledge. (Ādi-līlā 2/86)—‘bhrama, pramāda, vipralipsā, karaṇā-pāṭava – ārsa-vijñavākye nāhi doṣa eisaba’.

THE ADHOKṢAJA TATTVA CANNOT BE PERCEIVED THROUGH
SENSE GRATIFYING EYES —

VERSE 85

দেখিয়া না দেখে যত অভক্তের গণ ।
উলুকে না দেখে যেন সূর্যের কিরণ ॥ ৮৫ ॥

dekhiyā nā dekhe yata abhaktera gaṇa
uluke nā dekhe yena sūryera kirana

Translation: Just as an owl, who is unable to see the sun, considers it as non-existent, similarly, non-devotees ignore the variegatedness of these pastimes, even after seeing them.

Amṛta-pravāha Bhāṣya: ‘Uluka’ – an owl, one who is unable to see in sunlight. Since it is not capable of seeing the sun’s rays, it refuses to accept the existence of the sun.

Amṛtāṇukanikā: Just as during the day the owl, living inside the tree’s hole, does not see the rays of the sun outside, and stays there with its eyes closed, similarly, the non-devotees due to their attachment to the material world stick to the hole of the material world, and are unable to gain realization of the Lord. Enchanted by the pleasures of the material world, they do not even make an effort to attain that realization. Just as an owl likes to live in the dark, similarly, the non-devotees like to remain in the darkness of ignorance.

STOTRA-RATNA (15) WRITTEN BY ĀLVANDĀRU
YĀMUNĀCĀRYA —

VERSE 86

ত্বাং শীলরূপচরিতেঃ পরমপ্রকৃষ্টেঃ
সত্ত্বেন সাহিকতয়া প্রবলৈশ শৌক্রেঃ ।
প্রথ্যাতদৈবপরমার্থবিদাং মতেশ
নেবাসুরপ্রকৃতয়ঃ প্রভবতি বোদ্ধুম् ॥ ৮৬ ॥

tvām śīla-rūpa-caritaiḥ parama-prakṛṣṭaiḥ
sattvena sāttvikatayā prabalaiś ca sāstraiḥ

prakhyāta-daiva-paramārtha-vidām mataiś ca
naivāsura-prakṛtayah prabhavanti boddhum

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: O Bhagavān! Vyāsadeva and other *bhaktas* who understand Your incarnation-tattva and supreme transcendence through powerful *sāttvika-sāstras* and observing Your pleasing behavior, form, conduct, and supreme *sāttvika-bhāva*, can know You. However, those *jīvās* with a demoniac nature, predominated by *rāja* and *tamo guṇas*, are unable to recognize You.

Anubhāṣya: The fifteenth and eighteenth *slokas* of *Stotra-ratna*, manifested by the spiritual master and grand spiritual master of Śrī Rāmanujacarya, Śrī Yāmunācārya, another name for whom is Ālvandāru, describe the glories and opulence of Bhagavān –

he bhagavan! parama-prakṛṣṭaiḥ (sarvotkṛṣṭa-tamaiḥ) śīla-rūpa-caritaiḥ (śīlam rūpāni ca caritāni ca taiḥ) sattvena (alaukika prabhāvena) sāttvika-tayā (sattva-pradhāna-tayā) prabalaiḥ sāstraiḥ prakhyāta-daiva-paramārtha-vidām (prasiddham daivam paramārthaś-ca vidanti ye teśām) mataiś-ca āsura-prakṛtayah (durvṛttaiḥ bhakta-drohiṇaiḥ) tvām boddhum (jñātum) na prabhavanti (samarthaiḥ bhavanti).

ŚLOKA-BHĀVĀNUVĀDA:

Please refer to *Amṛta-pravāha Bhāṣya*.

HOWEVER, THROUGH THE PREMA OF THE BHAKTA, THE INVINCIBLE BHAGAVĀN IS WON OVER, VAIKUṄTHA CAN BE MEASURED —

VERSE 87

আপনা লুকাইতে কৃষ্ণ নানা যত্ন করে ।
তথাপি তাঁহার ভক্ত জানয়ে তাঁহারে ॥ ৮৭ ॥

āpanā lukāite kṛṣṇa nānā yatna kare
tathāpi tāñhāra bhakta jānaye tāñhāre

Translation: Although Śrī Kṛṣṇa tries very hard to conceal Himself, His devotees still recognize Him.

STOTRA-RATNA (18) WRITTEN BY ĀLVANDĀRU
YĀMUNĀCĀRYA —

VERSE 88

উল্লজিতত্ত্বিদসীমসমাতিশায়ি—
সভ্যবনং তব পরিরুচিমস্ত্বভাবম् ।
মায়াবলেন ভবতাপি নিষ্ঠহ্যমানং
পশ্যন্তি কেচিদনিশং ভদ্রন্যন্যভাবাঃ ॥ ৮৮ ॥

ullaṅghita-trividha-sīma-samātiśāyi-
sambhāvanāṁ tava parivrāḍhima-svabhāvam
māyā-balena bhavatāpi niguhyamānāṁ
paśyanti kecid anīśāṁ tvad-ananya-bhāvāḥ

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: O Bhagavān! All material things are limited by three boundaries — place, time, and thought. But Your characteristics, being unequaled and unsurpassed, transcend the above three limitations. You, through Your *māyā*, try to cover such characteristics, but Your unalloyed devotees at all times can take Your *darśana*.

Anubhāṣya:

ullaṅghita-trividha-sīma-sam-ātiśāyi-
sambhāvanāṁ (ullaṅghitā atikrāntā tri-
vidhānāṁ deśa-kāla-dravyānāṁ sīmā samā
atiśayinī ca sambhāvanā ca yena tam) bhavatā
māyā-balena (sva-yogamāyā-sāmarthyena)
niguhyamānāṁ api tava pari-brāḍhima-
svabhāvam (paribrāḍhimah prabhu tvasya
svabhāvam svarūpa) kecit tvad-ananya-bhāvāḥ
(tvayi ananya-bhāvāḥ ekānta-bhaktāḥ) anīśāṁ
(nirantaram) paśyanti.

ŚLOKA-BHĀVĀNUVĀDA:

There is no possibility of anyone being equal to or more than You. You transcend the boundaries of place, time, and matter and try to conceal Yourself by the power of Your *yogamāyā*, but Your unalloyed devotees can eternally see Your transcendental nature or *svarūpa*.

ADHOKṢAJA IS BEYOND THE KNOWLEDGE GAINED BY MATERIAL SENSES, HOWEVER, HE CAN BE ATTAINED BY BHAKTI —

VERSE 89

অসুরস্বভাব কৃষে কভু নাহি জানে ।
লুকাইতে নারে কৃষ ভক্তজন-স্থানে ॥ ৮৯ ॥

asura-svabhāva kṛṣṇe kabhu nāhi jāne
lukāite nāre kṛṣṇa bhakta-jana-sthāne

Translation: People with a demoniac nature are never able to know Śrī Kṛṣṇa, however, Śrī Kṛṣṇa is unable to hide Himself from His devotees.

PADMA PURĀNA —

VERSE 90

ঝৌ ভূতসঙ্গে লোকেথশ্মিন্দৈব আসুর এব চ ।
বিষ্ণুভক্তঃ স্মৃত দৈব আসুরস্তদ্বিপর্যয়ঃ ॥ ৯০ ॥

dvau bhūta-sargau loke 'smīn daiva āsura eva ca
viṣṇu-bhaktāḥ smṛto daiva āsuras tad-viparyayah

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: There are two classes of people in this world — ‘daiva’ (godly) and ‘asura’ (demoniac). The devotees of Viṣṇu are known as ‘daiva’, and on the contrary those who are not Viṣṇu devotees are demoniacs.

Anubhāṣya:

asmin loke daivah āsuraś ca eva dvau bhūta-
sargau (prāṇi-sṛṣṭi) — viṣṇu-bhaktāḥ (hari-

janah) daivah smṛtaḥ, tad viparyayah (māyā-bhoga-nirataḥ) āsurah (prakṛti-janah) eva.

ŚLOKA-BHĀVĀNUVĀDA:

There are two types of people in this world – ‘daiva’ and ‘asura’. The followers of Hari, those who worship Hari are called ‘daiva’, and (to the contrary) those engaged in material enjoyment are ‘asuras’.

REFERRING TO ĀCĀRYA AS BHAKTAVATĀRA DISPLAYS HIS ABILITY TO MAKE GAURA APPEAR —

VERSE 91

আচার্য গোসাঙ্গি প্রভুর ভক্ত-অবতার ।
কৃষ্ণ-অবতার হেতু যাঁহার হৃকার ॥৯১॥
*ācārya gosāṅgi prabhura bhakta-avatāra
krṣṇa-avatāra hetu yāñhāra hunkāra*

THE APPEARANCE OF THE ELDERS BEFORE MANIFESTING HIMSELF IN HIS ORIGINAL FORM (SVAYAM-RŪPA) —

VERSES 92-94

কৃষ্ণ যদি পৃথিবীতে করেন অবতার ।
প্রথমে করেন গুরুবর্গের সংগ্রাম ॥৯২॥
পিতা মাতা গুরু আদি যত মান্যগণ ।
প্রথমে করেন সবার পৃথিবীতে জনম ॥৯৩॥
মাথৰ-ঈশ্বর-পুরী, শচী, জগন্মাথ ।
অদ্বৈত আচার্য প্রকট হৈলা সেই সাথ ॥৯৪॥
*krṣṇa yadi prthivite karena avatāra
prathame karena guru-vargera sañcāra
pitā mātā guru ādi yata mānya-gaṇa
prathame karena sabāra prthivite janama
mādhava-īśvara-purī, śacī, jagannātha
advaita ācārya prakaṭa hailā sei sātha*

Translation: Śrī Advaitācārya is the incarnation of Bhagavān as a devotee and it is due to His loud calling that Śrī Kṛṣṇa appeared. Before Śrī Kṛṣṇa descends on this Earth, He arranges the appearance of his *gurus* (elders). Father, mother,

and spiritual masters, all respectable personalities take birth on this Earth before His appearance. Śrī Mādhabendra Purī, Śrī Īśvara Purī, Śacī-mātā, and Jagannātha Miśra – all of them appeared with Śrī Advaitācārya.

Amṛtānukanikā: Śrī Advaitācārya is not *jīva-tattva*; being non-different from Kāraṇodaśayī *puruṣa*, He is īśvara-tattva. Because He has descended into this world, He is an incarnation. Even though He is an incarnation of the Lord, He, by His actions, never exhibited that He is īśvara. Indeed, He always manifested His *bhāvas* as a devotee, He always practiced as a devotee and even His realizations were that of a devotee only. Therefore, He is known as the *bhaktāvatāra* (devotee incarnation) of Mahāprabhu.

Bhagavān appears in two ways – *sadvāraka* and *advāraka*. When Bhagavān appears through a mother and father like a human being, then such incarnation is known as *sadvāraka*. Father-mother is like the gateway of that incarnation. Śrī Rāma, Śrī Kṛṣṇa, and Śrī Vāmana are examples of *sadvāraka* incarnation. When the Lord appears Himself without recourse to a mother and father, then it is known as *advāraka*. Matsya, Kūrma, and Nṛsiṁha are *advāraka* incarnations. When Bhagavān performs His pastimes in human form, then He manifests Himself through mother and father just as an ordinary human being takes birth. Certainly, the Lord’s parents, in the manifest pastimes, are not ordinary human beings; they result from the *sandhinī* potency of Bhagavān and are in the form of His parents from time immemorial. In His *aprakāta-līlā* (unmanifested pastimes) their fatherhood-motherhood is not for manifesting pastimes of conceiving or

giving birth. There Bhagavān does not take birth, it is just their conviction of being His mother and father, which exists in their hearts from time immemorial. Therefore, Bhagavān first makes His eternal parents appear in this world, and later He enters into their hearts and manifests His birth pastimes. Even in His manifest pastimes, His birth is not resulting from sperm, like that of an ordinary human being. Śrīman Mahāprabhu is also a *sadvāraka* incarnation; He manifested His humanlike pastimes by appearing through the recourse of parents. His Śrī Vigraha (transcendental form) is not made up of material bone, flesh, and marrow – it is the eternal transcendental form.

THE SITUATION OF SOCIETY PREVALENT AT THE TIME OF APPEARANCE OF ŚRĪ ADVAITĀCĀRYA—

VERSES 95-96

প্রকঠিয়া দেখে আচার্য সকল সংসার ।
কৃষ্ণভক্তিগন্ধহীন বিষয়-ব্যবহার ॥৯৫॥
কেহ পাপে, কেহ পুণ্যে করে বিষয়ভোগ ।
ভক্তিগন্ধ নাহি, যাতে যায় ভবরোগ ॥৯৬॥

*prakaṭiyā dekhe ācārya sakala saṁsāra
krṣṇa-bhakti gandha-hina viṣaya-vyavahāra
keha pāpe, keha puṇye kare viṣaya-bhoga
bhakti-gandha nāhi, yāte yāya bhava-roga*

Translation: After His appearance, Śrī Advaitācārya saw that the whole world was devoid of devotional service to Śrī Kṛṣṇa, and all people were engaged in material affairs. At that time everyone was absorbed in sense enjoyment whether virtuously or sinfully. However, there was not even a trace of that devotional service to Śrī Kṛṣṇa through which one is relieved from the *bhava-roga* (material entanglement of repeated birth and death).

Amṛta-pravāha Bhāṣya: Before His appearance, Bhagavān arranged for His spiritual masters and respectable predecessors to take birth on the Earth. Śrī Mādhavendra Purī, Śrī Īśvara Purī, Sacī-mātā, Jagannātha Miśra, and Śrī Advaitācārya appeared along with other elders. Śrī Advaitācārya saw that the entire world was engaged in activities of material piety and impiety, without any trace of devotional service. Everyone was engrossed in sense gratification but that which relieves one from the *bhava-roga*, that devotional service to Śrī Kṛṣṇa was not being practiced.

Amṛtāṇukanikā: Any pious activity devoid of devotional service, or *naiṣkarma* (free from all material affinity), or whether it is knowledge or ignorance; with or without morality, none can deliver the *jīva* from this wildfire of the material world. So-called philanthropy or pious activity in the mode of goodness, as done by Mahārāja Bharata by showing compassion on the forlorn and helpless fawn, can also not deliver one from this world. The incidence of arising of material desires in the *jīvan-mukta* (thinking themselves to be liberated) sages and seers practicing *naiṣkarma*, is heard of.

(Quote from *Vāsanābhāṣya śrībhagavat-pariṣiṣṭa* statement) —

“*jīvan-muktā api punar-*
bandhanāni yānti karmabhiḥ
yady-acintya-mahā-śaktau
bhagavaty-aparādhināḥ”

“On committing offenses unto the inconceivable, all-powerful Śrī Bhagavān, that is, on abandoning His eternal *bhakti*, even the *jīvan-muktas* will again become entangled due to their *karmas*.”

Even the *jñānīs* and *yogīs* devoid of *bhakti* cannot conquer reincarnation. Much evidence is found in *śāstras* in support of this statement. According to *Śrīmad Bhāgavatam* (10/2/32) –

*“ye ’nye ’ravindākṣa vimuktamāninas
tvayy asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa param padam tataḥ
patanty adho nādṛta-yuṣmad-anghrayaḥ”*

“Someone may ask, what is the need of seeking the shelter of Śrī Bhagavān? It’s just through śuska-jñāna (knowledge of scriptures without performing *bhakti*) that one can cross the ocean of nescience! In an answer to this, the demigods say – “O Lotus-eyed one! Except for Your devotees, all those who carry that ego of considering themselves ‘liberated’, their hearts are contaminated as they do not have any love for You. After severe austerities, they somehow approach liberation but fall from that position due to offenses committed at Your lotus feet.” The purport is that the *jñānīs* consider themselves as liberated as an effect of rigorous austerities that they go through and even after attaining the very elevated position, thinking “I am *brahma*”, they give up Bhagavān’s *bhakti* and fall down.”

ŚRĪMAD BHĀGAVATAM (4/23/12) –

*“tāvan na yoga-gatibhir yatir apramatto
yāvad gadāgraja-kathāsu ratīm na kuryāt”*

“Until the seekers of liberation do not get attracted to *hari-katha* (narrations of Śrī Kṛṣṇa, the elder brother of Gada), their detachment from other material objects cannot happen through processes like *yoga*. ”

ACHARYA’S CONCERN FOR THE JĪVAS OUT OF COMPASSION –

VERSES 97-100

*লোকগতি দেখি’ আচার্য করুণ-হৃদয় ।
বিচার করেন, লোকের কৈছে হিত হয় ॥ ৯৭ ॥*

আপনি শ্রীকৃষ্ণ যদি করেন অবতার ।
আপনে আচারি’ ভক্তি করেন প্রচার ॥ ৯৮ ॥

নাম বিনু কলিকালে ধর্ম নাহি আৱ ।
কলিকালে কৈছে হবে কৃষ্ণ অবতার ॥ ৯৯ ॥

শুদ্ধভাবে কৱিব কৃষ্ণের আৱাধন ।
নিৰস্তুৱ সদৈন্যে কৱিব নিবেদন ॥ ১০০ ॥

*loka-gati dekhi’ ācārya karuṇa-hṛdaya
vicāra karena, lokera kaiche hita haya*

*āpani śrī-kṛṣṇa yadi karena avatāra
āpane ācarī’ bhakti karena pracāra*

*nāma binu kali-kāle dharma nāhi āra
kali-kāle kaiche habe kṛṣṇa avatāra*

*suddha-bhāvē kariba kṛṣṇera ārādhana
nirantara sadainye kariba nivedana*

THE INCARNATION OF VIṢNU FROM VIṢNU, HENCE HE IS CALLED ADVAITA —

VERSES 101-102

আনিয়া কৃষ্ণের করোঁ কীৰ্তন সংগ্ৰহ ।
তবে সে ‘আদৈত’-নাম সফল আমাৱ ॥ ১০১ ॥

কৃষ্ণ বশ কৱিবেন কোন্ আৱাধনে ।
বিচাৰিতে এক শ্লোক আইল তাৰ মনে ॥ ১০২ ॥

*āniyā kṛṣṇere karon kīrtana sañcāra
tabe se ‘advaita’-nāma saphala āmāra
kṛṣṇa vaśa karibena kon ārādhane
vicārīte eka śloka āila tānra mane*

Translation: On seeing the activities of the people at large, Śrī Advaitācārya Prabhu’s heart filled with compassion, and He began to ponder how these people could be delivered. If Śrī Kṛṣṇa Himself appears, then He could preach devotion by His personal example. In Kali-yuga, there is no other *dharma* than the chanting of *hari-nāma*, but how will Śrī Kṛṣṇa incarnate in this age of Kali? Therefore, I shall worship Śrī Kṛṣṇa in a purified state of mind and shall constantly petition

Him in humbleness to manifest. If I can convince Śrī Kṛṣṇa to manifest Himself and inaugurate *kṛṣṇa-kīrtana*, it is only then the name ‘Advaita’ will befit Me. While thinking about the kind of worship by which Śrī Kṛṣṇa can be enchanted, the following verse came to His mind.

THE INVINCIBLE GETS DEFEATED ONLY BY DEVOTEE'S COMPLETE SURRENDER —

VIṢNUDHARMA: STATEMENT, AND VERSE FROM GAUTAMĪYA-TANTRA —

VERSE 103

তুলসীদলমাত্রেণ জলস্য চুলুকেন বা ।
বিক্রীগীতে স্বমাত্রানং ভক্তেভো ভক্তবৎসলঃ ॥১০৩॥

*tulasī-dala-mātreṇa
jalasya culukena vā
vikriṇīte svam ātmānām
bhaktebhyo bhakta-vatsalah*

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: On being offered a *tulasī* leaf and a palmful of water with devotion, Śrī Kṛṣṇa, out of His quality of *bhakta-vātsalya* (being most affectionate towards His devotees), sells Himself to His devotee.

In some editions, the following two verses can also be found –

*“sāgrajam tulasī-patram
dvi-dalaṁ kṣudram-eva ca
mañjari sā tu vikhyātā
praśastā kṛṣṇa-pūjane”*

“Only two small *tulasī* leaves along with the petiole, to which there is attached the famous *mañjari* (blossoming buds), are considered most appropriate (full of glories) for worship.”

*“yathā rādhā priyā viṣṇo-
tathā ca mañjari hareḥ
tasmat-dadyāt prayatnena
candanena tu miśritām”*

“Śrī Rādhā is dear to Śrī Kṛṣṇa, so are the *mañjari*s, therefore, one should make an attempt to offer Him a *mañjari* smeared with sandalwood.”

Anubhāṣya:

*bhakta-vatsalah (nija-jana-rataḥ bhagavān)
tulasī-dala-mātreṇa (candana-mantrādikām
binā kevala-tulasī-patreṇa) jalasya culukena
(gaṇḍūṣena) vā (ca) bhaktebhyah ātmānām
vikriṇīte (tadāyattām karoti).*

SLOKA-BHĀVĀNUVĀDA:

Bhagavān, absorbed in thinking of His devotees, gives Himself to His devotees, who simply offer Him *tulasī* leaves and a palmful of water, even without sandalwood or mantras.

VERSES 104-106

এই শ্লোকার্থ আচার্য করেন বিচারণ ।
কৃষ্ণকে তুলসীজল দেয় যেই জন ॥ ১০৪ ॥
তার খণ্ড শোধিতে কৃষ্ণ করেন চিন্তন ।
'জল-তুলসীর সম কিছু ঘরে নাহি ধন' ॥ ১০৫ ॥
তবে আজ্ঞা 'বেচি' করে খণ্ডের শোধন ।
এত 'ভাবি' আচার্য করেন আরাধন ॥ ১০৬ ॥

*ei ślokārtha ācārya karena vicāraṇa
kṛṣṇake tulasī-jala deya yei jana
tāra ḥna śodhite kṛṣṇa karena cintana
'jala-tulasira sama kichu ghare nāhi dhana'
tabe ātmā beci' kare ḥnera śodhana
eta bhāvi' ācārya karena ārādhana*

Translation: Śrī Advaitācārya pondered the meaning of this verse. If someone offers a

tulasī leaf and water, Śrī Kṛṣṇa starts to worry about how He can repay this debt, for He thinks that He has not enough wealth to reciprocate properly. It is then that He sells Himself to His devotee, offering Himself to liquidate His debt. Considering this, Śrī Advaitācārya started worshiping Śrī Kṛṣṇa.

VERSE 107

গঙ্গাজলে তুলসীমঞ্জরী অনুক্ষণ ।
কৃষ্ণপাদপদ্ম ভাবি' করে সমর্পণ ॥ ১০৭ ॥

gaṅgā-jale tulasi-mañjari anukṣaṇa
krṣṇa-pāda-padma bhāvi' kare samarpaṇa

Translation: Thinking of the lotus feet of Śrī Kṛṣṇa, He constantly offered tulasi-mañjarīs and Ganges water.

Amṛta-pravāha Bhāṣya: To those devotees who offer a tulasi leaf and water to Śrī Kṛṣṇa, Śrī Kṛṣṇa, being unable to repay their debt, offers Himself instead and thus liquidates His debt. Therefore, Śrī Advaitācārya, in order to induce Śrī Kṛṣṇa to descend as His original self, started offering Ganges water along with tulasi-mañjarīs at the lotus feet of Śrī Kṛṣṇa.

Amṛtānukanikā: ‘Tulasi-mañjari’ – the blossoming seeds of tulasi, which are very tender, are known as mañjarīs. A mañjari, which has two leaves, one on either side, should be plucked for Śrī Kṛṣṇa’s worship. The following are Mahāprabhu’s instructions for the worship of govardhana-silā (a stone of Śrī Govardhana) given to Śrī Raghunātha Dāsa Gosvāmī. (Antya-līlā 6/297) –

“dui-dike dui-patra-madhye komala mañjari ei-mata aṣṭa-mañjari dibe śraddhā kari’”

“Pluck a mañjari that has two leaves, one on either side, and in this manner every day

with full faith worship this govardhana-silā with eight mañjarīs.”

From this, it can be known that the tulasi-mañjari is of utmost importance in worshiping Śrī Kṛṣṇa. The importance of a mañjari is described at many places in śāstras as well. The conversation between Mārkandeya and Indradyumna in *Dvārakā-māhātmya* (*Hari-bhakti-vilāsa* 7/279) –

“yathā lakṣmīḥ priyā viṣṇoḥ-tulasi ca tato’dhikā”

“Lakṣmī is very dear to Śrī Viṣṇu, Tulasi-devī is dearer.”

Kṛṣṇapādāpadma bhāvi’ – While thinking about the lotus feet of Śrī Kṛṣṇa and offering a tulasi leaf at His lotus feet, one should consider as if he is in the personal association of His lotus feet while offering. Even while offering anything other than this one must think similarly. When one is completely absorbed while performing sākṣat-bhajana (direct service), it is known as ‘sāsaṅga-bhajana’ and when one is performing sākṣat-bhajana but his mind is absorbed elsewhere it is known as ‘anāsaṅga-sādhana’. According to *Bhakti-rasāmrta-sindhu* (verse 1/20 eastern section) – “sādhana-ughairanā-saṅgaira-labhyā sucirādapi” – It means that even on performing the anāsaṅga-sādhana for a very long time one would not attain *hari-bhakti*.

(ĀDI-LĪLĀ 8/16) –

“bahu janma kare yadi śravaṇa, kīrtana tabu ta’ nā pāya krṣṇa-pade prema-dhana”

“Even if one performs the limbs of navadhā-bhakti like śravaṇa and kīrtana [infested with offenses] for many lifetimes, still one will not attain the wealth of krṣṇa-prema [which is the ultimate goal].”

VERSE 108

কৃষ্ণের আহ্বান করেন করিয়া হৃক্ষার ।
এমতে কৃষ্ণেরে করাইল অবতার ॥ ১০৮ ॥
*kṛṣṇera āhvāna karena kariyā hūṅkāra
e-mate kṛṣṇere karāila avatāra*

Translation: Śrī Advaitācārya started appealing to Śrī Kṛṣṇa with loud calls and thus made Śrī Kṛṣṇa appear.

ŚRĪ KRISHNA HIMSELF APPEARED AS GAURA TO FULFILL THE DESIRE OF THE DEVOTEE TO DISTRIBUTE KRISHNA-PREMA —

VERSE 109

চৈতন্যের অবতারে এই মুখ্য হেতু ।
ভক্তের ইচ্ছায় অবতারে ধর্মসেতু ॥ ১০৯ ॥
*caitanyera avatāre ei mukhya hetu
bhaktera icchāya avatāre dharma-setu*

Translation: This is the principal reason for the descent of Śrī Kṛṣṇa Caitanya. It is by the desire of His devotee that *dharma-setu*, Śrī Bhagavān, the protector of *dharma*, appears.

Amṛta-pravāha Bhāṣya: The protector of *dharma* Śrī Kṛṣṇa, descends by the devotee's desire. It is with the prayers of the very elevated devotee Śrī Advaitācārya that Śrī Caitanya Mahāprabhu appeared.

Amṛtānukanikā: *Dharma-setu*—*setu* means a boundary made of mud constructed around a field as a fence. This boundary protects the fertility, etc., of the field and is therefore known as the protector of the field. Since the meaning of the word 'setu' is protector also, the meaning of *dharma-setu* would be the protector of the *dharma*. This fence protects the crops of the field from the untimely outside water and also maintains the timely water given to the crops, making it favorable for crops to grow in abundance. Similarly, if one does not let the activities against the *śāstras*

enter into the *jīvas'* conduct and establishes the conduct prescribed by *śāstras* among the *jīvas* and protects *dharma*, that person is *dharma-setu*, or *dharma-rakṣaka* (the protector of religion). Śrī Bhagavān, the protector of *dharma*, appears in this world to protect *dharma* in the garb of fulfilling the desire of His devotee.

ŚRIMAD BHĀGAVATAM (3/9/11) —

VERSE 110

তৎ ভক্তিযোগপরিভাবিত-হৃৎসরোজ
আস্মে শ্রুতেক্ষিতপথো ননু নাথ পুংসাম् ।
যদ্যাদ্যন্তা ত উরুগায় বিভাবযাতি
তত্ত্বপুঃ প্রণয়সে সদনুগ্রহায় ॥ ১১০ ॥

*tvam bhakti-yoga-paribhāvita-hṛt-saroja
āsse śrutekṣita-patho nanu nātha pūmsām
yad yad dhiyā ta urugāya vibhāvayanti
tat tad vapuh pranayase sad-anugrahāya*

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: Brahmā said, "O Lord! You always dwell in the hearing and vision of the devotees. You also always live in their lotus-like hearts, purified by *bhakti-yoga*. O Urugāya, who is glorified by exalted prayers! You, by showing special mercy, manifest in the hearts of the devotee the very eternal form in which they think of You in their hearts.

THUS ENDS THE AMRITA-PRAVĀHA BHĀṢYA
OF THE THIRD CHAPTER.

Anubhāṣya: Brahmā, after undergoing austerities, is glorifying Bhagavān in order to seek His *darsana* and blessings in the work of creation —

*nanu he nātha (he prabho) śrutekṣita-pathah
(śrutanī śāstra-siddhānta-śravaṇām tena
īkṣitah dṛṣṭah panthāḥ yasya saḥ) tvam*

*pūṁśāṁ bhaktiyoga paribhāvita-hṛtsaroje
(bhaktiyogena premṇā paribhāvitam
yogyatāṁ āpādītaṁ yat hṛtsarojaṁ tasmin)
āsse (tiṣṭhasi), te dhiyā yad yad vibhāvayanti
(cintayanti), he urugāya, (urudhā eva gīyasa
iti urukrama) sad-anugrahāya (satām
bhaktānām anugrahāya) tat tat vapuh
(śarīram) pranayase (prakarṣeṇa tat-samīpe
nayasi prakaṭayasi).*

ŚLOKA-BHĀVĀNUVĀDA:

O Lord! Certainly, You dwell in the lotus-like hearts, saturated with love, of those who listen to the conclusions of scriptures and follow the path they recommend. Whatever eternal form they contemplate by their intelligence, O Urugāya! You manifest that very eternal form in front of them. [The Lord who is glorified by great personalities by sublime prayers is known as Urugāya or Urukrama.]

THUS ENDS THE ANUBHĀSYA OF THE THIRD CHAPTER.

Amṛtānukanikā: ‘Śrutekṣita-patha’—The śāstras describe various paths of sādhana, one would choose from the śāstras the path that is favorable to his bhāva, in which he wants to attain Bhagavān. The essence of this statement is – it is not possible to attain Bhagavān by any path or process outside the śāstras, the path of mental speculation. According to *Bhaktirasāmrta-sindhu* (eastern section 2/101), which quotes the *Brahmayāmala* verse –

“śruti-smṛti-purāṇādi-pañcarātra-vidhim binā
aikāntiki hare-bhaktir-utpātāy-aiva kalpate”

“Even one-pointed *hari-bhakti* creates disturbances, if the instructions of śruti, smṛti, purāṇa, and pañcarātra are not followed.”

‘Bhaktiyoga-paribhāvita-hṛtsaroja’—The lotus-like heart of a practitioner, when satu-

rated with *bhakti-yoga*, becomes clear, soft, and pure. While practicing *sādhana-bhakti* and after crossing the stages of *anarthanivṛtti*, *niṣṭhā*, *ruci*, *āsakti*, etc., and then *rati*, when the heart becomes saturated with *bhakti-yoga*, on becoming purified by the appearance of *śuddha-sattva*, it attains the eligibility of manifestation of the *śuddha-sattva-svarūpa* Bhagavān. It is at this time that Śrī Bhagavān manifests in that lotus heart and not before. He [Śrī Bhagavān] never leaves that lotus heart and eternally resides there.

The devotees contemplate the different eternal forms, according to their personal inclination from amongst the eternal forms of Bhagavān described in the śāstras, and *bhakta-vatsala* Bhagavān distinctly manifests the very forms to the devotees. Even though being independent, Śrī Bhagavān accepts the control of His devotees. This śloka has been quoted as evidence that Śrī Bhagavān manifested in this world due to the worship and desire of Śrī Advaitācārya.

VERSES 111-112

এই শ্লোকের অর্থ সংক্ষেপের সার ।
ভজের ইচ্ছায় কৃষ্ণের সর্ব অবতার ॥ ১১১ ॥
চতুর্থ শ্লোকের অর্থ হৈল সুনিশ্চিতে ।
অবতীর্ণ হৈলা গৌর প্রেম প্রকাশিতে ॥ ১১২ ॥

*ei ślokera artha saṅkṣepera sāra
bhaktera icchāya krṣnera sarva avatāra
caturtha ślokera artha haila suniścīte
avatīrṇa hailā gaura prema prakāśite*

Translation: In short, the essence of the meaning of this verse is that Śrī Kṛṣṇa appears because of the desire of His pure devotees. The meaning of the fourth śloka surely determines that Gaurāṅga

Mahāprabhu appeared to manifest unalloyed love.

Translation: Desiring the mercy of the lotus feet of Śrī Rūpa-Raghunātha, Kṛṣṇadāsa is narrating Śrī Caitanya Caritāmṛta.

VERSE 113

শ্রীরূপ-রঘুনাথ-পদে যার আশ ।
চৈতন্যচরিতামৃত কহে কৃষ্ণদাস ॥ ১১৩ ॥

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

THUS ENDS THE TRANSLATION OF
ŚRĪ CAITANYA CARITĀMṚTA, ĀDI-LĪLĀ, CHAPTER 3,
DESCRIBING THE GENERAL REASONS
FOR THE APPEARANCE OF ŚRĪ CAITANYA,
UNDER ĀŚÍRVĀDA-MAÑGALĀCARĀNA.

Chapter Four

SUMMARY OF THE FOURTH CHAPTER



rī Kṛṣṇadāsa Kavirāja Gosvāmī, in this chapter, has emphasized that Śrī Caitanya Mahāprabhu appeared to fulfill three confidential purposes.

First purpose – Rādhikā is the *āśraya* (receptacle) of My *prema*. I, being the *viṣaya* (object) of that *prema*, am unable to relish the bliss experienced by the *āśraya*. Therefore, I shall relish that loving mellow by taking support of the *bhāvas* of Śrīmatī

Rādhikā, the *āśraya* of *prema*.

Second purpose – Rādhikā relishes that sweetness of Mine that even I, being the supreme attraction, am not able to experience; thus this objective of Mine cannot be fulfilled without accepting the *bhāvas* and the bodily luster of Rādhikā.

Third purpose – The happiness attained by Rādhikā, being in My company, is much greater than the happiness I experience when I am with Her. Therefore, there is some unique transcendental mellow in Me that Rādhikā relishes and which makes Her happier than Me. It will not be possible for Me to experience this happiness because this position is foreign to Me. If I accept Her *bhāvas* and bodily luster, then I will be able to relish Rādhikā's position. In order to fulfill these three inner desires, Śrī Caitanya Mahāprabhu appeared. To establish the *yuga-dharma* and accept the prayers of Śrī Advaitacandrā and other devotees are just the external reasons for His appearance. Śrī Svarūpa Gosvāmī is principal amongst Śrī Caitanya Mahaprabhu's intimate associates; the verses of his diary reveal this confidential truth. This principle is further affirmed by the *śloka* of Śrī Rūpa Gosvāmī. This chapter describes the difference between *kāma* (lust) and *prema* (love), material lust being distinguished from the desire of *kṛṣṇa-prema*.

(*Amṛta-pravāha Bhāṣya*)

THE DETERMINATION OF TRUTH ABOUT ŚRĪ KRŚNA IS POSSIBLE BY ŚRĪ GAURA'S MERCY –

VERSE 1

ଶ୍ରୀଚୈତନ୍ୟପ୍ରସାଦେନ ତନ୍ଦପସ୍ୟ ବିନିର୍ଣ୍ଣୟମ ।
ବାଲୋହପି କୁରୁତେ ଶାସ୍ତ୍ରଂ ଦୃଷ୍ଟା ଭଜବିଲାସିନଃ ॥ ୧ ॥

*śrī-caitanya-prasādena
tad-rūpasya vinirṇayam
balo 'pi kurute sāstram
drṣṭvā vraja-vilāsinah*

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: Even a foolish person, by the mercy of Śrī Caitanya Mahāprabhu, can fully describe according to the vision of the *sāstras*, the real nature of Śrī Kṛṣṇa, the enjoyer of the pastimes of Vraja.

Anubhāṣya:

*bālah (arbhakah) api śrīcaitanya-prasādena
(gaura-kṛpayā) sāstram drṣṭvā vraja-vilāsinah
(vrajendra-nandanasya) tad-rūpasya (rādhā-
kṛṣṇ-ābhinna-gaura-rūpasya) vinirṇayam
(tattva-nirdeśam) kurute.*

ŚLOKA BHĀVĀNUVĀDA:

By the mercy of Śrī Gaurasundara, even a child, in the light of *sāstras*, can fully describe the real nature of both Vrajendra-nandana Śrī Kṛṣṇa and Śrī Gaurasundara, who is non-different from Śrī Rādhā-Kṛṣṇa.

VERSE 2

ଜୟ ଜୟ ଶ୍ରୀଚୈତନ୍ୟ ଜୟ ନିତ୍ୟାନନ୍ଦ ।
ଜୟାଦ୍ଵାତଚନ୍ଦ୍ର ଜୟ ଗୌରଭକ୍ତବୃନ୍ଦ ॥ ୨ ॥

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

Translation: All glories to Śrī Caitanya Mahāprabhu! All glories to Śrī Nityānanda

Prabhu! All glories to Śrī Advaitacandra!
All glories to the devotees of Śrī Caitanya.

VERSE 3

ଚତୁର୍ଥ ଶୋକେର ଅର୍ଥ କୈଳ ବିବରଣ ।
ପଞ୍ଚମ ଶୋକେର ଅର୍ଥ ଶୁଣ ଦିଯା ମନ ॥ ୩ ॥

*caturtha ślokera artha kaila vivaraṇa
pañcama ślokera artha śuna diyā mana*

Translation: In the previous chapter, the meaning of the fourth *śloka* of invocation was described in detail. O devotees! Now listen to the meaning of the fifth *śloka* with rapt attention.

VERSE 4

ମୂଳ-ଶୋକେର ଅର୍ଥ କରିତେ ପ୍ରକାଶ ।
ଅର୍ଥ ଲାଗାଇତେ ଆଗେ କହିଯେ ଆଭମ ॥ ୮ ॥

*mūla-ślokera artha karite prakāśa
artha lāgāite āge kahiye ābhāsa*

Translation: Before describing the meaning of the original *śloka*, I am first presenting its prelude.

**THE PURPORT OF THE FOURTH ŚLOKA
FROM AMONGST THE FIRST FOURTEEN ŚLOKAS**

THE PREACHING OF THE HOLY NAME AND BESTOWING PREMA, THE EXTERNAL REASONS FOR ŚRĪ GAURA'S INCARNATION –

VERSE 5

ଚତୁର୍ଥ ଶୋକେର ଅର୍ଥ ଏହି କୈଳ ସାର ।
ପ୍ରେମ-ନାମ ପ୍ରଚାରିତେ ଏହି ଅବତାର ॥ ୫ ॥

*caturtha ślokera artha ei kaila sāra
prema-nāma pracārīte ei avatāra*

Translation: I have given this essential meaning of the fourth *śloka* that the reason for Śrī Gaurasundara's incarnation in this world is to propagate *nāma-saṅkīrtana* and bestow love for Śrī Kṛṣṇa.

VERSE 6

সত্য এই হেতু কিন্তু এহো বহিরঙ্গ ।
আর এক হেতু, শুন, আছে অন্তরঙ্গ ॥৬॥

*satya ei hetu kintu eho bahiranga
āra eka hetu, śuna, āche antaraṅga*

Translation: Although this statement is true, this is the external reason for His incarnation. There is another reason, which is internal and confidential. Now please listen to that.

Amṛta-pravāha Bhāṣya: The essential meaning of the fourth verse has been described in the third chapter like this – the reason for Śrī Kṛṣṇa's appearance was to preach *prema-bhakti* and Śrī Kṛṣṇa's name. The doctrine described there, even though true, is external; however, this is the external reason and not the confidential reason. There also exists an internal (confidential) reason for it, which I shall now describe in this chapter.

THE DESCRIPTION OF VARIED PASTIMES OF ŚRĪ KRṢNA AND ŚRĪ VIṢNU, BEFORE DESCRIBING THE CONFIDENTIAL REASONS FOR ŚRĪ GAURA'S INCARNATION –

VERSE 7

পূর্বে যেন পৃথিবীর ভার হরিবারে ।
কৃষ্ণ অবতীর্ণ হৈলা শাস্ত্রে প্রচারে ॥ ৭ ॥

*pūrve yena prthivīra bhāra haribare
krṣṇa avatīrṇa hailā śāstrete pracāre*

PROTECTION OF THE SAGES AND DESTRUCTION OF THE WICKED – ŚRĪ VIṢNU'S FUNCTION AND NOT OF ŚRĪ KRṢNA HIMSELF –

VERSE 8

স্বয়ং ভগবানের কর্ম্ম নহে ভারহরণ ।
স্থিতিকর্তা বিষ্ণু করেন জগৎপালন ॥ ৮ ॥

*svayam bhagavānera karma
nahe bhāra-harā
sthiti-kartā viṣṇu
karena jagat-pālana*

THE MERGING OF ŚRĪ VIṢNU WITH THE FOUNTAINHEAD ŚRĪ KRṢNA DURING THE LATTER'S DESCENT –

VERSE 9

কিন্তু কৃষ্ণের যেই হয় অবতার-কাল ।
ভারহরণ-কাল তাতে হইল মিশাল ॥ ৯ ॥

*kintu krṣṇera yei haya avatāra-kāla
bhāra-harāna-kāla tāte ha-ila miśāla*

Translation: It is described in śāstras that earlier, in Dvāpara-yuga, Śrī Kṛṣṇa had appeared to remove the burden of the earth. Removing such burden is not the work of Śrī Bhagavān Himself, but that of Viṣṇu, the administrator of the world, who kills the demons and maintains the world. However, the time of Śrī Kṛṣṇa's appearance coincided with the time for removing the burden of the earth.

VERSES 10-12

পূর্ণ ভগবান् অবতরে যেই কালে ।
আর সব অবতার তাঁতে আসি' মিলে ॥ ১০ ॥

নারায়ণ, চতুর্বৃহ, মৎস্যাদ্যবতার ।
মুগ-ময়স্তরাবতার, যত আছে আর ॥ ১১ ॥

সবে আসি' কৃষ্ণ-অঙ্গে হয় অবতীর্ণ ।
ঐছে অবতরে কৃষ্ণ ভগবান্ পূর্ণ ॥ ১২ ॥

*pūrṇa bhagavān avatare yei kāle
āra saba avatāra tānte āsi' mile
nārāyaṇa, catur-vyūha, matsyādy-avatāra
yuga-manvantarāvatāra, yata āche āra
sabe āsi' krṣṇa-aṅge haya avatīrṇa
aiche avatare krṣṇa bhagavān pūrṇa*

THE REMOVING OF THE WORLD'S BURDEN AND ITS MAINTENANCE BY VIṢNU – THE PARTIAL PORTION RESIDING THEREIN [IN ŚRĪ KRṢNA'S BODY] –

VERSES 13-14

অতএব বিষ্ণু তখন কৃষ্ণের শরীরে ।
বিষ্ণুদ্বারে কৃষ্ণ করে অসুর-সংহারে ॥ ১৩ ॥

ଆନୁଷ୍ଠ-କଞ୍ଚ ଏହି ଅସୁର-ମାରଣ ।
ଯେ ଲାଗି' ଅବତାର, କହି ମେ ମୂଳ କାରଣ ॥ ୧୪ ॥

*ataeva viṣṇu takhana kṛṣṇera śarire
viṣṇu-dvāre kṛṣṇa kare asura-samhāre
ānuṣaṅga-karma ei asura-māraṇa
ye lägi' avatāra, kahi se mūla kāraṇa*

Translation: When Bhagavān descends in His complete form, all His other incarnations are also present within Him. Bhagavān Nārāyaṇa, *catur-vyūha* (Vāsudeva, Sankarṣaṇa, Pradyumna, and Aniruddha), the *āṁśa* incarnations like Matsya, *yuga-avatāras*, *manvantara-avatāras*, and other incarnations, all descend within Śrī Kṛṣṇa's body. In this way, the complete Bhagavān Śrī Kṛṣṇa descends into this world. Therefore, Viṣṇu is present in His body and it is through Viṣṇu that Śrī Kṛṣṇa accomplishes the killing of the demons, which is but a secondary function. However, I shall now speak about the principal cause for His incarnation.

Amṛtānukāṇikā: Śrī Kṛṣṇa said to Arjuna (*Gītā* 4/7-8) –

*yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānam srjāmy aham

paritrāṇāya sādhūnām
vināśāya ca duṣkṛtām
dharma-saṁsthāpanārthāya
sambhavāmi yuge yuge*

“O descendant of Bharata! Whenever there is a decline in religion and an increase in irreligion, at that time I manifest My eternally perfect form in this mundane world. To protect My unalloyed devotees, to annihilate the wicked, and to firmly establish religion, I appear in every age.”

However, He Himself appears only once in a day of Brahmā (one thousand *catur-yugas*) and not in every age. Therefore, the purport of these *Bhagavad Gītā* verses is that Śrī Kṛṣṇa appears as *yugāvatāra* in every age and not in His original form.

Saddened by the victimization by the demons and others, Pṛthvī prayed to Brahmā, and in answer to her prayer, Brahmā went to the shore of Kṣīra-samudra (ocean of milk), stated the sorrows of Pṛthvī, and prayed that she be delivered. A question may arise here – why did Kṛṣṇa Himself appear at Brahmā’s request? He could have removed the misery of Pṛthvī by sending His *yugāvatāra*. In response to this it is said – Śrī Bhagavān Himself did not appear at Brahmā’s request. Svayam Bhagavān had decided to appear even before Brahmā arrived at the shore of Kṣīra-samudra. Through a celestial voice, He told Brahmā that He is aware of Pṛthvī’s plight, and very soon He shall appear in this material world. Instantly, with the prayers of Brahmā, the time for the appearance of the *yugāvatāra*, for removing the burden of the earth, also came. Thus, the time for Kṛṣṇa’s appearance coincided with the time for the removal of the burden. All the incarnations of Svayam Bhagavān reside in Him, and He annihilated the demons through Viṣṇu present in His body. Svayam Bhagavān Śrī Kṛṣṇa, Himself desired to appear and did not do so at the request of anyone; there is a lot of evidence to prove this. For instance, Śrī Viśvanātha Cakravartī Ṭhākura at the beginning of his commentary on verse (*Śrīmad Bhāgavatam* 10/2/39) wrote – “You are descending in this world at our request in order to maintain us – such a thought is just our vanity; actually Your birth, *karmas*, and *līlās* are but a result of Your sheer pleasure.”

Also, Kuntī-devī while praying to Śrī Krṣṇa said (*Śrīmad Bhāgavatam* 1/8/20) –

“tathā parama-haṁsānām
munīnām amalātmānām
bhakti-yoga-vidhānārthaṁ
kathām paśyema hi striyāḥ”

“Even the advanced transcendentalists – who are great mental speculators, detached, and can discern between matter and spirit – are unable to take Your *darśana* due to the influence of Your grandeur. Therefore, intending to manifest Your *bhakti* in the hearts of such advanced transcendentalists, You descend Yourself. How then can innocent women like me take Your *darśana*? How will we be able to know You perfectly?”

Akrūra, while on his way to Vraja, in order to take Śrī Krṣṇa-Balarāma to Mathurā, says in his mind (*Viṣṇu Purāṇa* 5/17/11) –

“sāmp्रataṁ ca jagat-svāmī¹
kāryam-ātmahṛdi sthitam
kartum manusyatām prāptāḥ
svecchā-deha-dhṛg-avyayam”

“At this time that eternal Lord of all the worlds, Śrī Krṣṇa, in order to fulfill the desire of His heart, has manifested His human-like pastimes now.”

THE INCARNATION OF VIṢNU – FOR THE PROPAGATION OF VAIDHĪ-BHAKTI; THE MANIFESTATION OF ŚRĪ KRṢNA – FOR THE PROPAGATION OF RĀGA-MĀRGA-BHAKTI –

VERSES 15-16

প্ৰেমৱ-নিৰ্যাস কৱিতে আস্বাদন ।
রাগমার্গ ভক্তি লোকে কৱিতে প্ৰচাৰণ ॥ ১৫ ॥
ৱিশিক-শেখৰ কৃষ্ণ পৱমকৰণ ।
এই দুই হেতু হৈতে ইছার উদ্গম ॥ ১৬ ॥
*prema-rasa-niryāsa karite āsvādana
rāga-mārga bhakti loke karite pracāraṇa*

*rasika-śekhara krṣṇa parama-karuṇa
ei dui hetu haite icchāra udgama*

Translation: Śrī Krṣṇa’s desire to appear was born for two reasons – to taste the sweet essence of the mellow of His own *prema* (love), He being *rasika-śekhara* (supremely jubilant), and to propagate devotional service on the platform of spontaneous attraction (*rāga-mārga-bhakti*) in this world, He being most munificent.

Amṛtānukaṇikā: ‘*Premarasa-niryāsa*’ – The very palatable and magnificent essence of *prema* when mixed with *vibhāva*, *anubhāva*, etc.

‘*Rāgamārga-bhakti*’ – *rāgānugā-bhakti* (The path of spontaneous attraction) (*Bhakti-rasāmṛta-sindhu-eastern* 2/272, 2/270)

“iṣṭe svā-rasikī rāgāḥ param-āviṣṭatā bhavet
tan-mayī yā bhaved-bhaktih sātra rāgātmikoditā
virājantīm-abhivyaktam vraja-vāsi-janādiśu
rāgātmikām-anusṛtā yā sā rāgānugocyate”

“Due to the presence of spontaneous, extreme thirst of love for one’s *iṣṭa* [towards whom one has loving sentiments] (Śrī Krṣṇa), there is an extreme engrossment or absorption [in one’s *iṣṭa*]. This spontaneous, intense thirst for one’s object of love is known as ‘*rāga*’. *Rāgamayī-bhakti* is known as *rāgātmikā-bhakti*. This manifests distinctively in the inhabitants of Vraja. The process for following *rāgātmikā-bhakti* is called *rāgānugā-bhakti*.”

The other *yuga-avatāras* incarnate to establish *vaidhī-bhakti* in this world. However, the confidential reasons for Svayam Bhagavān Śrī Krṣṇa’s appearance in Vraja are: (1) to relish the unalloyed *prema* of the devotees - which is devoid of the knowledge

of opulence - that manifests in their service to Śrī Kṛṣṇa, with the sole objective of giving happiness to Him alone, bereft of any desire for self-gratification, and (2) to propagate *rāgānugā-bhakti* amongst the *jīvas*. The two qualities – being *rasika-śekhara* and *parama-karuṇa* exist in His very nature and were the only basis of His desire to achieve these two objectives. He is *rasika-śekhara* and thus has a natural desire to relish the higher mellites; the essence of the mellites of the *prema* of the devotees is the highest amongst all the mellites. The conditioned souls from time immemorial have been suffering in this world. The most merciful Śrī Kṛṣṇa, in order to remove this suffering and to make one worthy of the highest happiness by becoming eligible to serve His lotus feet most intimately, desired to preach *rāgānugā-bhakti*. At that time *vaidhi-bhakti* alone was in vogue in this world, however, *vraja-bhāva* cannot be attained by *vaidhi-bhakti*.

'Rasika-śekhara' - The Supreme Jubilant – the king amongst connoisseurs. The śrutis call the supreme transcendental *tattva* Śrī Kṛṣṇa 'raso vai saḥ'. It means that Śrī Kṛṣṇa is the very form of *rasa*. The word '*rasa*' has two meanings: '*rasyate āsvādyate iti rasah*' – that which is being relished is known as *rasa*, like honey. Further '*rasayati āsvādayati iti rasah*' – one who relishes is also known as *rasa*, like a bumblebee. Therefore, the word *rasa* means – the mellow that is relished and the enjoyer of the mellites. In this verse, however, only one meaning – *āsvādaka-rasika* (one who relishes the mellites) – has been described. Śrī Kṛṣṇa is *advaya-tattva*, no one can be a *rasika* like Him. Therefore, He is *rasika-śekhara*.

'Ei dui hetu haite icchāra udgama' – Even though these are the two confidential reasons for the incarnation of Śrī Kṛṣṇa, they have gradation based on importance. Enjoyment

is His personal matter, only for Himself as stated in (*Ādi-līlā* 4/103) —

“*avatārera āra eka āche mukhya bija
rasika-śekhara kṛṣṇera sei kārya nija*”

And being munificent is His internal quality; captivated by this quality He endeavors to deliver the *jīvas* as stated in (*Antya-līlā* 2/6) —

“*loka nistāribā'-ei īśvara-svabhāva*”

Enthralled by His quality of being merciful, in order to deliver the *jīvas*, He desired to preach *rāgamārga-bhakti*. With the fulfillment of the desire of enjoying the mellites, the preaching of *rāgamārga-bhakti* will automatically be fulfilled as a secondary result. Therefore, the enjoyment of the mellites of *prema* is the main confidential reason for the incarnation of Śrī Kṛṣṇa; the preaching of the *rāga-mārga-bhakti* has to be taken as the secondary confidential reason. Hence, the rationale behind mentioning both of them as confidential reasons is that both of them are Śrī Kṛṣṇa's personal affairs, and no other incarnation apart from Him can preach *rāga-mārga-bhakti*.

VERSE 17

ঐশ্বর্যজ্ঞানেতে সব জগৎ মিশ্রিত ।
ঐশ্বর্য-শিথিল-প্রেমে নাহি মোর প্রীত ॥ ১৭ ॥

*aiśvarya-jñānete saba jagat miśrita
aiśvarya-śithila-preme nāhi mora prīta*

Translation: The *bhakti* of everyone in the material world is mixed with awe and veneration towards My opulence. However, this *bhakti* which becomes feeble with awe and reverence does not delight me.

Anubhāṣya: This verse is seen in *Ādi-līlā* verse 3/16.

VERSE 18

আমারে ঈশ্বর মানে, আপনাকে হীন ।
তার প্রেমে বশ আমি না হই অধীন ॥ ১৮ ॥

*āmāre iśvara māne, āpanāke hīna
tāra preme vaśa āmi nā ha-i adhīna*

Translation: I do not become subservient or controlled by the love of one who regards Me as Īśvara and himself as subordinate.

VERSE 19

আমাকে ত' যে যে ভক্ত ভজে যেই ভাবে ।
তারে সে সে ভাবে ভজি,—এ মোর স্বভাবে ॥ ১৯ ॥

*āmāke ta' ye ye bhakta bhaje yei bhāve
tāre se se bhāve bhaji, — e mora svabhāve*

Translation: In whatever *bhāva* My devotee worships Me, I similarly reciprocate with him. This is My inherent nature.

Amṛta-pravāha Bhāṣya: When Svayam Bhagavān Śrī Kṛṣṇa descended, the very time for the removal of the burden of the world also approached. The responsibility to remove the burden from this material world is on the maintainer, Viṣṇu, and is not the function of Svayam Bhagavān. As the time of removal of the burden from this material world coincided with the appearance of Śrī Kṛṣṇa, Nārāyaṇa, *catur-vyūha* (Vāsudeva-Saṅkarṣaṇa-Pradyumna-Aniruddha), the *amīśa-avatāras* like Matsya, *yugāvatāras*, and *manvantara* incarnations – all thus came inside the fountainhead Śrī Kṛṣṇa. All the direct expansions and partial expansions reside in the fountainhead. Further, the maintainer Viṣṇu, appointed by Śrī Kṛṣṇa, was also present in His *svarūpa*. It is through Viṣṇu alone that Śrī Kṛṣṇa annihilates all the demons. The killing of the demons is but a secondary function of Śrī Kṛṣṇa's incarnation. However, the

supreme jubilant and most munificent Śrī Kṛṣṇa desired to appear in order to relish the essence of the mellows of *prema* and preach *rāga-mārga-bhakti* in this material world. Śrī Kṛṣṇa's internal mood is – “The world is completely filled with the conception of My majesty; the love emanating, weakened with that sense of majesty, does not satisfy Me. The *prema* of a devotee, who considers himself as subordinate and Me as Īśvara, the controller, is mixed with My majesty and cannot control Me. In whichever way a person renders service to Me I reciprocate with him accordingly. This is My inherent nature.”

Amṛtānukaṇikā: The *bhaktas* with a mood of *aiśvarya* consider Śrī Kṛṣṇa as the Īśvara of uncountable universes and even His expansions and themselves more lowly than even a speck of dust. Therefore they consider themselves seekers of Śrī Kṛṣṇa's mercy, that is, they are controlled by Him, and not vice versa. The stage of *prema* at which devotees can control Śrī Kṛṣṇa cannot be achieved by the devotees with the mood of *aiśvarya*, because their mood of *aiśvarya* makes their love feeble. Such *prema* does not control Śrī Kṛṣṇa nor does it satisfy Him.

Here a question may arise – Śrī Kṛṣṇa becomes controlled by the devotees with pure love for Him and not by the devotees with the mood of His *aiśvarya*; does this not indicate that He is partial, which appears contradictory to His nature? To this the reply is – with whatever *bhāva* a devotee worships Śrī Kṛṣṇa, He showers His mercy on that devotee accordingly. Those who consider themselves being controlled by Śrī Kṛṣṇa, and pray for His mercy, Śrī Kṛṣṇa also considers them as subordinate and manifests His mercy as a controller. Further, for those who pray for *prema*

which controls Śrī Kṛṣṇa, He reciprocates by bestowing it and becomes subservient to them. Śrī Kṛṣṇa always bestows mercy according to what the devotees pray for. This is Śrī Kṛṣṇa's nature, and therefore this does not indicate His partiality. If Śrī Kṛṣṇa bestows mercy on some according to their *bhāva* and on others not as per their *bhāva*, that will exhibit His partiality.

Someone may ask – why cannot Śrī Kṛṣṇa do away with the mood of His *aiśvarya*, from the heart of His devotee, and bestow upon him the *prema* that controls Him? The answer is stated in verse 19 – to manifest mercy according to the prayer of a devotee is the nature of Śrī Kṛṣṇa or His intrinsic quality, and it is never altered. Thus, Śrī Kṛṣṇa never changes the *aiśvarya bhāva* of a devotee.

ŚRĪMAD BHAGAVAD-GĪTA (4/11) —

VERSE 20

যে যথা মাং প্রপদ্যতে তাঞ্জিথেব ভজাম্যহ্ম ।
মম বর্তনুবর্ততে মনুষ্যাঃ পার্থ সর্বশঃ ॥ ২০ ॥

*ye yathā māṁ prapadyante
tāṁs tathaiva bhajāmy aham
mama vartmānuvartante
manuṣyāḥ pārtha sarvaśah*

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: “O Partha, in whichever way a person renders service to Me I reciprocate with him accordingly. Everyone follows My path in all respects.”

Anubhāṣya: Śrī Bhagavān gave those instructions on mystic philosophy which He had given to the sun-god; however, over time, while passing through the chain of disciplic succession it disappeared. Now, Śrī Kṛṣṇa is giving the same instructions

to Arjuna. Bhagavān states the reason for His appearance in this verse –

*he pārtha (arjuna), ye (bhaktāḥ) yathā (yena
bhāvena) māṁ (kṛṣṇa) prapadyante, aham
tathaiva tāṁ bhajāmi (anugṛhṇāmi), manusyāḥ
sarvaśah (sarva-prakāreṇa eva) mama vartma
(siddha-mārgam) anuvarttante (anusaranti).*

SLOKA BHĀVĀNUVĀDA:

O Arjuna! The *bhāva* with which the devotee takes my shelter, I bestow my mercy accordingly on him. Humans follow the path shown by Me in all respects.

Amṛtānukāṇikā: I reciprocate with the mood in which one accepts My shelter and worships Me. Everyone can certainly attain Me because I am the ultimate objective of all paths. The pure devotees worship Me to attain eternal service to My spiritual form, which is *sac-cid-ānanda*. Making such loving devotees My eternal associates, I fulfill their desire to attain loving service to Me. I appear to those desirous of material enjoyment as One who bestows the fruits of their prescribed duty. Further, to the worshippers of My featureless aspect, the impersonalists, I award *nirvāṇa-mukti*, total absorption in the *nirviṣeṣa-brahma*, by way of self-annihilation. Since they do not accept the eternity of My *sac-cid-ānanda* form, they consequently lose their own eternal, blissful form. According to their degree of conviction, I cast some of them into the cycle of birth and death. I appear as a void to the nihilists, or *śūnyavādīs*, merging their existence with the void. I completely cover the consciousness of the materialistic empiricists, as well as those who identify themselves as being born of nature, by making their consciousness almost inert. I am only attainable to them in the form of inert nature. I appear as

Īśvara to the yogīs, rewarding them with mystic powers or Paramātmā sāyujā liberation. In this way, as the intrinsic form of everything (*sarva-svarūpa*), I am the object of achievement for all types of beliefs. However, of all the various achievements, the ultimate is to attain My service in Goloka Vraja. All human beings follow one of My various paths.

It should be clearly understood from this verse of *Bhagavad-gītā* that the results of different types of *bhajana* depend on the desires of the practitioners and are not the same. Some explain the words ‘*manuṣyāḥ pārtha sarvaśah*’ to mean that everyone is following the path of service to Bhagavān and that all will attain the same result, whatever action they perform. This conception is completely incorrect. The idea that the miscreants, the *jñānīs*, the devotees, and the *premī-bhaktas* ultimately achieve the same destination has been refuted in scriptures such as in *Bhagavad-gītā* and *Śrimad Bhāgavatam*. This is stated later in *Gītā* (9/25) –

“yānti deva-vratā devān
pitṛn yānti pitr-vratāḥ
bhūtāni yānti bhūtejyā
yānti mad-yājino’pi māma”

“Those who worship the demigods go to the planets of the demigods, those who worship the forefathers go to their planet, those who worship the ghosts and spirits go to the planets of spirits, and those who worship Me attain Me.”

VERSES 21-22

মোর পুত্র, মোর স্থা, মোর প্রাণপতি ।
এইভাবে যেই মোরে করে শুন্দরভক্তি ॥ ২১ ॥

আপনাকে বড় মানে, আমারে সম-ইন ।
সেই ভাবে হই আমি তাহার অধীন ॥ ২২ ॥

*mora putra, mora sakhā, mora prāṇa-pati
ei-bhāve yei more kare śuddha-bhakti*

*āpanāke baḍa māne, āmāre sama-hīna
sei bhāve ha-i āmi tāhāra adhīna*

Translation: If someone with śuddha-bhakti considers Me as his son or friend, or beloved, and thus regards himself as superior and Myself as equal or inferior, I come under his control.

Amṛta-pravāha Bhāṣya: Those who practice śuddha-bhakti with vātsalya-bhāva, thinking ‘Kṛṣṇa is my son’; with sakhyā-bhāva, thinking ‘Kṛṣṇa is my friend’; with madhura-bhāva, thinking ‘Kṛṣṇa is my life’ and consider Me inferior, and themselves superior to Me, according to the different mellow, I become subservient to their particular bhāva. ‘Śuddha-bhakti’ – bhakti for Śrī Kṛṣṇa that is not covered with philosophical speculation and fruitive activities, without any other desire but to serve Śrī Kṛṣṇa, with the resolve to do that which is favorable for Śrī Kṛṣṇa, is known as ‘śuddha-bhakti’.

Anubhāṣya: On seeing the description of ‘bhakti’, ‘śuddha-bhakti’ along with ‘*biddha-bhakti*’ in *Caitanya Caritāmṛta*, we classify bhakti into three categories. The ornate service towards Śrī Kṛṣṇa with desires other than to please Him, covered by *jñāna* (knowledge aimed at impersonal liberation), *karma* (fruitive activity), and *aṣṭāṅga-yoga*, etc., with an endeavor to gratify one’s senses and not Śrī Kṛṣṇa, is ‘*biddha-bhakti*’. The service that is covered by the *bhakti* mixed with *karma*, *jñāna*, *aṣṭāṅga-yoga*, or austerity, is included in ‘*biddha-bhakti*’. Herein the endeavors other than those for śuddha-bhakti are present. Compliance with the *abiddha* (contrary to *biddha*) devotional service

regulations is known as ‘bhakti’. This bhakti is independent of *biddha-bhakti* and aims at rendering services favorable to Viṣṇu. The *prema-sevā* arising as a result of greed to follow the causeless and uninterrupted service of the *rāgātmika-bhaktas* is known as ‘*suddha-bhakti*’. This does not necessarily follow the rules of the scriptures. Even though ‘*vaidhī-bhakti*’ or ‘*bhakti*’ or ‘*abiddhā-bhakti*’ is a facilitator of *suddha-bhakti*, still from the word ‘*suddha-bhakti*’ *rāgānugā-sevā* should be understood. *Suddha-bhakti* is the pinnacle of *bhakti*. This is the *rāgamayī-bhakti* of the residents of Goloka. *Vaidhī-bhakti* is the *bhakti* of the devotees of Paravyoma or Vaikuṇṭha with a mood of awe and veneration.

ŚRĪMAD BHĀGAVATAM (10/82/44) –

VERSE 23

ময়ি ভঙ্গিহি ভূতানামমৃতভায় কল্পতে ।
দিষ্ট্যা যদাসীন্মৎনেহো ভবতীনাং মদাপনঃ ॥ ২৩ ॥

*mayi bhaktir hi bhūtānām
amṛtavāya kalpate
diṣṭyā yad āśin mat-sneho
bhavatīnām mad-āpanah*

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: The only nectar, reviving the eternal life of the *jīvas*, is their devotional service rendered towards Me. O damsels of Vraja! Your affection towards Me is the only reason for obtaining Me.

Anubhāṣya: On the occasion of the solar eclipse, the Yādavas from Dvārakā and Nanda Mahārāja along with the inhabitants of Vraja were present in Syamanta-pañcaka [in Kuruksetra]. Śrī Kṛṣṇa, on meeting the damsels of Vraja, states –

maya bhūtānām (prāṇīnām) bhaktih (śravāna-kīrtan-ākhyā) amṛtavāya (nitya-pārśadatvāya) kalpate (yogyo bhavati) hi, bhavatīnām (gopīnām) madāpanah (mat-sāksātkārakah) mat-snehab yat āśit tat diṣṭyā (tat tu mad-bhāgyaenaiva).

ŚLOKA BHĀVĀNUVĀDA:

Navadhā-bhakti towards Me, with limbs like śravāna-kīrtana, without any doubt makes one eligible for obtaining his eternal form as My associate. O damsels! Because of your affection towards Me, you are taking My *darśana* in person, and that indeed is My good fortune.

VERSE 24

মাতা মোরে পুত্রভাবে করেন বন্ধন ।
অতিহিন-জ্ঞানে করে লালন-পালন ॥ ২৪ ॥

*mātā more putra-bhāve karena bandhana
atihīna-jñāne kare lalana-pālana*

Translation: My mother sometimes binds Me with her motherly affection, considering Me as her son. She nourishes and protects Me because she thinks I am extremely helpless.

Amṛtānukaṇikā: ‘*Mātā*-’ Mother Yaśodā, the ultimate shelter of motherly love. Mother Yaśodā considers Śrī Kṛṣṇa as her son and not only does she nourish and protect Him but also sometimes controls Him. She does not accept Śrī Kṛṣṇa as Īśvara. She believes that Śrī Kṛṣṇa is her biological son, born from her womb and thus an infant dependent on her milk for nourishment. He is so helpless and weak that He cannot even brush away a housefly sitting on His body, nor is He able to tell her that He is hungry. He has no other refuge but her; Śrī Kṛṣṇa will eat only if she will give Him food, and He is safe if only she will protect Him. She believes that Śrī Kṛṣṇa does not

have the capability of deciding what is good for Him and what is not and thus for His own good she disciplines Him, scolds and shouts at Him, and sometimes binds Him with a rope. Thus, she displays her great motherly affection for Him. Śrī Kṛṣṇa, fascinated by her pure motherly affection, submits to being controlled by her love. Surrendering fully to Mother Yaśodā's nourishment and protection, which includes her chastising and reproaching Him, He feels immeasurably happy.

Even Devakī has motherly affection towards Śrī Kṛṣṇa. However, being mixed with the knowledge of opulence, it is not pure. At the time of His appearance in Mathurā, Devakī witnessed His opulent form, and therefore the feeling that He has no refuge or that He needs to be nourished and protected, does not arise in her and she cannot even chastise Him. Thus, the word 'mātā' used in this verse does not refer to her.

VERSE 25

সখা শুদ্ধসখ্যে করে ক্ষণে আরোহণ ।
তুমি কোন্ বড় লোক,—তুমি আমি সম ॥২৫॥

*sakhā śuddha-sakhye kare skandhe ārohāna
tumi kon baḍa loka, — tumi āmi sama*

Translation: My friends, in pure friendship, climb on My shoulders and say, 'What kind of great man are You? You and we are equal.'

Amṛtānukānikā: 'Sakhā' – Śridāma, Subala, Madhumāṅgala and others. These friends of Śrī Kṛṣṇa from Vraja have the *bhāva* of pure friendship for Him. They do not know that He is Īśvara. They do not consider Him superior to them; in fact, they consider Him at par. It is due to this *bhāva* that they are equal to Śrī Kṛṣṇa, and they play with Him without

any hesitation. Sometimes while playing they are defeated and carry Śrī Kṛṣṇa on their shoulders and at other times, when Śrī Kṛṣṇa is defeated, they climb on His shoulders. Sometimes on obtaining and tasting some fruit, if they find it tasty, they would not desire to eat it without sharing it with Śrī Kṛṣṇa. At that time they put that fruit, already tasted by them, into His mouth and say – 'O Kāñhā! Try this fruit, it is so tasty.' In this verse, it is revealed how much Śrī Kṛṣṇa is controlled by the love of His friends in Vraja.

This verse does not refer to His friends from Dvāraka and Mathurā and other places. Arjuna, on seeing Śrī Kṛṣṇa's opulent form in Kurukṣetra, started singing His praises. Indeed, he wanted to apologize for disrespecting Him while joking with and teasing Him out of his *sakhya-bhāva*. On the other hand, even after Śrī Kṛṣṇa manifested His opulence many times, like lifting Govardhana and giving them *darśana* of Vaikunṭha, Subala and His other friends never prayed to Śrī Kṛṣṇa as Arjuna did.

VERSE 26

প্রিয়া যদি মান করি' করয়ে ভর্ত্সন ।
বেদস্তুতি হৈতে হরে সেই মোর মন ॥২৬॥

*priyā yadi māna kari' karaye bhartsana
veda-stuti haite hare sei mora mana*

Translation: If My beloved reproaches Me in *māna* (sulky mood), then that [reproach] steals My mind more than My glorification by the hymns of Vedas.

Anubhāṣya: Out of pure love, even the admonishing statements made by the *āśraya* (devotees) towards the *viṣaya* (Śrī Kṛṣṇa), considering Him very close, is but an introduction of their ultimate and

one-pointed love towards Him. Wherever there is a feeling of reverence and veneration towards the *vिषया*, the natural affection would be more or less feeble. A prayer with awe and veneration, in pursuance of the regulative instructions – the do's and don'ts laid down in the Vedic scriptures for the ignorant devoid of any affection for the Lord, when compared to the above-mentioned informal language (statements of reproach) indicative of pure affection, even though devoid of veneration will stand superior [to the prayers in pursuance of regulative principles]. The pure devotees, those who are free from all attachments other than Śrī Kṛṣṇa, have a very intimate relationship with Him. The manifestation of the inherent eternal nature (spontaneous love) is seen from such a relationship and is far more glorious and auspicious than the awe and reverence emanating out of the knowledge of His opulence.

Amṛtānukāṇikā: 'Māna'- Ujjvala-nilamani
(Śrīgārabheda-prakarana, 15/74)

"dāmpatyor bhāva ekatra sator apy anuraktayoh
svābhīṣṭāśleṣa-vikṣādi-nirodhī māna ucyate"

"*Māna* is the *bhāva* that prevents the *nāyaka* and *nāyikā* from engaging in their cherished activities of embracing, gazing at each other, kissing, talking in a pleasing way, and so forth, even though they are both in the same place and share a deep attachment for each other."

Śrī Kṛṣṇa's beloveds, the beautiful damsels of Vraja, often adopt the mood of '*māna*' and reproach Śrī Kṛṣṇa, but He does not get annoyed. In fact, He feels pleased, and this happiness is more than the happiness obtained from listening to the Vedic hymns sung in His praise. Śrī

Kṛṣṇa is controlled by the pure love of *gopīs* for Him, and He Himself accepts that He is incapable of repaying their debt. (*Śrīmad Bhāgavatam* 10/32/22 – 'na pāraye'ham niravadya-samyujām). In order to break the *māna* of Rādhikā, Śrī Kṛṣṇa, even though Svayam Bhagavān, bows His head at Her feet (*Gīta-govindam* – 'dehi pada-pallavam udāram').

Generally, the heroine takes up *māna* when the hero commits some offense. Sometimes, even a hero expresses *māna* in pursuance of what appears to be the cause but actually, no such cause exists. The purport of the word 'yadi' in this verse is that sometimes and not always, the damsels of Vraja go into *māna* and reproach Śrī Kṛṣṇa. '*Māna*' is possible only when *pranaya* is present. This *māna* is of two types: *haituka* (with reason) and *ahaituka* (without reason). Śrī Rādhā goes into *māna* sometimes with and sometimes without a reason. This *māna* of Śrī Rādhikā gives pleasure to Śrī Kṛṣṇa, and thus it naturally manifests in Her.

The love of the queens of Dvārakā towards their beloved is mixed with opulence and is therefore not so satisfying for Śrī Kṛṣṇa. This is why Śrī Kṛṣṇa's heart, even while living with His queens in Dvārakā, becomes overwhelmed with feelings of the pain of separation and longing for the *gopīs*. It is due to the Dvārakā queens' mood of reverence that their attachment to Śrī Kṛṣṇa [that He is mine] is not as strong as of the *gopīs*. Sometimes they also display *māna*; however, they cannot reproach Śrī Kṛṣṇa. It is Śrī Kṛṣṇa who sometimes reproaches them. With the fear in their minds that Śrī Kṛṣṇa may disown them, they, on being reproached by Him, very soon relinquish their *māna*. However, in the case of the

gopīs, many times Śrī Kṛṣṇa is unable to break their *māna*, even by persistent humble requests and solicitations, going so far as to fall at their feet; so how can one think of Śrī Kṛṣṇa reproaching the gopīs? Therefore, it is the love of the gopīs that is described in this verse and not of the queens of Dvārakā.

VERSES 27-28

এই শুদ্ধভক্তি লঞ্চ করিমু অবতার।
করিব বিবিধবিধি অঙ্গুত বিহার ॥২৭॥
বেকুণ্ঠাদ্যে নাহি যে যে লীলার প্রচার।
সে সে লীলা করিব যাতে মোর চমৎকার ॥২৮॥

*ei śuddha-bhakti lañā karimu avatāra
kariba vividha-vidha adbhuta vihāra

vaikunṭhādye nāhi ye ye līlāra pracāra
se se līlā kariba yāte mora camatkāra*

Translation: With this pure *bhakti* I shall descend and perform wonderful *līlās*, those which are not known even in Vaikuṇṭha, Ayodhyā, Dvārakā, and Mathurā. I shall manifest pastimes of the kind that even I Myself become amazed.

VERSE 29

মো-বিষয়ে গোপীগণের উপপত্তি-ভাবে।
যোগমায়া করিবেক আপনপ্রভাবে ॥২৯॥
*mo-viṣaye gopī-ganera upapati-bhāve
yoga-māyā karibeka āpana-prabhāve*

Translation: With the influence of *yoga-māyā*, the gopīs will be inspired to manifest their paramour sentiments towards Me.

Anubhāṣya: The astonishment of *svayam-rūpa* Śrī Kṛṣṇa in ever-newer forms is not present in the variegated pastimes of Bhagavān as seen in the Vaikuṇṭha planets, beyond *māyā*. Śrī Kṛṣṇa desired to exhibit

the exalted pastimes that He performs for His personal pleasure in Goloka, which is situated above the Vaikuṇṭha planets, in front of devotees with the mood of opulence, in this material world. It is natural that the āśraya have reverence towards the *viṣaya*; so āśraya (gopīs) have feelings of reverence towards their husbands. However, cheating and abandoning their husbands by the gopīs, being controlled by their love for Śrī Kṛṣṇa, attracted by His sweetness devoid of opulence, and their endeavor to serve Him as a paramour is being accomplished by *yogamāyā*. Such influence of the transcendental *māyā* is a subject unknown even to Śrī Kṛṣṇa; this is possible only by the embodiment of His mercy, *yogamāyā*.

Amṛtānukaṇā: Perception in Goloka is purely spiritual, and there is not the slightest tinge of material vision. To nourish *rasa* there, the *cit-sakti* has manifested varieties of *bhāva* in many places, and amongst them, there is one spiritual conception known as *abhimāna*. For instance, Kṛṣṇa has no beginning and no birth in Goloka, but to assist the *līlā*, there the *vātsalya-rasa* is personified by the conception (*abhimāna*) in the spiritual existence of fatherhood and motherhood, in the forms of Nanda and Yaśodā. Again, wonderful varieties of *śringāra-rasa*, such as separation (*vipralambha*) and meeting (*sambhoga*), exist in this conception. Although the actual situation in *parakīya-bhāva* is *śuddha-svakīya*, the self-conceptions (*abhimāna*) of the paramour beloved (*parakīya*) and paramour lover (*upapati*) are eternally present in it. All these self-conceptions are completely convincing in *prakata* Vraja, for they are exhibited in a gross outward form by the potency of *yogamāyā*. For example, in Vraja, Yaśodā labors to give birth to Śrī

Kṛṣṇa in her maternity room, and the nitya-siddha-gopīs have a *parakiya-abhimāna* that arises from their marriages to husbands such as Abhimanyu and Govardhana – all these are visible in Vraja in very tangible forms, which are managed by *yogamāyā* from the exceedingly subtle, original reality. There is not even the slightest trace of falsity in Vraja, and it resembles Goloka in all respects.

Śuddha-svakīyatva, the pure conjugal mood, reigns splendidly in Vaikuṇṭha. The qualities of *svakīya* and *parakiya* exist as inconceivably different and non-different in Goloka. Just see, this subject is so astounding. In Vraja, *parakiya-bhāva* appears in tangible form like an affair with another's wife, but actually, there is no adultery because the young gopīs are Śrī Kṛṣṇa's own śakti. Śrī Kṛṣṇa is united with them from the beginning of time; therefore, their fundamental quality is actually perfect faithfulness to their husband (*svakīyatva*) and the status of being married (*dāmpatya*). The *gopas* such as Abhimanyu are special *avatāras* of their respective conceptions in Goloka. They become husbands to nourish Kṛṣṇa's *līlā* and to make Him the leader of *vilāsa* (pastimes) on the stage of Vraja, in the mood of an *upapati*. In Goloka, which is far beyond the material world, *rasa* is nourished only by this conception. Within the material universe in Gokula, all the conceptions manifest their individual existences and assume bodies by *yogamāyā*'s influence, in order to create the experience of being married, and then transgress the codes of marital conduct. All this is accomplished by the actions of *yogamāyā*.” – (Jaiva Dharma)

VERSE 30

আমিহ না জানি তাহা, না জানে গোপীগণ ।
দুঁহার রূপগুণে দুঁহার নিত্য হরে মন ॥৩০ ॥

*āmiha nā jāni tāhā, nā jāne gopī-gaṇa
duñhāra rūpa-guṇe duñhāra nitya hare mana*

Translation: [Due to the influence of *yoga-māyā*] Neither I nor the gopīs, shall know this because our hearts will always be enamored with the beauty and qualities of each other.

Anubhāṣya: On realization of the *bhāva* which Īśvara has towards his subjects (*jīvas*), the *āśraya* (*jīva*) by his own efforts cannot realize the magnificence manifested by the *viṣaya* (Īśvara). Therefore, *yogamāyā* has been glorified as the aid to the *āśraya*. Both the *viṣaya* and the *āśraya*, on the realization of their respective sentiments, are fixed in the complete understanding of each other's *bhāvas* and become mutually attracted. The *jīvas*, bound in this mundane world, cannot enter into these variegated pastimes. Until they reach that stage of *ruci*, their good fortune to realize these pastimes does not arise.

VERSE 31

ধর্ম ছাড়ি' রাগে দুঁহে করয়ে মিলন ।
কভু মিলে, কভু না মিলে,—দৈবের ঘটন ॥৩১ ॥

*dharma chāḍi' rāge duñhe karaye milana
kabhumile,kabhunāmile,—daivera ghaṭana*

Translation: Sacrificing moral and religious duties (*dharma*), our pure attachment (*anurāga*) will unite us. *Yogamāyā*'s influence will sometimes bring us together and other times separate us.

Anubhāṣya: Transgressing all moral and religious duties, overcoming all obstacles, Śrī Kṛṣṇa and the gopīs unite out of their spontaneous mutual attraction. Each other's thoughts act as a stimulant and cause them to forget their moral duties instantly and make them eager to meet.

To make the happiness of meeting reach its pinnacle, it is sometimes nourished by *vipralambha-rasa* (mellows of amorous love in separation). This mundane world, devoid of transcendental bliss (*ānanda*), lacks *vipralambha*; no one wants pangs of separation. However, in the transcendental world, the complete absorption in separation enriches the astonishment. The intensity of attaining the desired object becomes a little weakened during meeting. However, the eagerness to meet, while in separation, being intense, makes it more wondrous.

VERSE 32

এই সব রসনির্যাস করিব আস্বাদ ।
এই দ্বারে করিব সব ভক্তেরে প্রসাদ ॥ ৩২ ॥

*ei saba rasa-niryāsa kariba āsvāda
ei dvāre kariba saba bhaktere prasāda*

Translation: In this manner, I shall relish the essence of all the mellows and through all these pastimes, shall shower mercy on all devotees.

VERSE 33

ভজের নির্মল রাগ শুনি' ভক্তগণ ।
রাগমার্গে ভজে যেন ছাড়ি' ধর্ম-কর্ম ॥ ৩৩ ॥

*vrajera nirmala rāga śuni' bhakta-gaṇa
rāga-mārge bhaje yena chāḍi' dharma-karma*

Translation: On hearing about this pure love of Vraja, the devotees will abandon all temporary religiosity and fruitive activities, and will worship Me on the path of spontaneous devotion.

Amrta-pravāha Bhāṣya: All the pastimes that are not performed in the Vaikuṇṭhas, Goloka, and other places, I shall perform in My incarnation as Kṛṣṇa. I Myself shall become astonished by such pastimes. My internal potency, *yogamāyā*, by its

inconceivable influence, will execute My desire by awakening the *bhāva* of a paramour lover (*upapati*) in the hearts of My eternally beloved *gopīs*. Also, for the nourishment of the mellows, I shall not be able to know about this, that is, My inconceivable potency will conceal My omniscience and will produce an astounding mellow. The *gopīs*, despite being My internal potencies, will also not be able to know about it. My *gopīs* and Me, enchanted by each other's fabulous beauty and qualities, upon stealing each other's hearts, transgress the path of general religiosity, and will realize the happiness in meeting on the path of pure spontaneous devotion. Sometimes there will be meeting and sometimes there will be separation, as destiny dictates. I shall relish the essence of all these mellows and shall happily share this with the devotees. This is accomplished thus: simply by hearing about the pure love that I shall manifest in Vraja, the devotees will abandon all other religiosities and furtive activities and will worship Me in *rāga-mārga*.

Anubhāṣya: The second verse of *Maṇah-sikṣā*, written by Śrīla Raghunātha Dāsa Gosvāmī —

“*na dharmam nādharmam
śrutigāna-niruktam kila kuru*”

“O my dear Mind, please do not perform the routine religious activities resulting in piety (*dharma*) nor the irreligious activities resulting in sin (*adharma*) as is mentioned in the Śruti-s or Vedas.”

Further, the fifth and a few other verses of ‘*Mukunda-mālā-stotra*’ written by King Kulaśekhara mention *rāga-bhakti*, which is beyond *sva-dharma* (prescribed duties) –

“*nāsthā dharme na vasu-nicaye
naiva kāmopabhoge,*

*yad yad bhavyam bhavatu bhagavan
pūrva-karmānurūpam
etat prārthyam mama bahumatam
janma-janmāntare 'pi,
tvat-pādāmbho-ruha-yuga-gatā
niścalā bhaktir astu"*

"O Lord! I have no attachment to religiosity, I do not hanker to rule the whole Earth, nor do I desire gratification of my senses. Let these rewards come and go in accordance with my past deeds. Even if I have to continue to take birth after birth, my only desire is to render unflinching devotional service unto Your lotus feet."

Śrīmad Bhāgavatam (11/11/32) —

*"ajñāyaivam guṇān doṣān
mayādiṣṭān api svakān
dharmān sanyajya yaḥ sarvān
māṁ bhajet sa ca sattamah"*

"Best among saintly persons is one who perfectly understands that the general religious duties, prescribed by Me in various Vedic scriptures, possess favorable qualities that purify the performer, and the neglect of which constitutes discrepancy. Thus, he renounces all such ordinary religious duties, considering them as hindrances in remembering, and worships Me exclusively."

Amṛtānukaṇikā: Śrī Kṛṣṇa is most affectionate towards His devotees. With the objective of making all those *jāta-prema-bhaktas*, who have attained the perfection of their *sādhana* in their existing body, enter into the *nitya-līlā*, He arranges their birth in the house of *gopas* during His *prakata-līla*. It is then that they attain the qualification to enter into the *nitya-līlā* by following the *nitya-siddha* associates. It is through *prakata-līlā*

alone that the *sādhana-siddha* devotees enter into the *nitya-līlā*. The *sādhaka-bhaktas* advance on the path of perfection by listening to and narrating all the pastimes that Śrī Kṛṣṇa performs during His *prakata-līlā*, in this material world. Śrī Kṛṣṇa, by appearing in this world, gratifies fortunate *sādhaka-bhaktas* by giving them His *darśana*. Therefore, the *prakata-līlā* is also for the gratification of the *sādhaka-bhaktas*. Further, those who want to practice devotional service but are not able to decide upon the *sādhya-sādhana* (objective and path to attain that objective) are unable to follow a particular designated path. Upon hearing the unparalleled sweetness of Śrī Kṛṣṇa's *prakata-līlā*, either from the scriptures or great personalities, they abandon other paths and are greatly attracted towards worship of Kṛṣṇa's sweet Vraja pastimes. Thus, the *prakata-līlā* also serves to satisfy those who want to become devotees. Further, even the general people who are attached to sense gratification can know the futility of sense gratification and become attracted to *rāgānugā-bhakti* (spontaneous devotional service). Thus, even for those attached to sense gratification, Śrī Kṛṣṇa's infinite mercy is exhibited during His *prakata-līlā*.

ONLY THOSE LIBERATED BEINGS, WHO HAVE ATTAINED PERFECTION THROUGH THE PATH OF SPONTANEOUS DEVOTIONAL SERVICE ARE ELIGIBLE TO HEAR RĀSA-LĪLĀ —

ŚRĪMAD BHĀGAVATAM (10/33/36) —

VERSE 34

অনুগ্রহায় ভক্তানাং
মানুষং দেহমাণ্ডিতঃ ।
ভজতে তাদৃশীঃ ক্রীড়া
যাঃ শ্রাত্বা তৎপরো ভবেৎ ॥ ৩৪ ॥

*anugrahāya bhaktānām
mānuṣāṇ deham āśritah
bhajate tādṛśih krīḍā
yāḥ śrutvā tat-paro bhavet*

Translation: In order to bestow mercy upon the devotees as well as the conditioned souls, Bhagavān Śrī Kṛṣṇa manifests His human-like form and performs such extraordinary pastimes (*rāsa-līlā*) that anyone who hears about them becomes exclusively devoted to Him.

Amṛta-pravāha Bhāṣya: In order to bestow mercy on the devotees, Bhagavān appeared in human form and manifested His *rāsa-līlā*. The qualified devotees on listening to this pastime will take shelter of and worship that pastime; that is, they will become engaged in His service.

Anubhāṣya: While answering the question asked by King Parīkṣit in relation to the reality and aim of the *parakiyā-vihāra* pastime of Śrī Kṛṣṇa (wherein Śrī Kṛṣṇa is enjoying Himself with His girlfriends), Śrī Śukadeva Gosvāmī says –

*bhaktānām (rasa-bhed-āvasthitānām
harijanānām) anugrahāya (krpā-vitaranāya)
mānuṣāṇ deham (narocitām param aprākṛta-
śariram) āśritah (dadhat) tādṛśih krīḍāḥ bhajate
(karoti), yāḥ (krīḍāḥ līlāḥ) śrutvā (anyo’pi janāḥ
bhagavatī śraddhānvito bhūtvā) tatparāḥ (krīṣṇa-
sevā-parāyanāḥ) bhavet.*

ŚLOKA BHĀVĀNUVĀDA:

In order to shower mercy on the various devotees in different *rasas*, Śrī Kṛṣṇa appears in His transcendental human-like form and performs transcendental pastimes. By listening to these pastimes others also develop faith in Bhagavān and take up service to Him.

VERSE 35

‘ভবেৎ’ ক্রিয়া বিধিলিঙ্গ, সেই ইহা কয় ।
কর্তব্য অবশ্য এই, অন্যথা প্রত্যবায় ॥ ৩৫ ॥

*‘bhavet’ kriyā vidhiliṅ, sei iha kaya
kartavya avaśya ei, anyathā pratyavāya*

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: The mood in which the verb ‘*bhavet*’ is used in the above verse is imperative. Thus, it is definitely an obligatory duty; else non-compliance constitutes an offense.

Anubhāṣya: The various expansions of Śrī Bhagavān, who performs innumerable pastimes, eternally reside in Vaikunṭha. This *devi-dhāma* (material world) is but a perverted reflection of Goloka-Vaikunṭha. Thus, one can witness variegation even in this material world like Goloka-Vaikunṭha. However, it is not eternal but fragmented, insignificant, inauspicious, and changeable under the domination of time. The various manifestations of the *viṣaya-vigraha* (Bhagavān) are eternally present to receive the service of different dependent (*āśrita*) jīvas in their constitutional position. Viśuddha-sattva is eternally present in Vaikunṭha and the *sattva* in the material world is part of the material modes, that is, mixed with the modes of passion and ignorance. Through the realization of the eternal mutual connection between the *viṣaya* and *āśraya*, there is an eternal presence of the variegated pastimes. Thus, from the point of view of the usefulness for the *āśraya*, this statement – “The human form of life is the basis of worship” – stands true. It is therefore said that the human form of life is the most useful among all the other species of life in this material world.

The *jīvas*, belonging to the *āśraya* category, while living in this material world attain the qualification to serve their respective object of worship (*viṣaya*). Śrī Bhagavān, apart from His human-like form, also has many other non-human forms (Matsya, Kūrma, Varāha, and others). The variegated pastimes of the object of worship manifest according to the revival of the constitutional position of the *jīva*.

From the point of view of the usefulness of the variegated pastimes, it is seen that the human-like form of Śrī Bhagavān bestows the highest mercy upon the devotees dependent on the eternal pastimes. Great personalities become enthusiastic to perform their respective service to the object of worship when such pastimes manifest in this mundane world. Hearing the description of the realization of the object of worship in the advanced stage of devotional service helps the *jīva* immensely in attaining its constitutional form (*svarūpa*). One who has developed the taste towards the highest *rasa* (mellows) which manifests by the mixing of the *madhura-rati*, the highest from amongst the five types of *sthāyi-bhāvas*, and the ingredients, is alone qualified to attain it. In order to facilitate the awakening of that *rati*, Bhagavān manifests the pastimes of Rāma and other human-like forms, instead of Matsya-Kūrma-Varāha and other non-human forms, in this material world. Further, the astonishment of the *rasa* which is not very strongly present in the human-like pastimes of Rāma, that *parakiyā madhura-rati*, even though beyond the material intelligence of the *jīva* and being extremely rare from the point of view of gradation of opulence and sweetness, manifests incomparable, forever new astonishments.

Sahajiyās, those with material intelligence only, do not understand the transcendental pastimes of Śrī Rādhā-Kṛṣṇa, and superficially imitate those pastimes and indulge in debauchery. Such debauchery does not match the intended variegated pastimes of Goloka, which is made of *viśuddha-sattva*. In fact, such activities contaminate their hearts and lower them into sense-gratification. Everyone is engaged in serving Adhokṣaja in transcendental pastimes. The material *sahajiyās* do not understand this. They consider Śrī Kṛṣṇa's service as a means for sense gratification and become deluded. The pastimes of the Lord in this material world are not an area of some mundane *sahajiyās*, that is, they have no rights in this. The *līlās* like Śrī Kṛṣṇa's *rāsa-līlā* are accomplished by *yogamīyā* and are not reflected as it is in material contemplation. The *sahajiyās* consider Śrī Kṛṣṇa's pastimes under the category of means for temporary sense gratification. They take the perverted meaning of 'tatparatvena nirmalam' and 'tatparo bhavet' verses and commit a mistake by taking the transcendental truth as material truth. They absorb themselves into sense gratification deluded by the meaning of the words 'tādrśī kṛidā', however, the primary meaning of the word 'tādrśī' is transcendental *rati*. The ignorant *jīvas*, who are averse to Hari, do not understand the transcendental pastime and with their mundane intelligence, being frenzied by sense gratification, completely pervert the real meaning of this verse. It is only due to the presence of illusion regarding the stages of *sādhana* and *siddhi*, that is, considering oneself to be *siddha* while being at the *sādhaka* stage, that a *jīva* becomes a material *sahajiyā*.

On seeing the usage of the word 'bhavet' in the imperative mood, without

contemplating on the qualification, one should not understand this *rāgānugā-mārga*, which is attained only by *rci*, as the valid path of sense gratifiers with *anarthas*. There is a consideration of the moral and immoral duties in this material world. There is, however, no such rule in Goloka-Vṛndāvana. There all the *jīvas*, the dependents on the path of deep love, enchanted by greed, search for mellow of Śrī Kṛṣṇa's love.

If someone is indifferent to the eternal and essential, worshipable highest *madhura-bhāva* manifested in this material world, then definitely one will abandon service to the Lord and will fall into material debauchery. On not being devoted to *madhura-rati*, undoubtedly, one's propensity for mundane gratification, contrary to *madhura-rati*, shall be strengthened. Similarly, becoming averse to Śrī Kṛṣṇa's service in *vātsalya-rati*, those with the proclivity of sense gratification shall fall for the attachment of a temporary material son. Similarly, not considering Śrī Kṛṣṇa as the only friend, the *jīva* will fall for the temporary friends, absorbed in sense gratification. In this manner becoming averse to the Lord, the *jīva* will become indifferent towards Śrī Kṛṣṇa's service and by continuing to serve the ever-hankering senses of this material body will be deluded about his *svarūpa*. Similarly, on not having unbiased intelligence towards Śrī Kṛṣṇa, the *jīva* on being averse to Śrī Kṛṣṇa will become indifferent to the material world, that is, he will become a *nirviśeṣvādī* by becoming a slave to the desire for liberation or *nirvāṇa*, such as the one who becomes like a stone on merging with *brahma*. Only those who would be indifferent to entering the pastimes of Śrī Kṛṣṇa will have an attraction towards sense-enjoyment. As

a result, the *aupādhika-asmitā* (egotism or delusion of thinking in terms of 'I' and 'mine') will be augmented and implicate him in the network of virtuous and sinful activities, thus depriving him of achieving his highest welfare.

Amṛtānukaṇikā: 'Tatparah' – *Bhagavat-parāyaṇa* (one who takes shelter of Bhagavān) or *lila-parāyaṇa* (one who takes shelter of the pastimes). *Parāyaṇa* – *para* (exalted) + *ayana* (shelter); it means superior shelter. Therefore 'tatparah' does not mean getting involved in performing the *līlā* themselves. The *jīva* can never get involved in performing the pastimes of Bhagavān himself because the *jīva* is not Bhagavān. Bhagavān performs His pastimes with His internal potency. However, the performance of pastimes with Bhagavān's internal potency is not possible by the *jīva*. Further, the word 'tatparah' also does not mean 'to engage in imitating the pastimes', because the imitation of the Lord's pastimes by the *jīva* is prohibited. In *Śrimad Bhāgavatam* (10/33/31), Śrī Śukadeva while narrating *rāsa-līlā* said —

"naitat samācarej jātu
manasāpi hy anīśvaraḥ
vinaśyaty ācaran mauḍhyād
yathā rudro 'bdhi-jam viṣam"

"Those who are incompetent should not even think of imitating the activities of powerful controllers. If some foolish person does so, he brings destruction upon himself. Rudra drank the *halāhala* poison emanated from the ocean but if anyone else tries to do this, he will be burnt to ashes."

If someone says – following the above process to prove the exaltedness of the *parakīyā-prema* (deep affection

towards the paramour) and *aupapatyā-rasa* (mellows of the paramour conjugal lover) would bring great misfortune to all rather than welfare, and their fortune for this world and beyond shall be destroyed. The following is stated in *Ujjvala-nīlamani* (3/24) to address this doubt –

“*vartitavyam śam icchadbhir
bhaktavan na tu kṛṣṇavat
Ity evam bhakti-śastrāṇām
tātparyasya vinirṇayah*”

“For one’s welfare one must follow the conduct of devotees and not Śrī Kṛṣṇa’s. This is the conclusive purport of all the *bhakti* scriptures.”

In a commentary on this verse, Śrī Jīva Gosvāmī states – “When the mood of Śrī Kṛṣṇa even in other *rasas* is not to be imitated, then what to speak of *śringāra-rasa*.” Imitation of Śrī Kṛṣṇa’s behavior has been prohibited and the process to follow the behavior of the devotees has been approved. This means that the conduct exhibited by the Vaiṣṇavas should be followed. Now, there can be a doubt about whose behavior one should follow, for there are two types of devotees – *siddha* and *sādhaka*. Addressing this doubt it is said that one must follow the *sādhakas* and not the *siddhas*. Many times the behavior of the *siddhas*, who are controlled by deep love and are absorbed in the pastimes, looks similar to Śrī Kṛṣṇa’s behavior, just as during the *rāsa-līlā* pastime the *gopīs* started imitating Śrī Kṛṣṇa’s behavior when He disappeared from the dancing arena.

Further, even the behavior of *sādhakas* at all times is not worth following. This is because one may come across some *sādhakas* who are unrighteous, as suggested in a statement of the Lord (*Gītā* 9/30) ‘*api cet sudurācāro bhajate mām ananya-bhāk*’.

This means that sometimes amongst the *sādhakas*, who have exclusive devotion to Śrī Kṛṣṇa, someone may be seen engaged in abominable acts like stealing other’s money, and associating with other women; this reprehensible behavior is not to be imitated. Does that mean that both the *sādhakas* and *siddhas* are not to be followed? No, this is not the case. The *ācāryas* after due contemplation have established the principle that all the devotees who follow the rules of the *bhakti* scriptures, their behavior as approved by the scriptures, should be followed.

Here another question may arise: Śrī Kṛṣṇa in *Gītā* says – ‘Whatever behavior a great personality practices, common people follow.’ And ‘there is nothing in the three worlds that I cannot attain. However, if I ever failed to vigilantly engage in My duty, common people would certainly follow My example in all respects, then everyone would become degraded. Therefore, for the benefit of the people, performing prescribed duties without attachment is appropriate.’ From the above statements, it is understood that the behavior of Śrī Kṛṣṇa is to be imitated. Why then is His behavior not to be imitated when He is performing prescribed duties for establishing the ideals? The answer to this is – it is important to deliberate upon the type of prescribed duty that Śrī Kṛṣṇa is talking about. Out of fear of killing his relatives, Arjuna did not want to fight. In the second chapter of *Bhagavad-gītā*, Śrī Kṛṣṇa told Arjuna that he is a *kṣatriya* (warrior), he should follow his prescribed duty, and that killing his relatives in the righteous war is not a sin. The same thing has been said in the third chapter (verse 35) differently. Here also, following one’s prescribed duty or *varṇāśrama-dharma* has been prescribed. *Śrīmad Bhāgavatam* asserts that until one

reaches the stage of detachment from worldly objects or till one develops faith in the *bhagavad-katha* (pastimes of the Lord), one should perform one's prescribed duties. Upon the development of detachment from worldly objects, people will adhere to the path of knowledge (*jñāna-mārga*) and after that, on development of interest in the Lord's pastimes, they will adhere to *bhakti-mārga* (path of devotional service). By performing one's prescribed duty without attachment there is a possibility of purification of the heart, and with the heart's purification and some good fortune, there may arise interest in following the path of *bhakti*. In *Gītā* (3/17) it is said –

“*yas tv ātma-ratir eva syād
ātma tṛptaś ca mānavah
ātmany eva ca santuṣṭas
tasya kāryam na vidyate*”

“A person who delights in the self, and remains content and fully satisfied in the self, has no duty to perform.” However, people will not understand his inner state and will follow his external behavior. It is for this reason that the *ātmārāmas* (those who delight in themselves) also perform prescribed duties for the benefit of people in general.

Śrī Kṛṣṇa's birth and activities are transcendental, He is unborn and still takes birth. His birth is not a result of any past *karmas*; in fact, He takes birth out of His own will. He, by nature, does not come under *varṇāśrama-dharma*, therefore the duties prescribed therein do not apply to Him. The duties prescribed under the *varṇāśrama-dharma* are for the purification of the conditioned souls and society's benefit. These are not for Śrī Kṛṣṇa. Still, when Śrī Kṛṣṇa manifests Himself for performing His human pastimes, He

appears in a *kṣatriya* family and performs the role of a householder. Therefore, the activities that Śrī Kṛṣṇa is seen performing, such as *homa* (fire sacrifice) or *pañcasūnā-yajña, sandhyā-vandana*, are only for setting an ideal and instructing people in general. It is all these duties and not blissful pastimes with His devotees, that He has described in the second and third chapters of *Gītā*. But in the verse like ‘*anugrahāya bhaktānām*,’ His pastimes have been described. He is *rasika-śekhara*, He Himself feels blissful when, through pastimes, He enjoys exchanges with His *premī-bhaktas* and bestows happiness on His devotees too. The *jīva*'s constitutional position is that of Śrī Kṛṣṇa's servant; therefore, in order to revive the mood of service in the heart, the *jīva*'s only duty is performing of *sādhana-bhakti*, like *śravana-kirtana*. There is no possibility of reviving the mood to serve Śrī Kṛṣṇa by doing anything contrary. By imitating the pastimes of Śrī Kṛṣṇa, one will only accumulate *aparādhas* (offenses), especially, because no scripture mentions the imitation of the pastimes as a limb of *sādhana-bhakti*. Therefore, there is no possibility of attaining any mercy from Bhakti-devi by imitating the pastimes; in fact, one would commit offenses as a result of violating the scriptural injunctions. The glories of hearing *kṛṣṇa-kathā* are described everywhere in *Śrimad Bhāgavatam* and other scriptures, and there is no mention of pastime imitation anywhere.

THE PRIMARY REASON FOR THE APPEARANCE OF ŚRĪ GAURA IS TO PREACH RĀGAMAYĪ BHAKTI —

VERSE 36

এই বাঞ্ছা যৈছে কৃষ্ণপ্রাকট্য-কারণ ।
অসুরসংহার—আনুষঙ্গ প্রয়োজন ॥৩৬॥

*ei vāñchā yaiche kṛṣṇa-prākṛtya-kāraṇa
asura-samhāra — ānuṣaṅga prayojana*

ESTABLISHING DHARMA, ETC., IS NOT THE PRIMARY REASON FOR THE MANIFESTATION OF SVAYAM-RŪPA ŚRĪ KRŚNA AND ŚRĪ GAURA —

VERSE 37

এই মত চৈতন্য-কৃষ্ণ পূর্ণ ভগবান् ।
যুগধর্মপ্রবর্তন নহে তাঁর কাম ॥৩৭॥
*ei mata caitanya-kṛṣṇa pūrṇa bhagavān
yuga-dharma-pravartana nahe tānra kāma*

Translation: Just as the desires of relishing the essence of mellites and preaching rāga-mārga-bhakti are the fundamental reasons for Śrī Kṛṣṇa's appearance, and annihilation of demons is just an incidental necessity, similarly, Śrī Kṛṣṇa Caitanya is Svayam Bhagavān and establishing the *yuga-dharma, nāma-saṅkirtana*, is just incidental.

THE MERGING OF THE FOUNTAINHEAD WITH HIS PORTION YUGĀVATĀRA —

VERSE 38

কোন কারণে যবে হৈল অবতারে মন ।
যুগধর্মকাল হৈল সে কালে মিলন ॥৩৮॥
*kona kāraṇe yabe haila avatāre mana
yuga-dharma-kāla haila se kāle milana*

Translation: When Svayam Bhagavān Śrī Caitanya Mahāprabhu desired to appear, for whatever reason, the time for establishing the *yuga-dharma* merged with the time of His appearance

ON APPEARANCE DUE TO INTERNAL AND EXTERNAL REASONS – PREACHING THROUGH PERSONAL CONDUCT —

VERSES 39-40

দুই হেতু অবতারি' লঞ্চ ভক্তগণ ।
আপনে আস্বাদে প্রেম-নাম-সক্ষীর্তন ॥৩৯॥

সেই দ্বারে আচণ্ডালে কীর্তন সঞ্চারে ।
নাম-প্রেমমালা গাঁথি পরাইল সংসারে ॥৪০॥

*dui hetu avatari' lañā bhakta-gaṇa
āpane āsvāde prema-nāma-saṅkirtana*

*sei dvāre ācāḍāle kīrtana saṅcāre
nāma-prema-mālā gāñhi parāila samsāre*

Translation: Svayam Bhagavān appeared with His devotees for two reasons, external and internal, and tasted the nectar of *prema* and *nāma-saṅkirtana* with them. Thus, He propagated *kīrtana* even among the low and fallen persons like *cāḍālas* (outcasts) and bestowed *prema* on them. He wove the wreath of the holy name and *prema*, and garlanded the entire material world with it.

Amṛta-pravāha Bhāṣya: Just as in Śrī Kṛṣṇa's incarnation, Śrī Kṛṣṇa had appeared for the above-mentioned desires and that annihilation of the demons was not His primary reason but the secondary reason, similarly in Gaura's incarnation Śrī Kṛṣṇa Caitanya is the Absolute Bhagavān. Establishing the *yuga-dharma* of *nāma-saṅkirtana* was not His own work, but when the complete Bhagavān desired to appear for a confidential reason, with the series of events, the time for the *yuga-dharma* appeared right then. Therefore, Śrī Gaurāṅga Mahāprabhu's confidential reason and the external reason for promulgating the *yuga-dharma* are the two reasons for His appearance. He relished *prema* and *nāma-saṅkirtana* with devotees on His appearance.

VERSE 41

এইমত ভক্তভাব করি' অঙ্গীকার ।
আপনি আচারি' ভক্তি করিল প্রচার ॥৪১॥

*ei-mata bhakta-bhāva kari' aṅgikāra
āpani ācāri' bhakti karila pracāra*

Translation: In this manner, He assumed the *bhāvas* of a *bhakta* and preached *bhakti* while practicing it Himself.

Anubhāṣya: In order to reveal His munificent pastimes, Śrī Kṛṣṇa manifested His eternal Gaura-līlā in this material world. Śrī Kṛṣṇa's *bhakta-bhāva* (mood of a devotee) is the miraculousness of His eternal Gaura-līlā. By manifesting His eternal Gaura-līlā in this mundane world, *svayam-rūpa* Śrī Kṛṣṇa facilitated the *jīva* with service of the object of worship, Śrī Kṛṣṇa. The followers of wanton mundane *sahajiyā* communities do not have real knowledge of the *svarūpa* of transcendental *vipralambha*. They refute the reason for which Śrī Gaurasundara accepted the mood of a devotee and illegitimately address Him as *sambhoga-vigraha* ‘*nāgara*’ (hero), and adorn themselves with imaginary names like “*Nadiya-nagarī*” (damsel of *Nadiya*) or “*Gaura-nagarī*” (heroine of *Gaurasundara*). In this manner, performing misdeeds and abandoning the *bhāvas* of the devotees (*āśraya* category) of eternal *vipralambha-rasa*, they are never able to satisfy *svayam-rūpa* Śrī Kṛṣṇa. *Svayam-rūpa* Śrī Gaura, instead of bestowing mercy on all those *sahajiyās* engrossed in material sense gratification, abandons them from far away. Their endeavor to destroy *kṛṣṇa-bhakti* in the mood of *vipralambha-rasa*, with the conception of eternal *sambhoga* (meeting) pastimes of Śrī Kṛṣṇa, is nothing but enmity towards Śrī Gaurasundara.

Amṛtānukanikā: The distinctive feature of Śrī Kṛṣṇa's most munificent incarnation as Gaura is that He Himself has appeared in this mundane world to give instructions for His devotional service not just to ordinary people but to sinners as well. This time Bhagavān is not saying “*mām ekāṁ śaraṇāṁ vraja*” (surrender unto Me), as He did in Dvāpara-yuga. In fact, He Himself, by holding one's hand, in order to instruct, as

to how one can take shelter of Bhagavān, through His inconceivable potency, has appeared in the position of a devotee. Some people may argue that Śrī Caitanyadeva's conduct as a devotee acting like a madman is beyond ordinary people. In this context, they put forward the examples describing the exhibition of the mood of the incarnation of Śrī Caitanyadeva as Śrī Nṛsiṁha and Śrī Varāha, but this is not correct. It is because the mood exhibited by Śrī Mahāprabhu as the Śrī Nṛsiṁha or Śrī Varāha incarnations is not the mood of a devotee. It is the pastime of Śrī Gaura-nārāyaṇa's manifestation of His opulence. No one in a devotee's mood would ever have a conception of being a *viṣṇu-tattva* like Śrī Kṛṣṇa, Śrī Nṛsiṁha, Śrī Varāha, and Śrī Rāma. In a devotee, there is no conception other than that of being the servant or the servant's servant of Viṣṇu. “*naitat samācarejjātu manasāpi hyaniśvarah*” (*Śrimad Bhāgavatam* 10/33/30)—a *jīva* should not even imagine becoming *brahma*, because the *jīva* belongs to the controlled or dependent category. If out of foolishness, some consider themselves controllers, they are sure to be destroyed. The pastimes such as the *rāsa-līlā* of the Absolute Enjoyer Śrī Kṛṣṇa, the pastimes of drinking Vārunī (*madya-pāna*) of Śrī Baladeva, the pastime of marrying the sixteen thousand queens and other pastimes of Dvārakādhīśa (king of Dvārakā) are not to be imitated by the *jīva*, who belongs to the one to be enjoyed and dependent category. However, Śrī Kṛṣṇa and Śrī Baladeva set the precedent for learning the Vedas and serving the spiritual master, for instructing the general public, by staying at the *āśrama* of Sāndipanī-muni; if one, by applying the above-mentioned verse, is disinclined to follow Śrī Rāma-Kṛṣṇa, then it would just be termed as one's misfortune.

The pastimes Śrī Bhagavān performed for instructing ordinary people should always be followed. If the jīva filled with *anarthas*, desires to be the master (husband) of a woman, like Bhagavān Śrī Gaurasundara or Śrī Nityānanda, and enjoys garlands, sandalwood, betel nut, etc., he will fall in the ocean of grave offense. However, if one does not follow the ideals set by the instructors of the common people, Śrī Gaura-Nityānanda, of practicing and preaching the service to Viṣṇu and Vaiṣṇavas and the constant search for Śrī Kṛṣṇa from their heart and soul, then even being on the bank of the Ganges of Śrī Gaurasundara's causeless mercy, one will be deluded by the mirage of *māyā* – it should be understood like this.

ŚRĪ KRṢNA'S PLEASURE IS THE ONLY DESIRABLE OBJECT BY
ĀŚRAYA CATEGORY OF ALL THE FOUR RASAS OTHER THAN
SĀNTA RASA —

VERSE 42

দাস্য, সখ্য, বাত্সল্য, আৱ যে শৃঙ্গার ।
চারি প্ৰেম, চতুর্বিধ ভক্তি আধাৰ ॥৪২॥

*dāsy, sakhya, vātsalya, āra ye śrīṅgāra
cāri prema, catur-vidha bhakta-i ādhāra*

ALL THE DEVOTEES CONSIDER THEIR RASA AS THE HIGHEST —

VERSE 43

নিজ নিজ ভাব সবে শ্রেষ্ঠ কৰি' মানে ।
নিজভাবে করে কৃষ্ণসুখ-আস্বাদনে ॥৪৩॥

*nija nija bhāva sabe śreṣṭha kari' māne
nija-bhāve kare kṛṣṇa-sukha-āsvādane*

FROM A NEUTRAL POINT OF VIEW, THE HAPPINESS GIVEN TO ŚRĪ KRṢNA IS SEEN MOST IN THE TRANSCENDENTAL MADHURA-RASA, FOR IN IT ARE PRESENT ALL THE OTHER RASAS —

VERSE 44

টটস্থ হইয়া হৃদি বিচার যদি কৰি ।
সব রস হৈতে শৃঙ্গারে অধিক মাধুরী ॥৪৪॥

*taṭastha ha-iyā hr̄di vicāra yadi kari
saba rasa haite śrīṅgāre adhika mādhuri*

Translation: There are four types of *rasas* – *dāsy*, *sakhya*, *vātsalya*, and *madhura*. The four types of devotees are the foundation of *prema* in these *rasas*. All the devotees consider their sentiments as the highest and through their sentiments, serve Śrī Kṛṣṇa and feel happy in Śrī Kṛṣṇa's happiness. However, if one is to compare the sentiments in an impartial mood, it is found that sweetness is greatest in *śrīṅgāra-rasa* (*madhura-rasa*).

Amṛta-pravāha Bhāṣya: Each of these four types of devotees – those in *dāsy*, *sakhya*, *vātsalya*, and *madhura* – feel that they relish the happiness of Śrī Kṛṣṇa the most. However, on being neutral, when seen in an impartial mood, one will have to accept that *śrīṅgāra-rasa* (*madhura-rasa*) is superior to the other three *rasas* in sweetness.

PROGRESSIVELY HIGHER RELISHING OF THE HAPPINESS
OF ŚRĪ KRṢNA – FROM DĀSYA TO SAKHYA TO VĀTSALYA TO
MADHURA RASA —

BHAKTI-RASĀMRITA-SINDHU 2/5/38 —

VERSE 45

যথোত্তরমসৌ স্বাদবিশেষোন্নাসময্যপি ।
রতির্বাসনয়া স্বাদী ভাসতে কাপি কস্যচিং ॥৪৫॥

*yathottaram asau svāda-
višeṣollāsamayy api
ratir vāsanayā svādvī
bhāsate kāpi kasyacit*

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: *Rati* progressively becomes increasingly tasteful. The same *rati* in a particular stage, through a gradual

succession of desire, manifests itself as the most relishable *madhura-rasa*.

Anubhāṣya:

*asau ratih yathottaram (uttarottara-kramena)
svāda-viśesollāsa-mayī (madhura-viśeṣasya
ādhikiyavatī) api vāsanayā (vāsanā-bhedenā) kā
api (ratih) kasyacit (bhaktasya) svādvi bhāsate.*

ŚLOKA BHĀVĀNUVĀDA:

Please refer to *Amṛta-pravāha Bhāṣya*.

MADHURA-RASA HAS TWO DIVISIONS – SVAKĪYĀ AND PARAKĪYĀ —

VERSE 46

অতএব মধুর রস কহি তার নাম ।
স্বকীয়া-পরকীয়া-রূপে দ্বিবিধ সংস্থান ॥৪৬॥

*ataeva madhura rasa kahi tāra nāma
svakīyā-parakīyā-rūpe dvi-vidha samsthāna*

Translation: Therefore, it is called *madhura-rasa*. It is of two types, the first *svakīyā*, and the second *parakīyā*.

Anubhāṣya: Śrīla Rūpa Gosvāmī in *Ujjvala-nīlamanī* has given the following definitions of *svakīyā* and *parakīyā*.

(*Svakīyā kṛṣṇa-vallabhā*) —

“*kara-grāha vidhim prāptāḥ
patyur ādeśa tat parāḥ
pātivratyād avicalāḥ
svakīyāḥ kathitā iha*”

“A woman whose hand is accepted by her husband in marriage in accordance with Vedic customs, who is totally devoted to obeying the instructions of her husband, and never deviates from the religious principles of a virtuous wife is known as a ‘*svakīyā*’ woman in *rasa* scriptures.”

(*Parakīyā-kṛṣṇa-vallabhā*) —

“*rāgenaivārpitātmāno loka-yugmānapekṣinā
dharmenāsvikṛtā yās tu parakīyā bhavanti tāḥ*”

“A woman who, on getting attracted to the love of a man (who is not her husband) and offering herself to that person, even knowing that such relationship is against religious principles, without caring about the inconvenience resulting from such relationship in this world or beyond, is known as a ‘*parakīyā*’ woman.”

Amṛtānukaṇikā: Amongst all the transcendental mingles the *madhura-rasa* of Śrī Kṛṣṇa is immeasurable, unique, and unparalleled. However, there are two immeasurable qualities of Śrī Kṛṣṇa that are of great benefit to the *jīva*. First, His Absolute power and second, His sovereign desire. Due to the influence of His absolute powers, He can very effortlessly bring immeasurable and unparalleled Truth into this material world. With the influence of His sovereign desire, He desires to manifest His most exalted Truth in this insignificant material world. All these exalted Truths, though completely untouched by the despicableness and insignificance of this material world, are manifested to the devotees whose eyes are smeared with the ointment of love, and become the object of their transcendental *darśana*.

The culmination of the good fortune especially of the *jīvas* of Kali-yuga, cannot be described completely. It is because the embodiment of the sweetness Himself, Śrī Kṛṣṇa, in order to distribute the mingles of His unprecedented pastimes, has manifested as the embodiment of munificence. Further, the path of the good fortune of the *jīvas* were paved with such ease that the *viṣaya* Himself (Śrī Kṛṣṇa) took the sentiments of the greatest *āśraya* (Śrī Rādhā) and became the teacher.

There are two *tattvas*: ‘*ātma*’ and ‘*para*’. The *dharma* of being fixed in

one's self is *ātmārāmatā*. It does not require any separate *rasa*. However, in *pararāmatā* (enjoying with others) there is a requirement for many different types of separate facilitators for the variegatedness and progressiveness of the *rasas*. *Ātmārāmatā* and *pararāmatā* are eternal affairs. Śrī Kṛṣṇa is both ‘*ātmārāma*’ and ‘*pararāma*’. The simultaneous presence of such contradictory dispositions in favor of the possessor of the inconceivable potency, Līlā-puruṣottama (best amongst the performers of pastimes), is only natural. While one pastime of Śrī Kṛṣṇa is *ātmārāmatā* centered, exactly contrary to this is a pastime wherein *parakīyatā* is centered, which is the culmination of *pararāmatā*. On progressing in the direction of *ātmārāmatā*, there manifests a gradual increase in neutrality and dryness of the *rasas*. Further, there is a simultaneous ascendance in elation on progression in the direction of *parakīyā-rasa*. *Śrīmad Bhāgavatam* (10/33/16) – “*reme rameśo vraja-sundaribhir yathārbhakah sva-pratibimba-vibhramah*”. *Śrīmad Bhāgavatam* (10/33/19) – “*reme sa bhagavāṁś tābhīr ātmārāmo’pi līlayā*”. *Śrīmad Bhāgavatam* (10/33/25) – “*sīseva ātmany avaruddha saurataḥ*”. It is clearly evident from these statements of *Śrīmad Bhāgavatam* that ‘*ātmārāmatā*’ is the internal nature of Śrī Kṛṣṇa. Śrī Kṛṣṇa is a non-dual Truth and He has innumerable potencies (*parasya śaktir vividhaiva śrūyate* – *Śvetāśvatara-6/8*). All these potencies take beautiful forms and engage *ātmārāma* Śrī Kṛṣṇa in pastimes. Śrī Kṛṣṇa's one *parāśakti* manifests itself into innumerable *śaktis* for enhancing the *rasa* of pastimes. These innumerable *śaktis* are *kāya-vyūha* or expansions of *parāśakti*. The number (of forms) in which Śrī Kṛṣṇa is present

in the *rāsa* pastime, the *gopī* potency manifests in the same number. All of them are Śrī Kṛṣṇa, however *yogamāyā*, following the desire of Śrī Kṛṣṇa, manifests Śrī Kṛṣṇa and the *gopīs* separately, adorns them with different sentiments for the nourishment of the pastimes and further for the nourishment of the *rasa*, endows them with the conception that they have a *parakīya* relationship amongst them. This inconceivable arrangement of the inconceivable internal potency is beyond the intelligence of the insignificant *jīva* or for that matter even of the administrators, the demigods, like Brahmā.

In the transcendental world dominated by opulence, Śrī Kṛṣṇa manifests His own potency in the form of Lakṣmī and performs loving pastimes with her in *svakīyā-bhāva*. Due to the predominance of *svakīyā-bhāva*, the *rasa* culminates beautifully up to *dāsyā* only, that is, what seems like *madhura-rasa* also, is only at the level of *dāsyā*. Astonishment and rarity of *rasa* are absent in the *svakīyā* conception; realizing this Śrī Kṛṣṇa manifests His internal potency into millions of *gopī* forms and enjoys with them. *Parakīyā-rati* is the most exalted *rati*. To emphasize this Śrī Rūpa Gosvāmī quotes the statement of *ālankārika* Bharata Muni —

(*Ujjvala-nīlamāṇi* 1/20) –

“*bahu vāryate yataḥ khalu yatra
pracchanna-kāmukatvarṇ ca
yā ca mitho durlabhatā sā
manmathasya paramā ratih*”

“That amorous love which is hindered by many types of obstacles presented by social and religious principles, which necessitates the mutual love being kept secret, and which makes it hard for the lovers to meet,

should be understood to be the highest and most glorious *rati* of amorous love."

(*Ujjvala-nīlamanī* 1/21) –

"*laghutvam atra yat proktam
tattu prākṛta-nāyake
na kṛṣṇe rasa-niryāsa-
svādārtham avatāriṇi*"

"However, the statement that paramour love is abominable is applicable only for a mundane lover and has no connection with the independent Līlā-puruṣottama Śrī Kṛṣṇa, who is the fountainhead of all incarnations and who has appeared only for relishing *madhura-rasa*."

The word 'para' [superior] must be interpreted to refer to Śrī Kṛṣṇa alone. Anything related to Śrī Kṛṣṇa would be *parakīyā*. Also, where Śrī Kṛṣṇa is the only *nāyaka* (hero), the mood of *parakīyā* cannot be labeled as abominable and treacherous. When an ordinary *jīva* takes on the designation of '*nāyaka*', then there would be consideration of *dharma* and *adharma* due to the presence of many similar *nāyakas* (other *jīvas*). When the resident of Goloka Śrī Kṛṣṇa-candra manifests His *para-rasa* (superior mellites) in this material world, along with His abode Gokula, then there would be no place for any figurative material deliberations regarding the *gopīs*.

Śrīla Rūpa Gosvāmī in verse 3/32 of *Ujjvala-nīlamanī* has written –

"*māyā-kalita-tāḍik-strī-sīlanenānasūyubhiḥ
na jātu vraja-devināṁ patibhiḥ saha saṅgamah*"

"Those with the conception of being the husbands of the *gopīs* in the *prakāṭa-līla* are but the gross forms of their respective *bhāvas* created by *yogamāyā*. Gāndharva-vivāha, etc., are material conceptions.

The gross forms of the *bhāvas*, with the conception of being the husbands (of the damsels of Vraja), never unite with the manifestations of Śrī Kṛṣṇa's internal potencies, the damsels of Vraja." In fact, the manifestations of the internal potency, the *gopīs*, of the one and only possessor of all potencies, do not actually get married, they are neither the paramour of Śrī Kṛṣṇa nor He is theirs."

Still, the conception of being married exists eternally. In the absence of this idea, the remarkable manifestation of the mellows will never happen naturally. Only the knowers of mellows can realize this. Dissemination of the discussion of this subject amongst others is futile. The *cit-śakti yogamāyā* brings to Vraja the *parodhā-abhimāna* (conception of being married) of Goloka with each of the *gopīs*- Śrī Kṛṣṇa's eternal *svarūpa-śaktis*, and gives that conceptional form a separate individual existence (in the form of a husband). Then, *Yogamāyā*, by arranging for the marriages between the *gopīs* and those separate existences, points out to the *gopīs* that Śrī Kṛṣṇa is their eternal maintainer and protector (*pati*) instead of their mortal husbands and that He is the object of their eternal love. The omniscient *puruṣa*, Śrī Kṛṣṇa, and His omniscient *svarūpa-śaktis* absorbed in their respective *rasas* accept this statement of *yogamāyā* with conviction. This indicates the pre-eminence of *rasa* and super-excellence of the fully independent *icchā-śakti* of Līlā-Puruṣottama. Such type of pre-eminence of *rasa* is absent in Vaikuṇṭha and Dvārakā. Only Śrī Kṛṣṇa, the crown jewel of all heroes, is the object or hero of the *ujjvala-rasa*. Only Śrī Kṛṣṇa and no incarnation of Śrī Kṛṣṇa like Rāma,

Nṛsimha, or for that matter Nārāyaṇa, can become the hero of *ujjvala-rasa*.

The *svarūpa-śaktis* of Śrī Kṛṣṇa, the *gopīs*, are related to ‘*para*’, the supreme *puruṣa* Śrī Kṛṣṇa. No one but Śrī Kṛṣṇa, the absolute enjoyer, can enjoy them. Due to the influence of *yogamāyā*, Abhimanyu and other incarnations manifested by *māyā*, carry a conception that the *gopīs* are their wives. But, in fact, the *vraja-gopīs* cheat these so-called husbands, like Abhimanyu, who are engaged in material sense gratification and are averse to serving Śrī Kṛṣṇa. Thus, cheating husbands such as them and fervently ministering to Śrī Kṛṣṇa with the intent to make Him happy, is the *parakīyā* mood of the *gopīs* of Vraja, and this is their eternal relationship with Śrī Kṛṣṇa.

Therefore, the simultaneous oneness and difference between the *parakīyā* and *svakīyā rasas* in Goloka is inconceivable [by material intelligence]. Although these two, *parakīyā* and *svakīyā*, are one *rasa*, Śrī Kṛṣṇa’s loving enjoyment in Goloka with His internal potency (*svarūpa-śakti*) in *parakīyā-bhāva*, whose essence is loving enjoyment outside the sanction of wedlock, and in *svakīyā-bhāva*, whose essence is abstention from unlawful connection, exists eternally as dual variations. The sentiment of being a *pati* and an *upapati* (of the *gopīs*), which is beyond all piety and impiety, is simultaneously present in pure form in Śrī Kṛṣṇa.

AMONG THE TWO, IN PARAKĪYĀ-BHĀVA THERE IS UTMOST LOVE FOR ŚRĪ KRṢNA AND IT IS ONLY PRESENT IN VRAJA —

VERSE 47

পরকীয়াভাবে অতি রসের উল্লাস ।
ব্রজ বিনা ইহার অন্যত্র নাহি বাস ॥৪৭॥

*parakīya-bhāve ati rasera ullāsa
vraja vinā ihāra anyatra nāhi vāsa*

THE PRESENCE OF THE ETERNAL PARAKĪYĀ-BHĀVA IN THE DAMSELDS OF VRAJA AND IN ŚRĪ RĀDHĀ IS AT THE CLIMAX —

VERSES 48-49

ব্রজবধূগণের এই ভাব নিরবধি ।
তার মধ্যে শ্রীরাধার ভাবের অবধি ॥ ৪৮ ॥

পৌচ্ছ-নির্মলভাব প্রেম সর্বোত্তম ।
কৃষ্ণের মাধুরস-আস্বাদ-কারণ ॥ ৪৯ ॥

*vraja-vadhū-gaṇera ei bhāva niravadhi
tāra madhye śrī-rādhāra bhāvera avadhi
prauḍhanirmala-bhāvapremasarvottama
krṣṇera mādhurya-rasa-āsvāda-kāraṇa*

FULFILLING HIS OWN THREE DESIRES BY ACCEPTING ŚRĪ RĀDHĀ’S BHĀVA IN THE FORM OF ŚRĪ GAURA —

VERSE 50

অতএব সেই ভাব অঙ্গীকার করি’ ।
সাধিলেন নিজবাঞ্ছা গৌরাঙ্গ-শ্রীহরি ॥ ৫০ ॥

*ataeva sei bhāva aṅgikāra kari'
sādhilena nija-vāñchā gaurāṅga-śrī-hari*

Translation: There is great ecstasy in *parakīyā-bhāva* which is found only in Vraja, and nowhere else. This sentiment is eternally present in the damsels of Vraja and amongst them, Śrī Rādhā is at the highest stage of this sentiment, *mādanākhyā-mahā-bhāva*. Her matured pure sentiment, with a rationale of giving happiness to the one and only Śrī Kṛṣṇa, is the highest *prema* and this very *prema* is the reason for Śrī Kṛṣṇa’s tasting the sweetness of *madhura-rasa*. Therefore, by accepting this *bhāva* Gaurāṅga Śrī Hari fulfilled His desires.

Amrta-pravāha Bhāṣya: The sweetness in *śṛṅgāra-rasa* is greater than the other three *rasas*, and is thus known as ‘*madhura-rasa*’. This *madhura-rasa* is of two types —

svakīya and *parakīya*. The *madhura-rasa* which develops on accepting Śrī Kṛṣṇa as a formally married husband is known as *svakīya-madhura-rasa*. The *madhura-rasa* that arises on accepting Śrī Kṛṣṇa as a paramour, is *parakīya-madhura-rasa*. The theorists of *madhura-rasa* hold a unanimous opinion that the ecstasy in *madhura-rasa* tasted in *parakīya-bhāva* is greater and that this *bhāva* is not present anywhere except in Vraja. Many people believe that Śrī Kṛṣṇa resides eternally in Goloka and that it is only for a short period of time that He appeared in Vraja and performed pastimes in *parakīya-bhāva*. However, this is not the opinion of our previous ācārya Gosvāmīs. According to them, Śrī Kṛṣṇa's pastimes are eternal in Vraja as well. The innermost part of the eternal transcendental Goloka is called 'Vraja'. Just as Śrī Kṛṣṇa exhibited pastimes in His incarnation in the material world, similar pastimes eternally exist in the eternal Vraja too. There is a perpetual presence of *parakīya-rasa* in Vraja. Śrī Kavirāja Gosvāmī in the third chapter has said: "aṣṭāvīṁśa caturyuge dvāparera śeṣe, vrajera sahitē haya kṛṣṇera prakāše". One can distinctly understand from the words 'vrajera sahitē' that 'Vraja' is an inconceivable pastime place in the transcendental abode, and Śrī Kṛṣṇa, along with this pastime place, through His internal potency, appeared in the material world. Apart from Goloka's innermost place, eternal Vraja, the *parakīya* sentiment does not exist anywhere else, because when compared to Goloka the existence of the mellow in Vraja is infinitely superior. The variegatedness of the unmanifested Vraja (present in Goloka) is witnessed in the manifested Vraja (manifested in the material world)

by the jīva, this being the only difference between them. The culmination of the sentiments of the damsels of Vraja is in Śrī Rādhā. The mature and pure love of Śrī Rādhā in Vraja is the highest. The reason behind this *prema* is to relish Śrī Kṛṣṇa's *madhura-rasa* (sweetness) to the highest possible limit. Therefore Gaurāṅga Śrī Hari fulfilled His desires by accepting Śrī Rādhā's *bhāva*.

STAVAMĀLĀ – FIRST CAITANYĀṢṬAKA (2) –

VERSE 51

সুরেশানাং দুর্গং গতিরতিশয়েনোপনিষদাং
মুনীনাং সর্বসং প্রণতপটলীনাং মধুরিমা ।
বিনির্যাসঃ প্রেমনো নিখিলপশ্চপালামুজদৃশাং
স তৈল্যঃ কিং মে পুনরপি দৃশ্যোর্যস্যতি পদম् ॥ ৫১ ॥

sureśānāṁ durgam gatir
atiśayenopaniṣadāṁ
munināṁ sarva-svarūpānāṁ pranata-
patalināṁ madhurimā
viniryāsaḥ premṇo nikhila-
paśu-pālambuja-dṛśāṁ
sa caitanyaḥ kiṁ me punar
api dṛśor yāsyati padam

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: Caitanyacandra is inaccessible to demigods, difficult to realize through the Upaniṣads, the all-in-all for all the sages, pure sweetness for His sheltered devotees, and the essence of the *prema* for the lotus-eyes of the young damsels of Vraja. Will He be the object of my vision again?

Anubhāṣya:

sureśānāṁ (mahendrādināṁ) durgam
(duradhi-gamyah āśrayah), upaniṣadāṁ
(vedaśiro-bhāgānāṁ) atiśayena gatiḥ (lakṣya),

*munīnāṁ sarvasvam (jaḍa-nirvighnānām
ekamātra-dhanam), pranata-patalinām (bhakta-
samūhānām) madhurimā (saundary-āśrayah)
nikhila-paśupāl-āmbuja-drśām (samasta-
vraja-vanitānām) premṇah viniryāsah (sārah)
sa caitanyah punah api kīm me drśoh padām
yāsyati (prāpsyati)?*

ŚLOKA BHĀVĀNUVĀDA:

One who is the shelter of the demigods like Indra, the main goal of the superior part of the Vedas – the Upaniṣads, the only wealth of the materially detached sages, the origin of beauty for the devotees, and the essence of love of all the gopīs – will that Śrī Caitanyacandra be the object of my vision again?

STAVAMĀLĀ – SECOND CAITANYĀṢṬAKA (3) –**VERSE 52**

অপারং কস্যাপি প্রণয়িজনবন্দস্য কুতুকী
রসস্তোমং হস্তা মধুরমুপভোজ্যং কর্মপি যঃ ।
রুচং স্বামাবরে দুতিমিহ তদীয়ং প্রকটযন্
স দেবশ্চেতন্যাকৃতিরতিরাং নঃ কৃপযত্তু ॥৫২॥

*apāram kasyāpi pranayi-
jana-vṛndasya kutukī
rasa-stomām hṛtvā madhuram
upabhuktum kam api yaḥ
rucam svām āvavre dyutim
iha tadiyām prakaṭayan
sa devaś caitanyākṛtir
atitarām nah kṛpayatu*

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: May that curious Śrī Kṛṣṇa who, along with relishing the mellows of love of the multitude of His devotees, aims to limitlessly relish one special type of *madhura-rasa*, hides His

complexion by accepting Śrī Rādhā's luster, and appears in His Caitanya form, confer His special grace upon me.

Anubhāṣya:

*kutukī (bhāv-āsvādan-ānandah) yaḥ kasya
api pranayi-jana-vṛndasya (nija-priti-
vigrahaḥsyā) kamapi [anirvacanīyam] apāram
madhuram rasastomam hatvā upabhuktum
(svayam tad-bhāva-grahaṇena āsvādayitum)
tadiyām (tat-pranayi-jana-sambandhini)
dyutim (sobhām) prakaṭayan (prakāṣayan)
svām (svakīyām ghana-śyāma-rūpām dyutim)
āvavre (āvṛtavān) saḥ caitanyākṛtir-devaḥ
(gopījana-vallabhaḥ) nah (asmān) atitarām
kṛpayatu.*

ŚLOKA BHĀVĀNUVĀDA:

Please refer to *Amṛta-pravāha Bhāṣya*.

VERSES 53-54

ভাবগ্রহণের হেতু কৈল ধর্ম স্থাপন ।
তার মুখ্য হেতু কষ্টি শুন সর্বজন ॥৫৩॥

মূল হেতু আগে শ্লোকের কৈল আভাস ।
এবে কাহি সেই শ্লোকের অর্থ প্রকাশ ॥৫৪॥

*bhāva-grahaṇera hetu karila
dharma sthāpana
tāra mukhya hetu kahi,
śuna sarva-jana
mūla hetu āge ślokera kaila ābhāsa
ebe kahi sei ślokera artha prakāśa*

Translation: To accept Śrī Rādhā's *bhāva* is the prime reason behind Bhagavān's appearance and at the same time, He re-established the *yuga-dharma*. Everyone, please listen! I shall now elaborate on that prime reason. In the previous verse, I have just hinted at the principal reason behind the appearance of Mahāprabhu.

Now, I shall reveal the deeper meaning of that verse.

Amṛta-pravāha Bhāṣya: With the intention to accept the *bhāva* of Śrī Rādhā, [Śrī Caitanya Mahāprabhu] also engaged in re-establishing religious principles. I shall now describe the primary reason for His appearance. In order to set the foundation for explaining the real reason, I, until now, have described the preface to that verse.

Anubhāṣya: In some editions, instead of these four lines, [the following] six lines are found.

"bhāva grahanera hetu karila dharma sthāpana
mūlāhetu āge ślokera kariba vivaraṇa
bhāva grahanera ei śunaha prakāra
tāhā lāgi pañcama ślokera kariye vicāra
ei ta' pañcama ślokera kahila ābhāsa
ebe kahi sei ślokera artha parakāśa"

THE DESCRIPTION OF THE FIFTH ŚLOKA FROM AMONGST THE FIRST FOURTEEN ŚLOKAS

FROM ŚRĪ SVARŪPA GOSVĀMI'S KĀDĀ (DIARY) —

VERSE 55

রাধা কৃষ্ণেন্দুবিকৃতির্হাদিনীশক্তিরস্মা—
দেকাঞ্চানাবপি ভূবি পুরা দেহভেদে গতো তো ।
চেতন্যাখ্যং প্রকটমধূনা তদ্বয়ঘোক্যমাণ্ডং,
রাধাভাবদুতিসুবলিতং নৌমি কৃষ্ণস্বরূপম্ ॥ ৫৫ ॥

rādhā kṛṣṇa-pranaya-vikṛtir
hlādinī śaktir asmād
ekātmānāv api bhuvi purā deha-
bhedam gatau tau
caitanyākhyām prakaṭam adhunā
tad-dvayam caikyam āptam
rādhā-bhāva-dyuti-suvalitam
naumi kṛṣṇa-svarūpam

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: *Hlādinī* potency is the transformation of the transcendental loving affairs of Śrī Rādhā and Śrī Kṛṣṇa. By the influence of this *hlādinī* potency, Śrī Rādhā and Śrī Kṛṣṇa, although one in identity, due to perpetuity of *vilāsa-tattva* (enjoyment of loving pastimes), are forever present in two separated forms. These two *tattvas* have again united and have manifested as *caitanya-tattva*. Therefore, I pay obeisances to the same Śrī Kṛṣṇa, who has appeared in the form of Gaurasundara, having accepted the *bhāva* and luster of Śrī Rādhā.

Anubhāṣya:

rādhā kṛṣṇapranaya-vikṛtiḥ (kṛṣṇasya
pranaya-vikṛtiḥ prema-vilāsa-rūpā hlādinī
śaktih); ekātmānau (abhim-ātmānau) api purā
(anādikālataḥ) tau (rādhākṛṣṇau) bhuvi deha-
bhedam (viṣay-āśraya-gata-vigraha-dvaya-
bhedam) gatau (prāptau), adhunā (idānīm)
tadvayaṁ (taylor-dvaya) aikyam āptama;
rādhā-bhāva-dyuti-suvalitam (bhāvaśca
dyutiśca bhāvadyutī, rādhāyāḥ bhāvadyutī,
tābhyaṁ suvalitam yuktam, antaḥ-kṛṣṇam
bahirgauram) caitanyākhyām prakaṭam
(prakaṭita-vigraha) kṛṣṇa-svarūpam naumi
(pranamāmi).

ŚLOKA BHĀVĀNUVĀDA:

The transformation of Rādhā-Kṛṣṇa's loving affairs is the *hlādinī* potency. Due to the influence of the *hlādinī* potency Śrī Rādhā-Kṛṣṇa, although one in identity, separated themselves since time immemorial into two forms, namely – *viṣaya* and *āśraya*. Now, they have united. I pay my obeisances to that form of Śrī Kṛṣṇa, which has manifested as Śrī Caitanya, having accepted the *bhāva* and luster of Śrī Rādhā. He is Śrī Gaurasundara outwardly but is Śrī Kṛṣṇa inwardly.

FIRST, THE ONTOLOGY OF ŚRĪ RĀDHĀ AND ŚRĪ KRṢNA —

VERSE 56

ରାଧାକୃଷ୍ଣ ଏକ ଆଜ୍ଞା, ଦୁଇ ଦେହ ଧରି ।
ଅନ୍ୟୋନ୍ୟେ ବିଲାସେ ରମ ଆସ୍ଵାଦନ କରି ॥ ୫୬ ॥

*rādhā-krṣṇa eka ātmā, dui deha dhari'
anyonye vilāse rasa āsvādana kari'*

Translation: Śrī Radha-Kṛṣṇa are one and the same, but have taken two separate forms in order to mutually relish the mellow of different kinds of loving affairs.

Amṛta-pravāha Bhāṣya: ‘Anyonye’ means mutually. The meaning of this verse is clear, but the tenor is confidential. Śrī Rādhā is the śakti and Śrī Kṛṣṇa is the śaktimān. “Śakti-śaktimāt abhedāḥ” – The meaning of this statement from Vedānta is: The śakti cannot be separated from its source by any means. However, due to the influence of the inconceivable potency, Śrī Rādhā-Kṛṣṇa are one and the same at all times, even though they have taken eternal separate forms in order to relish their loving affairs.

THE UNITED FORM OF RĀDHĀ-GOVINDA IS GAURA —

VERSE 57

ସେଇ ଦୁଇ ଏକ ଏବେ ଚୈତନ୍ୟ ଗୋମାତ୍ରି ।
ରମ ଆସ୍ଵାଦିତେ ଦୌହେ ହେଲା ଏକ ଠାଇ ॥ ୫୭ ॥

*sei dui eka ebe caitanya gosāñi
bhāva āsvādite donhe hailā eka ṭhāni*

Translation: Now, in order to relish the sentiments, the two of them have united as one, Caitanya Gosāñi.

Amrtānukanikā: One cannot say that Śrī Rādhā-Kṛṣṇa, even though one in identity, have separated in two forms in order to relish the mellow of love, and after enjoying for some time appeared in one body as Śrī Kṛṣṇa Caitanya. Saying

so would be denying the existence of Śrī Caitanya’s pastime as eternal and from time immemorial. Just as Śrī Rādhā-Kṛṣṇa exist since time immemorial, so does Śrī Kṛṣṇa Caitanya, Their combined form. He appeared in this material world only in Kali-yuga. Śrī Kṛṣṇa Caitanya is a special manifestation of Śrī Kṛṣṇa. All the incarnations of Śrī Kṛṣṇa are eternal and have been in existence since time immemorial.

THE DESCRIPTION OF THE LOVING PASTIMES OF RĀDHĀ AND GOVINDA TO DESCRIBE THE GLORIES OF GAURA —

VERSE 58

ଇଥି ଲାଗି’ ଆଗେ କରି ତାହାର ବିବରଣ ।
ଯାହା ହେତେ ହୟ ଗୋରେର ମହିମା-କଥନ ॥ ୫୮ ॥

*ithi lāgi' āge kari tāhāra vivaraṇa
yāhā haite haya gaurera mahimā-kathana*

Translation: Therefore, I am first describing the position of Śrī Rādhā-Kṛṣṇa as being one. From that, the glories of Śrī Gauracandra will be manifested.

ŚRĪ RĀDHĀ'S TATTVA AND HER RELATIONSHIP WITH ŚRĪ KRṢNA —

VERSE 59

ରାଧିକା ହେମ କୃଷ୍ଣର ପ୍ରଗ୍ନ୍ୟ-ବିକାର ।
ସ୍ଵରୂପଶକ୍ତି—‘ହ୍ଲାଦିନୀ’ ନାମ ଯାହାର ॥ ୫୯ ॥

*rādhikā hayena kṛṣṇera prāṇaya-vikāra
svarūpa-śakti — ‘hlādinī’ nāma yānhāra*

Translation: Śrī Rādhikā is the transformation of Śrī Kṛṣṇa’s love. She is the svarūpa-śakti of Śrī Kṛṣṇa, called ‘hlādinī’.

THE SYMPTOMS OF HLĀDINĪ POTENCY —

VERSE 60

ହ୍ଲାଦିନୀ କରାଯ କୃଷ୍ଣ ଆନନ୍ଦାସ୍ଵାଦନ ।
ହ୍ଲାଦିନୀର ଦ୍ଵାରା କରେ ଭକ୍ତର ପୋଷଣ ॥ ୬୦ ॥

*hlādinī karāy kṛṣṇa ānanḍāśvādan
hlādinīr d्वārā karē bhakṭer pōṣan*

*hlādinī karāya krṣṇe ānandāsvādana
hlādinīra dvārā kare bhaktera poṣana*

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: Actually, Śrī Rādhā is Śrī Kṛṣṇa's *svarūpa-śakti*, *hlādinī*. She keeps Śrī Kṛṣṇa forever absorbed in transcendental ecstasy and is thus known as *hlādinī*, the pleasure-giving potency. Further, *hlādinī*'s presence is indicated by Her act of nourishing loving devotional service to Śrī Kṛṣṇa, which is the constitutional nature of the *jīvas*, who are the transcendental *amśas* of Śrī Kṛṣṇa, separate from Him.

Anubhāṣya: Śrīla Jīva Prabhu in *Prīti Sandarbha* (verse 65) has written –

It has been described in the Vedas that it is *bhakti* alone that leads devotees to Bhagavān; it is *bhakti* that can help take *darśana* of Bhagavān; Bhagavān becomes enchanted only by *bhakti*; and that it is *bhakti* that has been described in a major part of the Vedas. Therefore, one should contemplate: what is the nature of that potency that overwhelms Bhagavān with ecstasy?

In an answer to that question, it is said: that potency can never be called the material pleasure-giving potency, resulting from the material mode of goodness, according to the principles of the followers of *sāṃkhya* philosophy. This is because the *śrutis* state that '*māyā* (nescience) cannot influence Bhagavān' and that 'Bhagavān is self-satisfied'. Therefore, the self-satisfied Bhagavān can never become attached to the modes of material nature. That potency, like the impersonalists say, can also not be addressed as *bhagavat-svarūpānanda*

(inherent bliss in the very nature of Śrī Bhagavān) because on contemplating the preceding and following statements, this principle is especially imperfect. It is because Bhagavān desires the bliss attained from His devotees (*bhaktyānanda*) more than what is attained from His own *svarūpa*. That potency also cannot be the bliss inherent in the *svarūpa* of *jīvas*, because, though the *jīva* is eternal, he is very infinitesimal and that *jīva* cannot control Śrī Bhagavān. Therefore – "Oh Bhagavān, the shelter of all, in Your good self are present only three potencies: '*hlādinī*', '*sandhīnī*', and '*saṁvit*'. In You, who are beyond the material modes, the *āhlāda* (*sāttvika*), *kleśa* (*tāmasika*), and *miśrā* (*rājasika*) modes are not present." This statement from *Viṣṇu Purāṇa* proves that His *svarūpa-śakti*, known as *hlādinī*, is the embodiment of bliss. It is because by this potency only bliss is indicated in the *svarūpa* of Śrī Bhagavān, and that with the very same potency, He bestows the same bliss on His other devotees – this is the highest principle. Because of the eternal presence of *hlādinī* in Śrī Bhagavān, the above-mentioned principle of the impersonalists should be emphatically abandoned. This is because if the conclusions of the *śrutis* are contradictory to that of other scriptures, then there is a possibility of a result that is different from the original. Since the evidence of *Viṣṇu Purāṇa* conforms entirely with the Vedas, the above-mentioned statements of the impersonalists conflict with the meaning of the Vedas and are not in agreement with its purport. A portion of the same *hlādinī* potency with the nature of endowing complete blissfulness in abundance, when eternally bestowed on the devotees is known as "*bhagavat-prīti*" (love for Śrī

Bhagavān). On realizing this love in His devotees, Śrī Bhagavān also reciprocates with immense love.

Viṣṇu Purāṇa describes three types of potencies in Śrī Bhagavān. The potency which provides bliss to Śrī Bhagavān, is neither material bliss according to the principles of *sāṃkhya* nor the transcendental bliss resulting from *cit* alone as believed by the impersonalists, due to their lack of knowledge of the difference between the *śakti* and *śaktimāna*. It is the *hlādinī* potency that provides bliss to Śrī Bhagavān, and through this *hlādinī* potency Bhagavān confers on the *jīva*, the love towards Him. Bound by the love of the devotees towards Him, He nourishes their love.

THE THREE FORMS OF THE ONE POTENCY OF ONLY ONE
ŚAKTIMĀN —

VERSE 61

সচিদানন্দ, পূর্ণ, কৃষ্ণের স্বরূপ।
একই চিছন্তি তাঁর, ধরে তিন রূপ ॥ ৬১ ॥

*sac-cid-ānanda, pūrṇa, kṛṣṇera svarūpa
eka-i cic-chakti tāñra, dhare tina rūpa*

Translation: The nature (*svarūpa*) of Śrī Kṛṣṇa is *sac-cid-ānanda* and He is complete within Himself. His one transcendental potency manifests in three forms.

VERSE 62

আনন্দাংশে হ্লাদিনী, সদাংশে সংবিনী।
চিদাংশে সম্বৃৎ—যারে জ্ঞান করি' মানি ॥ ৬২ ॥

*ānandāṁśe hlādinī, sad-āṁśe sandhinī
cid-āṁśe samvit — yāre jñāna kari' māni*

Translation: That transcendental potency takes three forms, namely, *hlādinī* – from its bliss aspect, *sandhinī* – from

its eternal aspect, and *samvit* – from its cognizance aspect, which is also called knowledge.

Amṛta-pravāha Bhāṣya: The nature of Absolute Truth Śrī Kṛṣṇa is *sac-cid-ānanda*. His single transcendental potency, firstly, through its *sat* portion, manifests as *sandhinī*, which expands the existential aspect of Śrī Kṛṣṇa, from the *cit* portion as the full cognizance in the form of *samvit-tattva*, that is, the *svarūpa-tattva* of Śrī Kṛṣṇa, and from the *ānanda* portion as *hlādinī*, which provides bliss to that *svarūpa-tattva*.

Anubhāṣya: Śrī Jīva Prabhu in verse 102 of *Śrī Bhagavat-Sandarbha* says, “The famous potency called *sat*, through which Śrī Bhagavān maintains His existence and the existence of others, is ‘*sandhinī*’ potency, which manifests all place-time-matter, etc. (Similarly, though He Himself is full cognizance personified) the potency through which Śrī Bhagavān knows Himself and causes others to know Him is the ‘*amṛta*’ potency. (Though He Himself is bliss personified) the transcendental potency through which He realizes transcendental bliss and causes others to realize it is known as ‘*hlādinī*’. One must understand it in this manner.”

Therefore, it is concluded that the primary potency has three forms; the special nature of that potency, with the symptom of self-manifestation, through which Śrī Bhagavān manifests Himself and His internal potency, or the transcendental variegatedness, is ‘*viśuddha-sattva*’. It is completely independent and non-different from Śrī Bhagavān. Due to the presence of two qualities, to realize the Self and cause others to realize, it is *amṛta* too.

It is *viśuddha* (pure) because there is no trace of mundane qualities. From this *viśuddha-sattva* emanates the abode called ‘*Vaikunṭha*’. The special nature of the internal potency of Śrī Bhagavān, with the symptom of self-manifestation, is known as ‘*viśuddha-sattva*’. The mundane *sattva* is well-known for being impure (because it is mixed with *rajaḥ* and *tamah*); therefore *suddha-sattva* or *sandhīni* is a special feature of the internal potency. On addressing this *suddha-sattva* as the nature of the internal potency, it also is non-different from the internal potency.

In the *śrutis* and *smṛtis*, it is said that the material modes like the mode of goodness influence the *jīvas*, and not Īśvara. Just as in the Eleventh Canto Śrī Bhagavān says – ‘The three modes – goodness, passion, and ignorance – have a connection with the *jīvas* who are averse to Me, their connection is never with Me.’

In *Viṣṇu Purāṇa* also it is stated – ‘The one in whom the transcendental qualities are present, the material modes like *sattva* are not present in that Īśvara, and can never be present. May the *ādi-puruṣa* Bhagavān Nārāyaṇa, the purest amongst all the pure objects, be pleased.’ By using the adjective ‘material’ herein it is being shown that the transcendental qualities, different from the material qualities, are present in Śrī Bhagavān. The statement of Indra in the tenth canto – ‘O Bhagavān! Your *svarūpa*, a manifestation of *viśuddha-sattva*, is immutable, full of knowledge, and devoid of the modes of passion-ignorance. There is no possibility of You accepting this material world, which is the product of the material modes of nature, as a place of Your residence.’

When not manifested, the mode of goodness is present. The mode of passion

is present in the multifarious forms of external manifestation and creation, and the mode of ignorance is the absence of the manifestation of many forms. Where all the three modes are mutually inactive or indifferent, *sattva-guṇa* is present; where there is activity or work, that is the place for the *rajo-guṇa* and where there is a sentiment of destruction or annihilation, that is the place for the *tamo-guṇa*.

When *viśuddha-sattva* is predominated by the *sandhīni* portion, it is perceived as *ādhāra-śakti* (potency of existence). When it is predominated by the *saṁvit* portion, it is perceived as transcendental knowledge. Further, when it is predominated by *hlādinī* potency, it is perceived as the most confidential knowledge (*prema-bhakti*). When all three potencies are dominant in equal proportion, then it is known as the *vigraha* or form. It is due to this *ādhāra-śakti* that the abode of Śrī Bhagavān manifests.”

The Supreme Absolute Truth, that is, Śrī Bhagavān, is the real *vastu* (object) and He eternally manifests by three potencies. That Supreme Absolute Truth eternally manifests Himself in these four forms –

- (1) In the form of *Vaikunṭha* and others, His personal opulence manifested by His transcendental inconceivable (internal) potency.
- (2) In the form of transcendental pure *jīvas* manifested by His marginal potency.
- (3) In the form of material *pradhāna* through the external potency, and
- (4) In His complete form.

The internal potency has two divisions, *svayam-rūpa* and *vaibhāva-prakāśa*, and is situated as *svarūpa-śakti* and *tadrūpa-vaibhāva-śakti* respectively. The potency that resides in the internal portion (*aṅga*) of the complete (*aṅgī*),

is known as ‘internal potency’. Through the power of internal potency, *svayam-rūpa* Bhagavān manifests His personal opulence in the form of Vaikunṭha and other realms. The external limbs of Bhagavān are ‘*pradhāna*’ and mundane matter. This external potency existing in this material world, covers all the *jīvas*, manifested from the marginal potency, from Brahmā, the highest form of life, to immovables, stones, etc., the lowest form of life.

The *svarūpa-śakti* manifests in three divisions. All three are known as the portions of the complete *svarūpa-śakti*. The ‘*sat*’ (eternity) portion of this potency, which is not affected by the influence of time, is known as *sandhini*. Knowledge or the ‘*cit*’ portion, when associated with eternal bliss in a special way, is known as the *advaya-jñāna-samvit*. That is, by which Śrī Kṛṣṇa’s independent performance is pervaded by completely transcendental *dharma* is well-known as ‘*śamvit-śakti*’. That portion of the complete potency which has a specialty over *sat* and *cit* is the one full of bliss. Even though the [*svarūpa*] *śakti* is known to be of three types, based on their respective specialties, these three portions reside in the *svarūpa-śakti*. Further, the presence of these three *śaktis* is differently manifested in marginal and external potency. These appear in the form of the three material modes (mode of goodness, passion, and ignorance) in external potency, in the form of activity of these three modes in one portion of the marginal potency which are conditioned souls, and in the other portion, which are liberated souls, in the form of a portion of potency favorable for the service attitude of the *āśraya* towards the object of worship, who is *sac-cid-ānanda*.

ŚRĪ VIṢNU PURĀṄA (1/12/69); THE STATEMENT OF DHRUVA —

VERSE 63

হ্লাদিনী সঞ্চিনী সম্বিদ্যেকা সর্বসংস্থিতো ।
হ্লাদতাপকরী মিশ্রা ত্বয়ি নো গুণবর্জিতে ॥৬৩॥

*hlādinī sandhinī samvit
tvayekā sarva-saṁsthita
hlāda-tāpa-karī miśrā
tvayi no guṇa-varjite*

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: O Bhagavān! You are the shelter of all and are beyond material qualities. The three types of potencies, ‘*hlādinī*’, ‘*sandhini*’, and ‘*śamvit*’, residing in You, are transcendental. The *jīva*, the spiritual spark, is susceptible to *māyā*’s influence; when it becomes absorbed in *māyā*, under the influence of its three modes, it reaches a state wherein that potency attains the following three types of aspects – ‘*hlādakari*’ (causing pleasure), ‘*tāpakari*’ (causing displeasure), and ‘*miśrā*’ (mix of the aforementioned two). However, this potency resides as pure and transcendental as one in You, the one beyond all material qualities.

Anubhāṣya:

[*he bhagavan!*] *ekā* (*mukhyā* *avyabhicāriṇī* *svarūpa-bhūtā* *śaktih*) *hlādinī* (*āhlādakārī*) *sandhinī* (*santatā*) *śamvit* (*vidyāśaktih*) *sarva-saṁsthita* (*sarvesāṁ* *samyaka* *sthitir-yasmāt tasmin* *sarvādhīṣṭhāna-bhūte*) *tvayi* *eva* [*na tu jīveṣu, tatra ca yā* *guṇamayī* *trividhā* *sā tvayi nāsti*]; *hlāda-tāpakari* *miśrā* (*hlādakārī manah-prasādotthā* *sāttvikī*, *viṣaya-viyogādi* *śamvit* *tāmasī*, *tad-ubhaya-miśrā* *viṣaya-janyā* *rājasī*) *guṇa-varjite* (*prākṛta-sattvādi*

gunaiḥ varjite) tvayi (bhagavati) na [parantu jīveṣu eva, atra kramād-utkarṣeṇa sandhinī-*samvit*-hlādinyo jñeyāḥ].

ŚLOKA BHĀVĀNUVĀDA:

O Bhagavān! You are the abode of the only one primary, pure internal potency, with its three attributes, *hlādinī-sandhinī-samvit*, and the same does not exist in the *jīvas*. *Māyā* exists in the [conditioned] *jīvas* with three modes. These are the mode of goodness responsible for comfort emanating from the happiness of the mind, the mode of ignorance responsible for distress one feels when deprived of the desired objects, and the mode of passion which is a mixture of these two. These three modes do not exist in You, O Lord, who are beyond the material modes. Here, from the order – *sandhinī*, *samvit*, and *hlādinī*, one must understand that one is more exalted than the previous.

Śrīdhara Svāmī in his commentary on this verse and verse 1/7/6 of Śrīmad Bhāgavatam, has quoted the following verse from 'Sarvajñasukta' of Śrī Viṣṇusvāmī –

“*hlādinyā samvid-āśliṣṭah
sac-cid-ānanda īśvarah
svāvidyā-samivṛto jīvah
saṅkleśa-nikarākaraḥ*”

The *sac-cid-ānanda īśvara* is embraced by the *hlādinī* and *samvit* attributes of the internal potency. The *jīva*, however, is covered with ignorance and thus is the root cause of a hoard of miseries.”

THE MANIFESTATION OF BHAGAVĀN AND INSTRUMENTS FOR HIS SERVICE – SANDHINĪ'S FUNCTION –

VERSE 64

সন্ধিনীর সার অংশ—‘শুদ্ধসত্ত্ব’ নাম ।
ভগবানের সত্তা হয় যাহাতে বিশ্রাম ॥ ৬৪ ॥

sandhinī sāra amśa — ‘*śuddha-sattva*’ nāma
bhagavānera sattā haya yāhāte viśrāma

Translation: The essence of *sandhinī* is known as ‘*śuddha-sattva*’, upon which rests the existence of Śrī Bhagavān.

Anubhāṣya: Śrī Kṛṣṇa's parents, His abode-home, and His other paraphernalia are all transformations of *śuddha-sattva*. In the transformed *śuddha-sattva* Śrī Kṛṣṇa's *svarūpa* appears as a manifestation of *śuddha-sattva*. Even though Śrī Kṛṣṇa's *svarūpa* seems to manifest from the *śuddha-sattva*, Śrī Kṛṣṇa is not just the *śuddha-sattva*, which identifies with Vasudeva, He is the eternal presiding deity of *bhagavat-jñāna* (transcendental knowledge of the Absolute as Bhagavān), the essence of non-dual Truth's *samvit* potency. All the objects belonging to the *āśraya* category related to Śrī Kṛṣṇa are manifestations of *śuddha-sattva*, and their connection with Śrī Kṛṣṇa is indicated through their service attitude. Actually, Śrī Kṛṣṇa is *cit-svarūpa* (completely transcendental).

VERSE 65

মাতা, পিতা, স্থান, গৃহ, শয্যাসন আর ।
এসব কৃষ্ণের শুদ্ধসত্ত্বের বিকার ॥ ৬৫ ॥

*mātā, pitā, sthāna, grha, śayyāsana āra
e-saba kṛṣṇera śuddha-sattvera vikāra*

Translation: Kṛṣṇa's mother, father, place (abode), house, bedding, seat, etc., – all are a transformation of *śuddha-sattva*.

Amṛta-pravāha Bhāṣya: The essence of *sandhinī* potency, which manifests the variegatedness of existence, is ‘*śuddha-sattva*’. There are two types of *sattva* – mixed *sattva* and pure *sattva*. The existence of *vastu* is known as ‘*sattva*’.

Without the action of *sandhinī*, there cannot be any existence; that is, nothing can exist without it. The manifestation of Śrī Bhagavān's existence is also the function of *sandhinī*. The function of *sandhinī* in the (transcendental) *śuddha-cit-tattva* is known as '*śuddha-sattva*'. Kṛṣṇa's mother, father, place (abode), house, bedding, seat, and other trappings—all are the transformations of the *śuddha-sattva*, that is, its special function. Here, in order to categorically understand this *tattva*, it is also important to know that it's the *sandhinī* attribute alone of the internal potency, the *cit-śakti*, which is responsible for the entire transcendental existence. The same has manifested the transcendental form of Bhagavān, His servants, maid-servants, associates, father, mother, and all other transcendental existence. The *sandhinī* attribute of the external potency, *māyā*, has manifested the entire mundane paraphernalia of the material world; further, the *sandhinī* attribute of the marginal potency, *jīva-śakti*, has manifested the infinitesimal spiritual existence of the *jīvas*.

ŚRĪMAD BHĀGAVATAM (4/3/23) —

VERSE 66

সত্ত্বং বিশুদ্ধং বসুদেব-শক্তিং
যদীয়তে তত্ত্ব পুমানপূর্তঃ ।
সত্ত্বে চ তস্মিন্ ভগবান্ বাসুদেবো
হ্যধোক্ষজো মে মনসা বিশীয়তে ॥ ৬৬ ॥

*sattvam viśuddham vasudeva-śabditarūpam
yat īyate tatra pumān apāvṛtah
sattve ca tasmin bhagavān vāsudevo
hy adhokṣajo me manasā vidhiyate*

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: Śrī Mahādeva said – “The eternal *tattva* in the form of *śuddha-sattva*, resulting from the *sandhinī* attribute of the *svarūpa-śakti* of Śrī Bhagavān, is known as ‘Vasudeva’. It is in the same *śuddha-sattva* that Śrī Bhagavān eternally manifests His transcendental form, therefore His name is ‘Vāsudeva’. He is beyond all material or mundane senses. I, through my heart purified by *bhakti*, offer my obeisances unto Him.” The purport is that Śrī Kṛṣṇa’s *svarūpa* and other aspects are the eternal affairs of the *sandhinī* attribute of His internal potency.

Anubhāṣya: Mahādeva, considering Dakṣa to be averse to Viṣṇu, spoke the above verse to Sati, while she was going to her father Dakṣa’s house, for taking *darsana* of the *yajña* (fire sacrifice) —

*viśuddham (svarūpa śakti vr̄ttitvāt jādy āṁśena
rahitam) sattvam (cic-chakti-vṛttim-ayam
aprakṛta) vasudeva-śabditarūpam (vasatya-sminniti
vasuh tathā dīvyati dyotate iti devah, sa cāsau
sa ceti) yat (yasmāt) tatra (sattve) pumān
(puruṣah) apāvṛtah (āvaraṇa-sūnyah san) īyate
(prakāśate), tasmin sattve adhokṣajah (adhah-
kṛtam atikrāntam akṣajam indriyaja-jñānam
yena sah) bhagavān vāsudevah (vasudeve
bhavati pratīyate iti vāsudevah parameśvarah
prasiddhah, vāsayati devamiti vyutpattyā) me
(mayā) manasā vidhiyate (viśeṣena cinyate).*

ŚLOKA BHĀVĀNUVĀDA:

Viśuddha-sattva, that is, the nature of the *svarūpa-śakti* (internal potency), completely devoid of matter, is known as Vasudeva (where one dwells, is ‘Vasu’; from where one manifests is a ‘Deva’; or one that is Vasu is Deva). From that Vasudeva, Bhagavān manifests without any covering. I especially contemplate that Adhokṣaja (one who is beyond the knowledge attained

by the senses) Bhagavān Vāsudeva (one who is well known as ‘Vāsudeva’ for being perceived in Vasudeva; the root meaning is the one who provides dwelling to Deva [parama-deva Śrī Kṛṣṇa]).

According to Śrī Jīva Prabhu (Paragraph 102 of *Bhagavat-sandarbha*) – “The śrī-vigraha of the Absolute truth manifests from viśuddha-sattva, and is known as Vāsudeva.” Please refer to the next paragraph of *Bhagavat-sandarbha* and Gauḍiya commentary of this verse of *Śrīmad Bhāgavatam*.

THE COGNIZANCE OF ŚRĪ KRṢNA AS NONDUAL-TATTVA,
SUPREME PERSONALITY OF GODHEAD BECAUSE OF
SAMVIT POTENCY —

VERSE 67

কৃষ্ণের ভগবত্তা-জ্ঞান—সম্মিলিতের সার ।
ব্ৰহ্ম-জ্ঞানাদিক সব তাৰ পৱিবাৰ ॥ ৬৭ ॥

*kṛṣṇe bhagavattā-jñāna — samvitera sāra
brahma-jñānādika saba tāra parivāra*

Translation: The essence of *samvit* potency is to provide cognizance of Śrī Kṛṣṇa being the Supreme Personality of Godhead. All other types of knowledge, such as knowledge of *brahma* and mundane topics are its portion.

Amṛta-pravāha Bhāṣya: The activities of *samvit* is to provide knowledge. There are two observers – Śrī Kṛṣṇa and the *jīva*. In Śrī Kṛṣṇa’s observation, there is no difference between His perception and reality, as He is omniscient; therefore, His knowledge is also called a ‘mere glance’. Hence, there is no difference between His cognition and activities. However, there is a huge dissimilarity when it comes to the *jīvas’* observation. Therefore, their observation is known as knowledge based on perception. Such knowledge

is of three types: *sākṣāt-jñāna* (direct knowledge), *vyatireka-jñāna* (indirect knowledge), and *vikṛta-jñāna* (perverted knowledge). The knowledge of material objects perceived by the *jīvas* through their material senses is never authentic and thus is perverted; it is the perverted activity of the *saṁvit* attribute of the *māyā* potency. Knowledge of impersonalism, derived as contrary to the mundane world, is trivial because of its relation with mundane knowledge. It is the result of the *saṁvit* attribute of *jīva-śakti* alone and is therefore incomplete. Such knowledge is known as ‘*brahma-jñāna*’, ‘*ātma-jñāna*’, ‘*nirviśeṣa-jñāna*’, ‘*abhedā-jñāna*’, etc. The *saṁvit-śakti* attribute of *cit-śakti* when combined with *hlādinī* bestows mercy on the *jīvas*. It then stimulates their *jñāna*, causing them to accept that Śrī Kṛṣṇa is Supreme Personality of Godhead, and hence this knowledge is the essence of *saṁvit* potency. The above-mentioned *brahma-jñāna* and *viśaya-jñāna* are just the portions of that knowledge, that is, these are just the coverings based on their stages.

THE DIVISIONS OF HLĀDINĪ AND VARIOUS TRANSCENDENTAL TRANSFORMATIONS; ACCORDING TO THE ORDER OF THE TRANSFORMATIONS, THE PINNACLE OF ŚRĪ KRṢNA’S PRANAYA, ŚRĪ RĀDHĀ IS THE EMBODIMENT OF MAHĀBHĀVA —

VERSES 68-69

হ্লাদিনীৰ সার ‘প্ৰেম’, প্ৰেমসাৰ ‘ভাব’ ।
ভাবেৰ পৱিবাৰ পৰমকৰ্ত্তা, নাম—‘মহাভাব’ ॥ ৬৮ ॥

মহাভাবস্বৰূপা শ্ৰীৱাথা-ঠাকুৱাণী ।
সৰ্বশুণখনি কৃষ্ণকান্তাশিরোমণি ॥ ৬৯ ॥

*hlādinīra sāra ‘prema’,
prema-sāra ‘bhāva’
bhāvera parama-kāṣṭhā,
nāma — ‘mahā-bhāva’*

*mahābhāva-svarūpā
śrī-rādhā-thākurāṇī
sarva-guṇa-khani
krṣṇa-kāntā-siromāṇi*

Translation: The essence of *hlādinī* potency is ‘*prema*’ and the essence of *prema* is ‘*bhāva*’. The pinnacle of *bhāva* is known as ‘*mahābhāva*’. Śrī Rādhā Thākurāṇī is the embodiment of *mahābhāva*. She is the repository of all qualities and is the crest jewel among the consorts of Śrī Kṛṣṇa.

Amṛta-pravāha Bhāṣya: The activity of *hlādinī* is known as ‘*prema*’. This *prema* is of two types- pure love and adulterated love. The *hlādinī* potency residing in Śrī Kṛṣṇa provides bliss to Śrī Kṛṣṇa and when it combines with pure *samvit* and showers mercy on the *jīvas*, then the *jīva*’s love for Śrī Kṛṣṇa can be witnessed. When the transformation of *hlādinī* present in the *jīva* is attracted by the *māyā* potency, at that time the *jīva*, becoming absorbed in sensual pleasures and devoid of *krṣṇa-prema*, is bound by the happiness and distress of the material world. The *gopīs* of Vraja are the ideal of *prema* for the *jīva* and Śrī Rādhā is most exalted among those *gopīs*. The essence of *cit-śakti*’s attribute *hlādinī*, is ‘*prema*’, and the essence of that *prema* is ‘*bhāva*’. The pinnacle of that *bhāva* is ‘*mahābhāva*’, and this very *mahābhāva* is Śrīmatī Rādhā Thākurāṇī. She is the origin of all qualities and is the crest jewel of all the consorts of Śrī Kṛṣṇa.

Amṛtānukanikā: (*Ujjvala-nīlamani-Sthāyi-bhāva-prakaraṇa*) – *Prema* on becoming condensed, progressively reaches *sneha*, *māna*, *pranaya*, *rāga*, and *anurāga* and in the end attains its pinnacle, which is known as *bhāva*. That *prema* which on maturity

attains its ultimate limit and illuminates the lamp of the *citta* and melts the heart, is known as *sneha*. On the awakening of *sneha*, the lover is never satiated on seeing, hearing, contemplating, endorsing, etc., congruous with the extremely sweet form, qualities, and pastimes of the beloved. The *sneha* that has attained the pinnacle of its excellence and makes the couple, Śrī Rādhā-Kṛṣṇa, taste ever-fresh sweetness, but externally assumes a crooked mood, is known as *māna*. This *māna* alone, when imbued with intimate confidence, is called ‘*pranaya*’. *Pranaya* in its highest condition is called *rāga*, when even extreme distress feels like happiness. The scholars call such a stage of *rāga*, which is eternally new and newer and causes one’s beloved to be always experienced as new at every moment, as *anurāga*. The sweetness of the beloved that never has been experienced or tasted sometimes manifests partly and sometimes in entirety. When *anurāga* on reaching the state of realization, permeates the *svajatīyāśaya-snigdha sādhakas* who also get absorbed in *anurāga*, then it is known as *bhāva*. Or, when *anurāga* reaches the state of *svasamvedya* (it becomes the object of its own experience) and manifests as *yāvadāśraya-vṛtti*, then it is called *bhāva*.

According to scholars, this *mahābhāva* is of two types: *rudha* and *adhirudha*. The *mahābhāva* where eight *sāttvika-bhāva* transformations like *stambha* manifest in *uddipta* condition (which cannot be hidden even after a great effort), is known as *rudha-bhāva*. *Adhirudha-mahābhāva* is the mood in which all the *anubhāvas* that are manifested in *rudha-bhāva* attain special characteristics that are even more astonishing than those *anubhāvas* in their normal forms. This *adhirudha-bhāva* is of two types: *modana*

and *mādana*. The *adhiruḍha-mahābhāva* in which all the *sāttvika-bhāvas*, like *stambha*, of the *nāyikā* and *nāyaka* are aroused to a much greater extent than in the *uddīpta* condition, is called *modana*. Manifestation of *modana* in the condition of separation experienced in both types of *pravāsas* (being away from each other intentionally or by force of circumstances) is known as *mohana*. In *mohana-mahābhāva* also, as an effect of this helpless condition of separation, all the *sāttvika-bhāvas* manifest in the *sūddīpta* condition.

Mādana-mahābhāva is even more exalted than all the *bhāvas* that manifest culminating from *rati* to *adhiruḍha-modana*. Therefore, *mādana-mahābhāva*, which is way more exalted than the exquisite *modana-mahābhāva*, is the permanent portion of the great potency *hlādinī*, and is eternally present in Śrīmatī Rādhikā. This *mādana-mahābhāva* does not manifest even in Lalitā and others. From this verse ‘*mahābhāva-svarūpā śrī-rādhā-thākurāni*’ one must infer ‘*mādana-mahābhāva*’ from the word *mahābhāva*, the highest stage of *mahābhāva*.

Sarva-guṇa-khani – (Ujjvala Nīlamani – Rādhā-prakaraṇa) Śrīmatī Rādhikā has infinite qualities, like Śrī Kṛṣṇa. The following are Her prime twenty-five qualities —

- (1) *Madhurā* – She is charming;
- (2) *Navā-vayāḥ* – She is eternally situated in the middle of blooming youth;
- (3) *Calāpāṅgā* – She casts sidelong glances from Her restless eyes;
- (4) *Ujjvala-smitā* – She smiles radiantly and sweetly;
- (5) *Cāru-saubhāgya-rekhādhyā* – Her feet and other parts of Her body are marked with beautiful, auspicious lines;

- (6) *Gandhonmādita-mādhavā* – the fragrance of Her body drives Śrī Kṛṣṇa mad;
- (7) *Saṅgīta-prasarābhijnā* – She is an expert in the art of singing and music;
- (8) *Rāmaya-vāk* – Her speech is charming;
- (9) *Narma-panditā* – She is quick-witted and accomplished in the use of joking words;
- (10) *Vinītā* – She is modest;
- (11) *Karuṇā-pūrnā* – She is merciful;
- (12) *Vidagdhā* – She is highly skilled in the sixty-four arts and all varieties of amorous sports;
- (13) *Pāṭavānvitā* – She is dexterous;
- (14) *Lajjāśilā* – She is shy;
- (15) *Sumaryādā* – She never deviates from the path of righteousness;
- (16) *Dhairyā-śalinī* – She is forbearing and tolerant in the face of distress;
- (17) *Gāmbhīryaśalinī* – She is grave;
- (18) *Suvilāsā* – She is always decorated with various types of ornamental gestures of the body such as *hāva*, *bhāva*, and *helā* (various feminine gestures that entice the beloved) as well as smiling, horripilation, and variations of the voice, which are indicative of Her ecstatic moods in relation to Śrī Kṛṣṇa;
- (19) *Mahābhāva-paramaotkarṣa-tarṣinī* – She is extremely eager to display the highest manifestation of *mahābhāva*;
- (20) *Gokula-prema-vasatī* – She is the object of love for all the residents of Gokula;
- (21) *Jagat-śrenī-lasadyaśā* – Her fame is spread throughout the entire universe;
- (22) *Gurvarpitaguru-sneha* – She is the recipient of great affection from Her elders;
- (23) *Sakhī-pranayitā-vaśā* – She is controlled by the love of Her *sakhīs*;
- (24) *Kṛṣṇa-priyāvalī-mukhyā* – She is foremost of all Kṛṣṇa’s lovers; and
- (25) *Santatāśravā-keśava* – She always keeps Śrī Keśava under Her control.

EXTRACT FROM RĀDHĀ-PRAKARANA FROM UJJVALA-NĪLAMANI —

VERSE 70

তয়োরপুভূমধ্যে রাধিকা সর্বথাধিকা ।
মহাভাবস্মরাপেয়ং গুণেরতিবরীয়সী ॥৭০ ॥

*taylor apy ubhayor madhye
rādhikā sarvathādhikā
mahābhāva-svarūpeyam
guṇair ativarīyasī*

Translation: Even between Śrī Rādhikā and Śrī Candrāvalī, Śrī Rādhikā is superior in all respects. She is the embodiment of *mahābhāva*, that is, Her form is absorbed in *mahābhāva*, because She is the essence of the *hlādinī* potency and She surpasses all in qualities.

Amṛta-pravāha Bhāṣya: Among the *vraja-vilāsinī gopīs*, Śrī Candrāvalī and Śrī Rādhikā are supreme. Further, between the two, Śrī Rādhikā is more exalted. She is the embodiment of *mahābhāva*. No other *gopī* has qualities like Śrī Rādhikā.

Anubhāṣya:

*tayoḥ (śrī-rādhā-candrāvalyoḥ) ubhayoh
api madhye rādhikā sarvathādādhikā (sarva-
prakāreṇa adhikā śreṣṭhā), iyam (śrī-rādhikā)
mahābhāva-svarūpā (mādanākhyā-
mahābhāva-viśiṣṭā aṣṭa-bhāva-samanvita-
vighrahā) guṇaiḥ (pañcavimśati saṅkhyakaih)
ati varīyasī (sarvaśreṣṭhā).*

ŚLOKA BHĀVĀNUVĀDA:

Amongst Śrī Rādhikā and Śrī Candrāvalī, Śrī Rādhikā is superior in all respects. Śrī Rādhikā is the embodiment of *mādanākhyā-mahābhāva* associated with eight *sāttvika-bhāvas*. She, with twenty-five transcendental qualities, is the best of all.

VERSE 71

কৃষ্ণপ্রেম-ভাবিত যাঁর চিত্তেন্দ্রিয়-কায় ।
কৃষ্ণ-নিজশক্তি রাধা, ক্রীড়ার সহায় ॥ ৭১ ॥

*kṛṣṇa-prema-bhāvita
yānra cittendriya-kāya
kṛṣṇa-nija-śakti rādhā,
krīḍāra sahāya*

Translation: Śrī Rādhā's *citta*, senses, and body are steeped in *kṛṣṇa-prema*. She is Śrī Kṛṣṇa's own potency and She helps Śrī Kṛṣṇa in His pastimes in every way.

Amṛta-pravāha Bhāṣya: Śrīmatī Rādhikā is completely transcendental. She does not have material senses, material body, and *citta* made of the material subtle body like a conditioned *jīva*. In Her transcendental form, She has a purely transcendental *citta*, transcendental senses, and a transcendental body. Her *citta*, senses, and body are made of love for Śrī Kṛṣṇa. Since She is Śrī Kṛṣṇa's own potency, She alone assists in His pastimes. The *śaktimān-tattva* Śrī Kṛṣṇa, when separated from His potency, cannot perform any kind of pastime. The *sandhinī* portion of the *svarupa-śakti* has manifested the transcendental body of Śrī Kṛṣṇa. When Śrī Kṛṣṇa performs His pastimes in that body, what will He be able to do without the assistance of Śrīmatī? Hence, Rādhikā alone is the one who helps Śrī Kṛṣṇa in His pastimes.

GOVINDA, THE ETERNAL ENJOYER OF THE RĀSA ALONG WITH THE GOPIS IN GOLOKA

BRAHMA-SĀMHITĀ (5/37) —

VERSE 72

আনন্দচন্মায়রসপ্রতিভাবিতাভি—
তাভির্য এব নিজরূপতয়া কলাভিঃ ।
গোলোক এব নিবসত্যাখিলাঘূর্ণতো
গোবিন্দমাদিপুরূষং তমহং ভজামি ॥ ৭২ ॥

ānanda-cinmaya-rasa-pratibhāvitābhi
stābhīr ya eva nija-rūpatayā kalābhiḥ
goloka eva nivasaty akhilātma-bhūto
govindam ādi-puruṣam tam ahaṁ bhajāmi

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: I worship that Śrī Govinda, the primeval Lord, who is the soul of all, and who resides eternally in Goloka in His *svarūpa* with all the *gopīs*, who are permeated with ever-blissful transcendental *rasa*.

Anubhāṣya:

akhil-ātma-bhūtaḥ (gokula-vāsinām priya-vargāṇām ātma-bhūtaḥ) yaḥ eva ānanda-cinmaya-rasa-pratibhāvitābhiḥ (ānanda-cinmay-ātmakena rasena pratikṣaṇām bhāvitābhiḥ) nija-rūpatayā (sva-svarūpatayā prasiddhābhiḥ) kalābhiḥ (hlādinī-śakti-rūpābhiḥ) tābhiḥ (braja-sundarī-bhiḥ saha) goloke eva nivasati, tam-ādipuruṣam govindam-ahaṁ bhajāmi.

ŚLOKA BHĀVĀNUVĀDA:

I worship that primeval Lord, Sri Govinda, who is the soul of His dear-most residents of Gokula, residing in His own realm Goloka, with Śrī Rādhā, who resembles His own transcendental form, the embodiment of the *hlādinī* potency, in the company of Her *kāya-vyūha* (embodiments of the extensions of Her bodily form) *sakhīs*, engrossed in ever-blissful transcendental *rasa*.

VERSE 73

কৃষ্ণের করায় মেছে রস আস্বাদন ।
ক্রীড়ার সহায় মেছে, শুন বিবরণ ॥ ৭৩ ॥

*kṛṣṇe karāya yaiche rasa āsvādana
kriḍāra sahāya yaiche, śuna vivaraṇa*

Translation: Please listen to how Śrīmati Rādhikā helps Him taste *rasa*, and how She assists Him in His pastimes.

THE THREE TYPES OF BELOVED CONSORTS OF ŚRĪ KRṢNA IN MADHURA-RATI IN AIŚVARYA AND MĀDHURYA BHĀVA —

VERSES 74-75

কৃষ্ণকান্তাগণ দেখি ত্রিবিধ প্রকার ।
এক লক্ষ্মীগণ, পুরে মহিষীগণ আর ॥ ৭৪ ॥

বজাঙ্গনারূপ আর-কান্তাগণ-সার ।
শ্রীরাধিকা হৈতে কান্তাগণের বিস্তার ॥ ৭৫ ॥

*kṛṣṇa-kāntā-gaṇa dekhi tri-vidha prakāra
eka lakṣmī-gaṇa, pure mahiṣī-gaṇa āra
vrajāṅganā-rūpa āra – kāntā-gaṇa-sāra
śrī-rādhikā haite kāntā-gaṇera vistāra*

Translation: The beloved consorts of Śrī Kṛṣṇa are of three types – Lakṣmīs in Vaikuṇṭha, the queens of Dvārakāpūrī, and the *gopīs* of Vraja. All these consorts are the expansions of Śrīmati Rādhikā alone.

Amṛta-pravāha Bhāṣya: ‘Aar’ – another type, the third type, that is, the damsels of Vraja. They are the essence of all varieties of beloved consorts and they are the best of all.

Amṛtānukanikā: The superiority of the beloved consorts has been stated based on the gradation of their *prema*. Due to the domination of the opulence of Nārāyaṇa in Vaikuṇṭha, the *prema* of His beloved consort Lakṣmī, being cognizant of such, is weak. Since in Dvārakā, *mādhurya* is mixed with *aiśvaryā*, the progression of the love of the queens is not up to the highest stage. The *aiśvaryā* and *mādhurya* of Śrī Kṛṣṇa, manifest fully in Vraja, however the *aiśvaryā* remains enshrouded by the *mādhurya*, and therefore, the

manifestation of the *prema* of the damsels of Vraja is also in entirety there.

Śrī-rādhikā haite kāntā-gaṇera vistāra' – Its evidence can be witnessed in *Nāradapañcarātra* (2/3/60-65), Śrī Mahādeva's statement to Śrī Nārada —

*rādhā-vām-āṁśa-sambhūtā
mahālakṣmīḥ prakittitā
aiśvary-ādhīṣṭhātrī
devīśvaraśyaiva hi nārada
tadāṁśā sindhu-kanyā ca
kṣiroda-manthan-odbhavā
martya-lakṣmīśca sā devī
patnī kṣirodaśayinah
tadāṁśā svarga-lakṣmīś-ca
śakrādināṁ grhe grhe
svayam̄ devī mahā-lakṣmīḥ
patnī vaikuṇṭha-śayinah
sāvitrī brahmaṇah patnī
brahma-loke nīrāmaye
sarasvatī dvidhā bhūtā
puraiva sājñayā hare
sarasvatī bhāratī ca
yogena siddha yoginī
bhāratī brahmaṇah patnī
viṣṇoh patnī sarasvatī
ramādhiṣṭhātrī devī ca
svayam̄ rameśvarī parā
vṛndāvane ca sā devī
paripūrṇatamā satī"*

"Mahā-Lakṣmī, the presiding deity of the Lord's opulence, has manifested from the left side of Śrī Rādhā. Martya-Lakṣmī, the daughter of the ocean, who originated from the Kṣīra ocean during its churning, is the wife of Kṣirodaśayī and is the portion of Mahā-Lakṣmī. One who is known in every household of the demigods like Indra as Svarga-Lakṣmī is a portion of Martya-Lakṣmī. Mahā-Lakṣmī herself is the wife of the Lord of Vaikuṇṭha. She alone has manifested as Sāvitrī, the wife of Brahmā,

in Brahmaloka, the realm devoid of any illness, etc. (Śrī Rādhā alone has assumed the form of Sarasvatī, the presiding deity of the tongue; *Nārada-pañcarātra* 2/3/55). From time immemorial, Śrī Sarasvatī assumed two forms by the order of Śrī Hari—Sarasvatī and Bhāratī. Bhāratī became the wife of Brahmā and Sarasvatī became the wife of Viṣṇu. *Svayam̄rūpā parā devī*, the worshipable and presiding deity of Ramā, Śrī Rādhā Herself, in the form of the supreme goddess is situated in Vṛndāvana."

It is stated in *Puruṣabodhinī Śruti*, Atharva Veda: the potencies Lakṣmī and Durgā are the portions of Śrī Rādhā.

ALL THE CONSORTS OF ŚRĪ KRISHNA ARE THE PORTIONS OF COMPLETE ŚRĪ RĀDHĀ –

VERSE 76

অবতারী কৃষ্ণ ঘৈছে করে অবতার।
অংশিনী রাথা হৈতে তিন গণের বিস্তার ॥ ৭৬ ॥

*avatārī kṛṣṇa yaiche kare avatāra
amśinī rādhā haite tina gaṇera vistāra*

VERSE 77

বৈভবগণ যেন তাঁর অঙ্গ-বিভূতি ।
বিষ্ণ-প্রতিবিষ্ণ-রূপ মহিষীর ততি ॥ ৭৭ ॥

*vaibhava-gaṇa yena tānra aṅga-vibhūti
bimba-pratibimba-rūpa mahiṣīra tati*

THE QUEENS IN DVĀRAKĀ AND LAKṢMĪS OF NĀRĀYANA-VĀSUDEVĀ –

VERSE 78

লক্ষ্মীগণ তাঁর বৈভব-বিলাসাংশরূপ ।
মহিষীগণ প্রাভ-প্রকাশস্বরূপ ॥ ৭৮ ॥

*lakṣmī-gaṇa tānra vaibhava-vilāśāṁśa-rūpa
mahiṣī-gaṇa prābhava-prakāśa-svarūpa*

Translation: Just as the fountainhead Śrī Krṣṇa assumes different incarnations,

similarly, Śrī Rādhā is the source of the above-mentioned three types of beloved consorts. Just as the expansions, Lakṣmīs in Vaikuṇṭha, are the partial manifestations of Śrīmatī Rādhikā, similarly, the queens of Dvārakā are the reflections of Her image. Lakṣmīs are Her *vaibhava-vilāsa* portions and the queens of Dvārakā are Her *prābhava-prakāśa*.

Anubhāṣya: ‘*Vaibhava-gana yena tānra āṅga-vibhūti*’ – In some editions instead of this phrase the following phrase ‘*lakṣmī-gaṇa hana tānra amśa-vibhūti*’ is seen.

LALITĀ AND OTHERS, THE DAMSELS OF VRAJA, ARE KĀYAVYŪHA (EXPANSIONS OF ŚRĪ RĀDHĀ'S BODY) —

VERSE 79

ଆକାର-ସ୍ଵରୂପ-ଭେଦେ ଭଜନେବୀଗଣ ।
କାଯବ୍ୟୁହରୂପ ତା'ର ରମେର କାରଣ ॥ ୭୯ ॥

*ākāra-svarūpa-bhede vraja-devī-gaṇa
kāya-vyūha-rūpa tānra rasera kāraṇa*

THE VARIOUS EXPANSIONS OF ONE HLĀDINĪ POTENCY FOR INCREASING THE MELLOWS AND VARIEGATEDNESS —

VERSE 80

ବହୁ କାନ୍ତା ବିନା ନହେ ରମେର ଉଲ୍ଲାସ ।
ଲୀଲାର ସହାୟ ଲାଗି' ବଞ୍ଚି' ପ୍ରକାଶ ॥ ୮୦ ॥

*bahu kāntā binā nahe rasera ullāsa
lilāra sahāya lāgi' bahuta' prakāśa*

ŚRĪ KR̄SHA PREMA IS MOST MIRACULOUS IN VRAJA PASTIMES —

VERSE 81

ତାର ମଧ୍ୟେ ବ୍ରଜେ ନାନା ଭାବ-ରସ-ଭେଦେ ।
କୃଷ୍ଣକେ କରାୟ ରାସାଦିକ-ଲୀଲାସାଦେ ॥ ୮୧ ॥

*tāra madhye vraje nānā bhāva-rasa-bhede
kr̄ṣṇake karāya rāsādika-lilāsvāde*

Translation: There are different gopis having different forms and personalities. They

are the expansions of Śrīmatī Rādhikā, and their variety is the reason behind the various kinds of *rasas*. Without many consorts, there is no exultation in *rasa*, and therefore for assisting in the pastimes of Śrī Kṛṣṇa, Śrīmatī Rādhikā manifests Herself in various forms. Śrīmatī Rādhikā, along with Her manifestations, for nourishing the *śringāra-rasa* of Vraja, facilitates Śrī Kṛṣṇa in relishing the various pastimes, like *rāsa*, through various sentiments and mélodies.

Amṛta-pravāha Bhāṣya: Just as the fountainhead Śrī Kṛṣṇa expands Himself in various incarnations, similarly, Śrīmatī Rādhikā is the source of all the consorts, that is, the Lakṣmīs, the queens of Dvārakā, and the damsels of Vraja, expanded from Her portion. All these consorts are counted amongst Her *āṅga* and *vibhūti* opulences. The queens of Dvārakā too are Her expansions and are compared to the reflections of Her image. The essence herein is that the Lakṣmīs are Her *vaibhava-vilāsa* portion and the queens of Dvārakā are Her *prābhava-prakāśa*. The damsels of Vraja are the direct expansions of Her form and they are the cause of the exuberance of the *rasa* due to the variegatedness of their forms and transcendental disposition. There is no exuberance of transcendental *rasa* without the presence of a variety of consorts. Therefore, a large number of expansions (*prakāśa*), who assist in the pastimes, are witnessed; among all the mélodies, *Vraja-rasa* is most relishable. There the damsels of Vraja having different *bhāvas* and *rasas* are the source of enjoyment for Śrī Kṛṣṇa, through pastimes such as *rāsa-lilā*.

Anubhāṣya: In some editions, the word ‘*svabhāva*’ is found instead of ‘*svarūpa*’ in verse 79.

THE FIVE NAMES OF ŚRĪ RĀDHĀ —

VERSE 82

গোবিন্দানন্দিনী, রাধা, গোবিন্দমোহিনী ।
গোবিন্দসর্বস্ব, সর্বকান্তা-শিরোমণি ॥ ৮২ ॥

*govindānandinī, rādhā, govinda-mohinī
govinda-sarvasva, sarva-kāntā-śiromani*

Translation: Govindānandinī – the one who gives pleasure to Govinda, Rādhā, Govinda-mohinī – the enchantress of Govinda, Govinda-sarvasva – one who is the be-all and end-all for Govinda, and Sarva-kāntā-śiromani – one who is the crown jewel of all His consorts. These are the five names of Śrī Rādhā.

Anubhāṣya: These are the five names of Śrī Rādhā.

Bṛhad-Gautamīya-Tantra —

VERSE 83

দেবী কৃষ্ণময়ী প্রোত্তা রাধিকা পরদেবতা ।
সর্বলক্ষ্মীময়ী সর্বকান্তিঃ সম্মোহিনী পরা ॥ ৮৩ ॥

*devī krṣṇa-mayī proktā
rādhikā para-devatā
sarva-lakṣmī-mayī sarva-
kāntih sammohinī parā*

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: The supreme goddess Śrimatī Rādhikā has been designated with these names – ‘Sāksāt-krṣṇa-mayī’, ‘Sarva-lakṣmī-mayī’, ‘Sarva-kānti’, ‘Kṛṣṇa-sammohinī’, and ‘Parā-śakti’.

Anubhāṣya:

*rādhikā (ārādhayati yā sā), devī (dyotate iti)
krṣṇa-mayī (krṣṇ-ābhinnā krṣṇa-sphurttimati),*

*para-devatā (parama-pūjyā), sarva-lakṣmīmayī (lakṣmī-gaṇanāṁ mūl-ādhiṣṭhātrī), sarva-kāntih (sarvāḥ-kāntayah śobhāḥ yasyāṁ sā) sammohinī (śrīkrṣṇāṁ sammohayitum śīlam yasyāḥ sā)
parā proktā (kathitā).*

ŚLOKA BHĀVĀNUVĀDA:

She who worships Śrī Kṛṣṇa, in whom all splendor exists, who is non-different from Śrī Kṛṣṇa and who sees Kṛṣṇa everywhere, is most worshipable; She presides over all the Lakṣmīs, is the splendor of all consorts of Śrī Kṛṣṇa, and with Her modest behavior enchants Śrī Kṛṣṇa – She has been referred to as ‘Parā-śakti’ (primeval internal potency).

THE MEANINGS OF THE VERSE – (1) THE ORIGIN OF BEAUTY AND OPULENCE —

VERSE 84

‘দেবী’ কহি দ্যোতমানা, পরমা সুন্দরী ।
কিম্বা, কৃষ্ণপূজা-ক্রীড়ার বসতি নগরী ॥ ৮৪ ॥

*‘devī’ kahi dyotamānā, paramā sundari
kimvā, krṣṇa-pūjā-krīḍāra vasati nagari*

(2) ABSOLUTE ABSORPTION IN ŚRĪ KRṢNA —

VERSE 85

কৃষ্ণময়ী—কৃষ্ণ যার ভিতরে বাহিরে ।
যাঁহা যাঁহা নেত্র পড়ে, তাঁহা কৃষ্ণ স্ফুরে ॥ ৮৫ ॥

*krṣṇa-mayī — krṣṇa yāra bhitare bāhire
yāñhāyāñhānetrapade, tāñhākrṣṇasphure*

NON-DIFFERENT FROM ŚRĪ KRṢNA —

VERSE 86

কিম্বা, প্রেমরসময় কৃষ্ণের স্বরূপ ।
তাঁর শক্তি তাঁর সহ হয় একরূপ ॥ ৮৬ ॥

*kimvā, prema-rasa-maya krṣṇera svarūpa
tāñra śakti tāñra saha haya eka-rūpa*

(3) THE DESIGNATION ‘RĀDHIKĀ’ BECAUSE SHE WORSHIPS
ŚRĪ KRṢNA BY FULFILLING HIS DESIRES —

VERSE 87

কৃষ্ণবাঞ্ছ-পূর্ণিমপ করে আরাধনে ।
অতএব ‘রাধিকা’-নাম পুরাণে বাখানে ॥ ৮৭ ॥
*krṣṇa-vāñchā-pūrti-rūpa kare ārādhane
ataeva ‘rādhikā’-nāma purāṇe bākhāne*

Translation: Śrīmati Rādhikā has been referred to as ‘Devi’ because She is resplendent and most beautiful. Alternatively, another meaning is – the one who is the abode of worship, in the form of love sports, of Śrī Kṛṣṇa. ‘Kṛṣṇa-mayī’- one whose within and without is Śrī Kṛṣṇa. She sees Śrī Kṛṣṇa wherever She casts Her glance. Alternatively, ‘Kṛṣṇa-mayī’ also means that Śrī Kṛṣṇa’s *svarūpa* is an embodiment of the mellow of love, and She being His *hlādinī* potency, is identical with Him. Her worship is only fulfilling Kṛṣṇa’s will and desires. Therefore, the *purāṇas* refer to Her as ‘Rādhikā’.

Amṛta-pravāha Bhāṣya: Being resplendent and most beautiful, or being the abode of the worship in the form of love

THE INSINUATION OF THE NAME RĀDHĀ IN ŚRĪMAD
BHĀGAVATAM

ŚRĪMAD BHĀGAVATAM (10/30/28) —

VERSE 88

অনয়ারাধিতো নুনং ভগবান् হরিরীশ্বরঃ ।
যমো বিহায় গোবিন্দঃ প্রীতো যামনযদ্রহঃ ॥ ৮৮ ॥

*anayārādhito nūnam
bhagavān harir iśvarah
yan no vihāya govindah
prīto yām anayad rahah*

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: ‘Oh friend! She who has been taken by Śrī Kṛṣṇa to a

secluded place, leaving all of us behind, must have certainly worshiped Īśvara Śrī Hari more.’ Being the crown jewel of all the consorts of Śrī Kṛṣṇa, She has been designated as ‘Rādhikā’, this alone is the confidential meaning.

Anubhāṣya: This is the statement of the *gopīs*, after Śrī Rādhā and Śrī Govinda left the place of *rāsa* pastime –

*anayā (rādhayā) nūnam (niścitam) iśvarah
(bhakt-ābhīṣṭa-pradātā) bhagavān hariḥ
ārādhītah (ārādhyā vāśikṛtah, na tu asmābhiḥ
vraja-vadhūbhiḥ); yat (yasmāt) govindah prītah
(prītiyuktah san) nah (asmān) vihāya (viśeṣāna
tyaktvā) yām (rādhām) rahah (nirjane pradeśe)
anayat.*

SLOKA BHĀVĀNUVĀDA:

Śrī Rādhā has certainly worshiped and enchanted Bhagavān Śrī Hari, who bestows upon devotees whatever they desire. Śrī Govinda was not enchanted by us *gopīs*. Therefore, He abandoned us and out of love for Śrī Rādhā, has taken Her to a secluded place.

(4) ŚRĪKRṢNĀKARŚINĪ MEANS SHE IS MOST EXALTED, THE NOURISHER OF ALL DEVOTEES, AND DEVOTIONAL SERVICE AND ITS ORIGIN —

VERSE 89

অতএব সর্বপূজ্যা, পরম-দেবতা ।
সর্বপালিকা, সর্ব জগতের মাতা ॥ ৮৯ ॥

*ataeva sarva-pūjyā, parama-devatā
sarva-pālikā, sarva jagatera mātā*

Translation: Śrīmati Rādhikā is the worshipable deity of all and is the supreme goddess. She is the protectress of all and the mother of the entire universe.

Amṛtānukanikā: ‘*Sarva-pūjyā*’ – Śrī Rādhā is the most beloved consort of Śrī Kṛṣṇa

and She being most affectionate towards Śrī Kṛṣṇa, is thus referred to as worshipable for all. It is the duty of the jīva to serve Śrī Kṛṣṇa. In order to attain that service, the mercy of the highest authority, Śrī Rādhā, who serves Śrī Kṛṣṇa, is imperative. It is only by serving and worshiping Her that Her mercy will manifest. Therefore, Śrī Rādhā has been referred to as *sarva-pūjyā*.

'Parama-devatā' – Supreme goddess. One who expands the pastimes is known as *devatā*. Śrī Rādhā being the provider of the topmost assistance in the expansion of the pastimes of Śrī Kṛṣṇa is known as *parama-devatā*.

'Sarva-pālikā' – Śrī Kṛṣṇa is the maintainer of the world, Śrī Rādhā who is always absorbed in Śrī Kṛṣṇa and is non-different from Him, is also the protectress of all.

The following is written in the *Pātāla khaṇḍa* of *Padma Purāṇa* –

“bahiraṅgaih-prapañcasasya svām
śair-smāyādi śaktibhiḥ
antaraṅgais-tathā nityam
vibhutaus-taiścid-ādibhiḥ
gopanād-ucyate gopī rādhikā
krṣṇa-vallabhā”

“Śrī Kṛṣṇa’s beloved Śrī Rādhikā, through the portions of Her external potency, in the form of *māyā* and others, and also through the *cit-śakti* and others, the opulence of Her internal potency, shields (protects) the material world, and is thus designated as *gopī* (the maintainer and protector).”

'Sarva jagatera mātā' – It is stated in *Nārada-pañcarātra*:

“śrīkrṣṇo jagatāṁ tāto jagan-mātā ca rādhikā
pituh śata-guṇā mātā vandyā pūjyā garīyasi”

“Śrī Kṛṣṇa is the father of all the worlds and Śrī Rādhā the mother. A mother is a hundred times more respectable, worshipable, and exalted than a father.”

(5) THE FOUNTAINHEAD OF ALL THE BELOVED CONSORTS OF ŚRĪ KRṢNA –

VERSE 90

‘সর্বলক্ষ্মী’-শব্দ পূর্বে করিয়াছি ব্যাখ্যান ।
সর্বলক্ষ্মীগণের তিঁহো হয় অধিষ্ঠান ॥ ৯০ ॥

*'sarva-lakṣmī'-śabda pūrve
kariyāčhi vyākhyāna
sarva-lakṣmī-ganera tiṅho
hana adhiṣṭhāna*

THE PRIME SHELTER OF ALL THE OPULENT POTENCIES OF ŚRĪ KRṢNA –

VERSE 91

কিম্বা, ‘সর্বলক্ষ্মী’—কৃষ্ণের ষড়বিধ ঐশ্বর্য ।
তাঁর অধিষ্ঠাত্রী শক্তি—সর্বশক্তিবর্য ॥ ৯১ ॥

*kimvā, 'sarva-lakṣmī' —
krṣṇera ṣad-vidha aiśvaryā
tānra adhiṣṭhātrī śakti —
sarva-śakti-varya*

Translation: ‘*Sarva-lakṣmī*’ – all the Lakṣmīs are Her portions, I have already explained this word. Śrīmatī Rādhikā alone is the presiding deity or source of all the Lakṣmīs. Or, the purport of saying ‘*Sarva-lakṣmī*’ is, ‘She is the presiding potency of Śrī Kṛṣṇa’s six opulences, and is, therefore, His most exalted potency’.

Amṛta-pravāha Bhāṣya: Śrīmatī Rādhikā is the shelter of all the Lakṣmīs; or the word ‘*Sarva-lakṣmī*’ means the six opulences of Śrī Kṛṣṇa; She alone is the presiding potency of Śrī Kṛṣṇa.

Amṛtāṇukanikā: ‘*Sarva-śakti-varya*’–*Pātāla-khaṇḍa* of *Padma Purana* records what Śrī Nārada said to Śrī Rādhā —

“tattvam viśuddha-sattvāsu
śaktir-vidyātmikā parā
param-ānanda-sandoham
dadhatī vaiṣṇavam param

kalayāś-carya-vibhave
 brahma-rudr-ādi-durgame
 yogindrānām dhyāna-patham
 na tvām sprṣasi karhicit
 icchā-śaktir-jñāna-śaktiḥ
 kriyā-śaktis-taveśituh
 tavāṁśa-mātrām-ityevam
 manīśame pravarttate
 māyā-vibhūtayo'cintyās-tan-
 māyā-rbhaka-māyinah
 pareśasya mahā-viṣṇostāḥ
 sarvāste kalāḥ kalāḥ”

“Amongst the group of viśuddha-sattva, You alone are the tattva (truth), You are the origin of viśuddha-sattva having three attributes *hlādinī*, *sandhinī*, and *samvit* or You are the presiding deity of internal potency. You alone are the prime potency and personified transcendental knowledge. You alone bear the highest bliss related to Viṣṇu. Oh! You are inaccessible to the demigods like Brahmā, Rudra; all the portions of Your opulence are wonderful. You never even touch the path of meditation of the exalted yogīs. Willing potency (*icchā-śakti*), knowledge potency (*jñāna-śakti*), and creative potency (*kriyā-śakti*) are but Your portions. You alone are the controller of all the potencies. All the opulences in the form of *māyā* of Mahā-Viṣṇu (Svayam Bhagavān Śrī Kṛṣṇa), who performs pastimes under the influence of *yogamāyā* as the son of Yaśodā, are just your portions.”

(6) THE ORIGINAL SOURCE OF ALL SPLENDOR —

VERSE 92

সর্ব-সৌন্দর্য-কান্তি বৈসয়ে যাঁহাতে ।
 সর্বলক্ষ্মীগণের শোভা হয় যাঁহা হৈতে ॥৯২॥

sarva-saundarya-kānti vaisaye yāñhāte
 sarva-lakṣmī-gaṇera śobhā haya yāñhā haite

THE FULFILLER OF ŚRĪ KRṢNA'S DESIRES —

VERSE 93

কিঞ্চা ‘কান্তি’-শব্দে কৃষ্ণের সব ইচ্ছা কহে ।
 কৃষ্ণের সকল বাঙ্গা রাধাতেই রহে ॥৯৩॥
 kimvā, 'kānti'-śabde krṣṇera saba icchā kahe
 krṣṇera sakala vāñchā rādhātei rahe

VERSE 94

রাধিকা করেন কৃষ্ণের বাঞ্ছিত পূরণ ।
 ‘সর্বকান্তি’-শব্দের এই অর্থ বিবরণ ॥৯৪॥

rādhikā karena krṣṇera vāñchita pūraṇa
 ‘sarva-kānti’-śabdera ei artha vivaraṇa

(7) ENCHANTRESS OF THE MIND OF THE ENCHANTER OF THE WORLD —

VERSE 95

জগৎমোহন কৃষ্ণ, তাঁহার মোহিনী ।
 অতএব সমস্তের পরা ঠাকুরাণী ॥৯৫॥

jagat-mohana krṣṇa, tānhāra mohinī
 ataeva samastera parā thākurāṇī

Translation: All the beauty and luster rest in Her body and all the Laksmis derive their beauty from Her. Or that [From the root word 'kama', the word 'kānti' has been formed, the meaning of the root word 'kama' is desire or longing, therefore], the word 'kānti' also means 'all the desires of Śrī Kṛṣṇa' and it indicates that all the desires of Śrī Kṛṣṇa rest in Śrīmatī Rādhikā. Śrīmatī Rādhikā fulfills all the desires of Śrī Kṛṣṇa, and is hence designated as 'Sarva-kānti'. Śrī Kṛṣṇa is the enchanter of the world, but Śrīmatī Rādhikā enchants even Him. Therefore, Śrīmatī Rādhikā is the supreme goddess of all.

Amṛta-pravāha Bhāṣya: 'Ataeva samastera parā thākurāṇī' – till here, there has been a discussion on the meaning of every word of 'devī krṣṇamayī' verse.

MOONLIGHT OF THE FULL MOON-LIKE ŚRĪ KRṢNA —

VERSE 96

রাধা—পূর্ণশক্তি, কৃষ্ণ—পূর্ণশক্তিমান् ।
দুই বস্তু ভেদ নাহি, শাস্ত্র-পরমাণ ॥৯৬॥

*rādhā — pūrṇa-śakti,
krṣṇa — pūrṇa-śaktimān
dui vastu bheda nāhi,
śāstra-paramāṇa*

THE INSEPARABLE CONNECTION BETWEEN ŚRĪ RĀDHĀ AND ŚRĪ KRṢNA —

VERSE 97

মৃগমন্দ, তার গন্ধ—যৈছে আবিচ্ছেদ ।
অগ্নি, জ্বালাতে—যৈছে কভু নাহি ভেদ ॥৯৭॥

*mṛgamada, tāra gandha —
yaiche aviccheda
agni, jvälāte — yaiche
kabhu nāhi bheda*

TWO SEPARATE BODIES IN THE FORM OF ENJOYER AND OBJECT OF ENJOYMENT, EVEN THOUGH NON-DIFFERENT —

VERSE 98

রাধাকৃষ্ণ এইচে সদা একই স্মরণ ।
লীলারস আস্থাদিতে ধরে দুই রূপ ॥৯৮॥

*rādhā-krṣṇa aiche sadā eka-i svarūpa
līlā-rasa āsvādite dhare dui rūpa*

Translation: Śrī Rādhā is complete potency and Śrī Krṣṇa is the possessor of complete potency. As evidenced by the scriptures there is no difference between the two – the potency and the possessor of the potency. Just as the musk and its scent are non-different or the fire and its potency to incinerate are inseparable, similarly Śrī Rādhā and Śrī Krṣṇa are always one, but for enjoying the mellow of the pastimes have assumed two forms.

Amṛta-pravāha Bhāṣya: Just as musk and its scent – even though two different things – are non-different, that is, they cannot be separated; further, fire and its potency to incinerate, even though different things, are inseparable; similarly Śrī Rādhā and Śrī Krṣṇa even though one have taken two eternal separate forms for relishing the mellow of the pastimes.

ŚRĪ KRṢNA'S INCARNATION AS GAURA, BY ACCEPTING THE INTERNAL MOOD AND BODILY COMPLEXION OF ŚRĪ RĀDHĀ, IN ORDER TO DISTRIBUTE ŚRĪ RĀDHĀ'S LOVE FOR ŚRĪ KRṢNA —

VERSES 99-100

প্ৰেমভক্তি শিখাইতে আপনে অবতাৰি ।
রাধা-ভাৱ-কান্তি দুই অঙীকাৰ কৰি' ॥৯৯॥

শ্ৰীকৃষ্ণচেতন্যৱপে কৈল অবতাৰ।
এই 'ত' পথম শ্লোকেৰ অৰ্থ পৰচাৰ ॥১০০॥

*prema-bhakti śikhāite āpane avatari
rādhā-bhāva-kānti dui aṅgikāra kari'
śrī-krṣṇa-caitanya-rūpe kaila avatāra
ei ta' pañcama ślokera artha paracāra*

Translation: Śrī Krṣṇa in order to give instructions of *prema-bhakti*, incarnated in the form of Śrī Krṣṇa Caitanya with *bhāva* (internal mood) and bodily complexion of Śrī Rādhā. This is the meaning of the fifth verse.

Amṛta-pravāha Bhāṣya: Śrīmatī Rādhikā's *bhāva* and *kānti*, that is, by accepting Her complexion and beauty Himself.

BEGINNING OF THE DESCRIPTION OF THE SIXTH VERSE FROM AMONGST THE FIRST FOURTEEN VERSES —

VERSE 101

ষষ্ঠ শ্লোকেৰ অৰ্থ কৱিতে প্ৰকাশ ।
প্ৰথমে কহিয়ে সেই শ্লোকেৰ আভাস ॥১০১॥

*ṣaṣṭha ślokera artha karite prakāśa
prathame kahiye sei ślokera ābhāsa*

INITIAL HINT; THE PROMULGATION OF THE CONGREGATIONAL CHANTING OF THE HOLY NAME IS THE EXTERNAL REASON —

VERSE 102

অবতরি' প্রভু প্রচারিল সক্ষীর্তন ।
এহো বাহ্য হেতু, পূর্বে করিয়াছি সূচন ॥ ১০২ ॥

*avatari' prabhu pracārila saṅkīrtana
eho bāhya hetu, pūrve kariyāchi sūcana*

THE PRIMARY AND CONFIDENTIAL REASONS — THE PERSONAL AFFAIR OF ŚRĪ KRISHNA AND ONLY KNOWN TO ŚRĪ SVARŪPA DĀMODARA —

VERSES 103-105

অবতারের আর এক আছে মুখ্য বীজ ।
রাসিকশেখর কৃষ্ণের সেই কার্য নিজ ॥ ১০৩ ॥

অতি গৃঢ় হেতু সেই ত্রিবিধ প্রকার ।
দামোদরস্বরূপ হৈতে যাহার প্রচার ॥ ১০৪ ॥

স্বরূপ-গোসাঙ্গি—প্রভুর অতি অন্তরঙ্গ ।
তাহাতে জানেন প্রভুর এসব প্রসঙ্গ ॥ ১০৫ ॥

*avatārera āra eka āche mukhya bija
rasika-śekhara kṛṣṇera sei kārya nija*

*ati gūḍha hetu sei tri-vidha prakāra
dāmodara-svarūpa haite yāhāra pracāra*

*svarūpa-gosāñi — prabhura ati antaraṅga
tāhāte jānena prabhura e-saba prasaṅga*

Translation: Before putting light on the meaning of the sixth verse, I am describing a little about its preface. On descending, Mahāprabhu preached the *saṅkīrtana-dharma*, but this is the external reason which I have mentioned earlier as well. There is another reason for this incarnation, which is the primary reason and is the personal affair of the *rasika-śekhara*, Śrī Kṛṣṇa. There are three very confidential reasons behind Śrī Gaurasundara's incarnation, which have been revealed in this world only by Śrī Svarūpa Dāmodara. Śrī Svarūpa

Gosvāmī is a very intimate associate of Mahāprabhu, and is therefore well aware of all these secrets of Mahāprabhu.

Amṛta-pravāha Bhāṣya: The reason behind the incarnation of Mahāprabhu is extremely confidential and is threefold. This has been mentioned later in 'śrīrādhāyāḥ pranaya mahimā' verse.

Anubhāṣya: Śrī Svarūpa Dāmodara's prior name was Śrī Puruṣottama Bhaṭṭācārya and was a resident of Navadvīpa. He, with the desire to accept the renounced order went to Vārāṇasī and joined the group of *daśānāmī daṇḍīs* (*sannyāsīs* who accept one of the ten names of *sannyāsa*) as a *brahmacārī*; this was prior to even Mahāprabhu's acceptance of the renounced order. Therefore, he was named 'Śrī Dāmodara Svarūpa'. Later, not paying heed to the completion of the process of the renounced order, he took shelter of the lotus feet of Śrīman Mahāprabhu and resided in Nīlācala (Jagannāth Puri) for the rest of his life. He used to constantly accompany Śrī Gaurasundara and always make Him happy by singing devotional songs, etc., as instructed by Him. It's only by his mercy that the devotees have attained the good fortune of understanding the confidential moods of Mahāprabhu's heart.

In the Vraja pastimes, this great personality is Lalitā-devī, who is another form of Śrī Rādhikā. According to 'Gauraganoddeśa-dīpikā' authored by Śrī Kavi-karṇapūra, he is Viśākhā-devī —

"kalāma-sikṣayad rādhāṁ yā viśākhā vraje purā
sādyā svarūpa-gosvāmī tat-tad-bhāva-vilāsavān"

"Earlier the *sakhī* (friend) named Viśākhā, who used to teach skills to Śrīmatī Rādhikā, the same *sakhī* now in Śrī Gaura's pastimes

is Śrī Svarūpa Dāmodara Gosvāmī (His another form) who takes delight in *bhāvas* of Śrī Gaurahari, the personification of Śrī Rādhā's mood."

Amṛtānukanikā: The use of the word ‘*antaraṅga*’ (intimate) has a special trend in Vaiṣṇava literature. ‘*Bahirāṅga*’ (external) is the antonym of ‘*antaraṅga*’. *Antah + aṅga = antaraṅga* – intimate or one who is extremely close. *Bahiḥ + raṅga = bahirāṅga* (one who is not close or an outsider). According to the Vaiṣṇava dictionary, the word ‘*antaraṅga*’ means – *svayūthāśrita sama-citta-vṛtti-viśiṣṭa* (one who has taken shelter of a group with a common tendency of the heart), *sajātīyāśya-snigdha* (like-minded and affectionate towards one). The one whose *citta-vṛtti* (the tendency of the heart) is contrary to that, is *bahirāṅga*, an outsider.

The usage of the words ‘*antaraṅga*’ and ‘*bahirāṅga*’ in this manner is done in Vaiṣṇava philosophy based on the connection of the *āśraya* and *viṣaya*. Having oneness of the heart with that of the *viṣaya* and sustaining one’s life with the sole objective of engaging all the senses, for the fulfillment of *viṣaya*’s internal desires, is alone the nature of the intimate associate (*antaraṅga*). There is no endeavor of his except for the happiness of the *viṣaya*. Wealth, women, and honor are but the instruments of service to the *viṣaya* – if this sentiment is present at every moment, as a natural tendency in the *āśraya*, then he is the one who alone is worthy to be designated as an intimate associate. This intimacy can not be attained by any artificial means; this is the natural tendency of the eternally perfected *svarūpa*.

Svarūpa Dāmodara is said to be the intimate associate of Mahāprabhu because

of the tendency of his heart to have oneness with Mahāprabhu’s heart. One with the mood of eternal meeting [of Śrī Rādhā and Śrī Kṛṣṇa] cannot be on the same platform with Mahāprabhu, who is an embodiment of transcendental *vipralambha-rasa*. Those who nourish the mellow of *vipralambha*, relished by Mahāprabhu, every moment, with all their senses and heart, they alone are called *antaraṅga*. There is no room for any thought about external appearance in this. There is no relevance to the external physical self, be it a woman or a man, householder or renunciate, *brāhmaṇa* or *sūdra* when it comes to being an *antaraṅga*. Externally, Śrī Svarūpa Dāmodara used to dress up like a *sannyāsī* but he is counted amongst Mahāprabhu’s *antaraṅga* devotees; on the other hand, Śrī Rāya Rāmānanda even on manifesting the pastime of being a materially attached householder or being born in the family of *kāyastha* is a *nitya-siddha antaraṅga* devotee. Mother Mādhavī, though a woman from external appearance, is counted amongst Mahāprabhu’s *antaraṅga* devotees. Elsewhere, Śrī Kṛṣṇadāsa Kavirāja Gosvāmī has said (*Antya-līlā*- 6/6, 8-11) —

“rāmānandera kṛṣṇa-kathā, svarūpera gāna
viraha-vedanāya prabhura rākhaye parāna
tāñra sukha-hetu saṅge rahe dui janā
kṛṣṇa-rasa-sloka-gīte karena sāntvanā
subala yaiche pūrve kṛṣṇa-sukhera sahāya
gaura-sukha-dāna-hetu taiche rāma-rāya
pūrve yaiche rādhāra lalitā sahāya-pradhāna
taiche svarūpa-gosāni rākhe prabhura prāṇa
dui janāra saubhāgya kahana nā yāya
prabhura ‘antaraṅga’ bali’ yāñre loke gāya”

“Protection of life of Mahāprabhu, suffering from pangs of separation from Śrī Kṛṣṇa, was possible with Śrī Rāya

Rāmānanda's narration of *kṛṣṇa-katha* and Śrī Svarūpa Dāmodara's singing. It was for His happiness alone that both of them always used to stay with Him and pacify Him, talking about mellowes of Śrī Kṛṣṇa's pastimes, *ślokas*, and songs. Just as Subala used to give happiness to Śrī Kṛṣṇa in His pastimes, similarly, Śrī Rāya Rāmānanda accompanies Śrī Gaura to make Him happy. Just as in earlier pastimes Śrī Lalitā was the prime companion of Śrī Rādhā, similarly, Śrī Svarūpa Dāmodara is a lifesaver for Śrī Mahāprabhu. It is difficult to describe the good fortune of these two; people glorify them by addressing them as Mahāprabhu's *antaraṅga*."

The symptoms of being an *antaraṅga* are clear from the above-mentioned verses, that is, they are ever ready to find ways to please the *viṣaya* and have the same tendency of the heart. Where the tendency of the heart is not the same, rather, the endeavor to please the *viṣaya* is merely a deception or sham, this definitely is not the symptom of the nature of an *antaraṅga*. The symptoms of being an *antaraṅga* are that one is having the same mood as the *viṣaya*, is the recipient of His affection, and having the same mood as those of the members of one's group.

Some believe that those who externally exhibit the readiness to serve Guru-Vaiṣṇavas, according to their desire or serve their bodies, or remain constantly with them, they alone are the *antaraṅga*. Those who show off the endeavors to serve the *ācārya*, according to his desires, but not having the same mood, cannot be counted amongst the intimate associates. Durgā, worshiped by the material world, even on constantly endeavoring for the creation-maintenance-annihilation, according to

the desire of Śrī Kṛṣṇa, is designated as 'bahirāṅga' potency or *chāyā-śakti* (the shadow of the internal potency). Durgā-devī exhibits extreme alacrity and valor in her work while being engaged in the service of this world, which is like the external form of Bhagavān; she through creation-maintenance-annihilation astonishes the *jivās* in millions of universes, exhibits her potency which can make impossible possible, however, she is addressed as *bahirāṅga* or covering potency by the Vaiṣṇavas. Those who have more regard for their bodies – they alone propagate this *bahirāṅga* potency as '*antaraṅga*' potency and do not shy away from designating themselves as her *antaraṅga* (intimate) devotees. However, we hear from Śrī Brahmā, one who is ever ready to serve Śrī Govinda (Verse 44, *Brahma-samhitā*)

"*sṛṣṭi-sthiti-pralaya-sādhana-śaktir ekā
chāyeva yasya bhuvanāni bibharti durgā¹
icchānurūpam api yasya ca ceṣṭate sā
govindam ādi-puruṣān tam aham bhajāmi*"

"The shadow of the transcendental potency is that great potency who creates, maintains, and annihilates the material world. She is worshiped throughout the world as Durgā. I worship the primeval Lord, Śrī Govinda, in accordance with whose desire, Durgā conducts every endeavor."

Therefore, externally showing off the endeavors to fulfill *viṣaya*'s desires is not an intimate service, and on the other hand, extreme alacrity in *karma* or inactivity is also not the symptom of any service. By accepting the same mood as that of Hari-Guru-Vaiṣṇavas, it is indeed the nature of an intimate devotee to follow and propagate according to their heart's desire.

ŚRĪ GAURASUNDARA ABSORBED IN ŚRĪ RADHA'S
MAHĀBHĀVA —

VERSE 106

রাধিকার ভাবমূর্তি প্রভুর অন্তর ।
সেইভাবে সুখ-দুঃখ উঠে নিরন্তর ॥ ১০৬ ॥

rādhikāra bhāva-mūrti prabhura antara sei-bhāve sukha-duḥkha uthe nirantara

Translation: Śrī Mahāprabhu's heart is an embodiment of Śrī Rādhā's moods. According to those very moods, the feeling of pleasure and pain constantly manifested in His heart.

Anubhāṣya: The heart of Śrīman Mahāprabhu is an embodiment of Śrīmatī Rādhikā's emotions. 'Bhāva-mūrti' – People with gross intelligence, engaged in sense gratification are incapable of realizing the features of this embodiment of emotions. The devotees, in whom *rati* for Śrī Kṛṣṇa has arisen, and are free from *anarthas*, from the point of view of *āśrita-tattva* are seen in five categories – *sānta*, *dāsyā*, *sakhya*, *vātsalya*, and *madhura*. The *bhāva* of Śrīmatī Rādhikā is the most exalted and complete state of *madhura-rasa*. That *bhāva* is of two types – 'rūḍha' and 'adhirūḍha'. These two *bhāvas*, 'rūḍha' and 'adhirūḍha' have been expressed in *mahiṣigīta* (song of the Queens of Dvārakā) and *gopī-gīta* in Śrimad Bhāgavatam. Only *adhirūḍha-mahābhāva* manifests in Mahāprabhu. When the *adhirūḍha-bhāva* of [the queens of] Dvārakā is devoid of regulations, and the greed has risen, it concludes in the *bhāva* of Gokula. The feelings of the pain of separation from Śrī Kṛṣṇa and pleasure of attaining Śrī Kṛṣṇa by meeting with Him used to constantly arise in Śrī Gaurasundara's heart, and thereby He relished the *madhura-rasa* by transcending the path of emotions.

Those who do not understand the difference between *bhāva* (the transcendental emotions) and *abhāva* (material emotions), consider the 'adhirūḍha' *mahābhāva* to be like a material *bhāva*. Thus, they cannot realize their *svarūpa*, that is, they (*jivas*) belong to the category of *āśrita-tattva*. Due to the non-realization of their *svarūpa*, the unfortunate *jīvas*, by their knowledge limited to sense gratification of material objects, designate Śrī Gaurasundara, who is absorbed in the emotions of the heroine of Vraja, Śrīmatī Rādhikā, as 'nāgara' (the beloved of the damsels of Vraja) and thus become guilty of 'rasābhāsa'.

VERSE 107

শেষলীলায় প্রভুর কৃষ্ণবিরহ-উন্মাদ ।
অময় চেষ্টা, আর প্রলাপময় বাদ ॥ ১০৭ ॥

*šeṣa-līlāya prabhura krṣṇa-viraha-unmāda
bhrama-maya ceṣṭā, āra pralāpa-maya vāda*

Translation: In the final portion of His *līlā*, while staying at Gambhīrā, Mahāprabhu used to always remain in a state of *unmāda* (madness) with the feeling of separation from Śrī Kṛṣṇa. [Mundane scholars considered] His acts erroneous and speech incoherent.

Anubhāṣya: Śrī Gaurahari, through the endeavor of a perfected devotee, has manifested the highest excellence of *vipralambha-rasa*. However, mundane scholars considered this direct realization of His, as the delirious talks and erroneous endeavors alone. The foolish people, ever absorbed in sense gratification, suffering from the three material miseries, have no attraction for the transcendental form of *sevya-vastu* (one who is to be served). Just as they consider this visible material world as their center of enjoyment, similarly,

they equate the transcendental *līlās* of Śrī Gaurasundara with material enjoyment. Following the perverted, false doctrines of ‘*nadiyā-nāgarī*’ philosophy and endeavoring for sense-enjoyment, is not the path shown by Śrī Gaurasundara and His devotees. The followers of this philosophy are supporters of sense-gratification and are thus like the enemy of Viṣṇu.

VERSE 108

রাধিকার ভাব মৈছে উদ্ধবদর্শনে ।
সেই ভাবে মন্ত্র প্রভু রহে রাত্রিদিনে ॥ ১০৮ ॥

*rādhikāra bhāva yaiche uddhava-darśane
sei bhāve matta prabhu rahe rātri-dine*

Translation: Just as on seeing Uddhava, Śrīmatī Rādhikā, suffering from the separation of Śrī Kṛṣṇa who went to Mathurā, reached the stage of *divyonmāda* (divine madness), Śrī Mahāprabhu also day-in and day-out used to remain obsessed in that same madness of separation.

Amṛta-pravāha Bhāṣya: Śrī Kṛṣṇa in order to convey His well-being had sent Uddhava to the *gopīs*. On seeing Uddhava, Śrīmatī Rādhikā manifested many peculiar *bhāvas*.

Anubhāṣya: Śrī Kṛṣṇa, intending to console the restless *gopīs* and His parents, had sent His intimate friend Uddhava to Gokula. On seeing Śrī Kṛṣṇa's intimate friend Uddhava, Śrīmatī Rādhikā manifested Her abundantly emotional inner anger full of intense longing, in various words. Śrī Gaurasundara used to always remain frenzied in the similar *bhāvas* of Śrī Rādhā feeling painful separation from Śrī Kṛṣṇa when He went to Mathurā; this is ‘*citra-jalpa*’ *bhāva*. The definition of ‘*citra-jalpa*’ (maddened talk) *bhāva* according to *Ujjvala-nīlamāṇi* is –

“*presthasya suhṛd-āloke gūḍharoṣābhi-jrmbhitah
bhūri-bhāva-mayo jalpo yas-tīvr-otkāñthit-āntimah*”

“On seeing some intimate companion of the loved one when concealing internal feelings, out of deep anger, talks in abundance under the influence of clearly manifested *bhāvas* like *garva*, *asūyā*, *dainya*, *cāpalya*, and *autsukya* and later on talks with intense longing, this is known as *citra-jalpa*.”

For the devotees who have taken shelter at the lotus feet of Śrī Gaura, this very long separation is *kṛṣṇa-bhajana*. The cause of *sambhoga* (meeting) is this very long *vipralambha* (separation), and many people do not understand this. Due to the absence of real knowledge of *sambhoga*, they do not know that *vipralambha-rasoddīpana* (the mellows emanating from separation) is essential both at the *sādhana* (practice) and *siddha* (perfected) stage.

MAHĀPRABHU MANIFESTING BHĀVAS OF HIS HEART AND SVARŪPA DĀMODARA SATISFYING HIM —

VERSES 109-110

রাত্রে প্রলাপ করে স্বরূপের কণ্ঠ ধরি’ ।
আবেশে আপন ভাব কহয়ে উঘাড়ি’ ॥ ১০৯ ॥

যবে যেই ভাব উঠে প্রভুর অন্তর ।
সেই গীতি-শ্লোকে সুখ দেন দামোদর ॥ ১১০ ॥

*rātre pralāpa kare svarūpera kanṭha dhari’
āvēṣe āpana bhāva kahaye ughādi*

*yabe yei bhāva uṭhe prabhura antara
sei gīta-śloke sukha dena dāmodara*

Translation: Mahāprabhu, with His arms around Svarūpa Dāmodara’s neck, used to talk incoherently the entire night and share in detail all His *bhāvas*. Whenever a particular *bhāva* would arise in His heart, Svarūpa Dāmodara would accordingly

sing a song or recite a verse and satisfy Him.

VERSE 111

এবে কার্য্য নাহি, কিছু এসব বিচারে ।
আগে ইহা বিবরিব করিয়া বিত্তারে ॥১১১॥

*ebe kārya nāhi, kichu e-saba vicāre
āge ihā vivariba kariyā vistāre*

Translation: There is no requirement of contemplating all this right now, I shall describe the same later in detail.

Amṛta-pravāha Bhāṣya: ‘āge ihā’ – means in the *Antya-līlā*.

THE CHARACTERISTICS OF THREE TYPES OF AGES IN VRAJA —

VERSE 112

পূর্বে বজে কৃষ্ণের ত্রিবিধি বয়োধন্ম ।
কৌমার, পৌগণ, আর কৈশোর অতিমন্ম ॥ ১১২ ॥

*pūrve vraje krṣṇera
tri-vidha vayo-dharma
kaumāra, paugāṇḍa,
āra kaiśora atimarma*

Translation: Formerly in Vraja, Śrī Kṛṣṇa’s three types of pastimes based on age – childhood, boyhood, and adolescence, are witnessed. Among them, the pastimes displayed during the adolescence period are the highest and most significant.

DIFFERENT PASTIMES ACCORDING TO DIFFERENT AGE —

VERSE 113

বাঞ্সল্য-আবেশে কৈল কৌমার সফল ।
পৌগণ সফল কৈল লঞ্চ সখাবল ॥ ১১৩ ॥

*vātsalya-āveśe kaila kaumāra saphala
paugāṇḍa saphala kaila lañā sakhabala*

Translation: Śrī Kṛṣṇa relished vātsalya-rasa making His childhood successful and He made His boyhood successful by playing with His friends.

Amṛta-pravāha Bhāṣya: The childhood period (*kaumāra*) is the age until five years; till ten years is boyhood (*paugāṇḍa*); the period between eleven to sixteen years is known as adolescence (*kaiśora*) and after that, is the time of youth (*yauvana*). Śrī Kṛṣṇa relished vātsalya-rasa during childhood, *sakhya-rasa* during boyhood, and śringāra-rasa during adolescence.

VERSE 114

রাধিকাদি লঞ্চ কৈল রাসাদি-বিলাস ।
বাঞ্ছা ভরি’ আস্বাদিল রসের নির্যাস ॥ ১১৪ ॥

*rādhikādi lañā kaila rāsādi-vilāsa
vāñchā bhari’ āsvādila rasera niriyāsa*

Translation: Śrī Kṛṣṇa performed pastimes like *rāsa* along with Rādhikā and other *gopīs*, and enjoyed the essence of *rasa* to His heart’s content.

VERSE 115

কৈশোর-বয়সে কাম, জগৎসকল ।
রাসাদি-বীলায় তিন করিল সফল ॥ ১১৫ ॥

*kaiśora-vayase kāma, jagat-sakala
rāsādi-līlāya tina karila saphala*

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: ‘Kāma’ means Śrī Kṛṣṇa who is Kāmadeva Himself, acting according to His own free will, by performing pastimes like *rāsa* in His adolescence, made the entire universe

and all three ages of His – childhood, boyhood, and adolescence successful.

In some editions, the following is also seen –

*"kaiśora vayasa, kāma, jagat-sakala
rāsādi-lilāya tina karila saphala"*

Amṛtānukaṇikā: ‘*Kaiśora-vayase*’ – On attaining adolescence a young woman wishes to have the company of an expert and humorous young man bestowed with beautiful form and qualities, and who has a love for her. The young man too desires the company of a beautiful girl bestowed with good qualities. This is the function of the stage of adolescence. For the unparalleled variegatedness of the happiness attained in union and its enjoyment in full, the complete manifestation of form and qualities suiting a particular hero and heroine is essential. However, the same is impossible in the material hero and heroine, for their forms and qualities are imperfect, incomplete, and temporary; their adolescence stage is very short-lived in their material body. Even their love and affection towards one another is out of a selfish motive for their own happiness and out of delusion; it is not spontaneous. The adolescence stage does not become successful in their union because it lacks uninterrupted happiness (*“nälpe sukhamasti”* – there is no happiness in meager resources). Thus, the success of adolescence is impossible in the union of the material hero and heroine.

In the transcendental world of Bhagavān, the forms and qualities of Bhagavān and His expansions and their beloveds are eternal. The stage of adolescence eternally exists in Their forms. Even Their forms and qualities are superior in all respects when compared to others. The beloveds of Śrī Bhagavān are the manifestations of His own internal potency

(*svarūpa-śakti*) *hlādinī* and thus the presence of love is but natural. Therefore, only in the transcendental abode of Śrī Bhagavān, the success of adolescence under the shelter of all His forms and their respective beloved, is possible. However, the adolescent age achieves the highest perfection under that *svarūpa* in which manifestation of form, qualities, etc., are unparalleled. Amongst innumerable *bhagavat-svarūpas* (all expansions of Bhagavān) manifestation of the form and qualities in *svayam-rūpa* Śrī Kṛṣṇa is matchless. Not only are the *bhagavat-svarūpas* like Nārāyaṇa attracted to Śrī Kṛṣṇa’s form and qualities, but Śrī Kṛṣṇa Himself is attracted to the beauty of His own form. On listening to the description of the beautiful form of Śrī Kṛṣṇa even the heart of Śrī Laksmī, who resides in a playful mood on the chest of Nārāyaṇa, becomes unsteady.

From amongst all the beloveds of *bhagavat-svarūpas* in the entire transcendental world, the damsels of Vraja, based on form-qualities-expertise, etc., are the best of all. Their love for Śrī Kṛṣṇa is so intense that they do not think about their own happiness or distress, but only endeavor to please Śrī Kṛṣṇa, and for that, they even give up all for Him. Thus, a complete manifestation of the qualities, befitting a heroine, exists in *gopīs*, and its pinnacle exists in Śrīmatī Rādhikā. Even the love of Śrī Kṛṣṇa for the *gopīs* is so intense that He considers Himself indebted to them for their love, and that there is a complete manifestation of the qualities befitting a hero, in Him.

The manifestation of the mellow befitting the age of adolescence depends on the hero and heroine. Thus, the complete manifestation of mellow befitting that age is possible from the union of the supreme hero, Vrajendranandana with the greatest

heroine, Śrī Rādhā. Therefore, from amongst the pastimes of all *bhagavat-svarūpas* and their beloveds, the *rāsa-līlā* pastime of Śrī Kṛṣṇa with the damsels of Vraja is most exalted.

This has been stated by Śrī Kṛṣṇa Himself – *Laghu-bhāgavatāmṛta* (Verse 531-*Kṛṣṇa-vibhāga*)

“santi yadyapi me prājyā līlās-tāstā manoharāḥ na hi jāne smṛte rāse mano me kiḍrśam bhavet”

“Although there are multifarious attractive pastimes of Mine in abundance, still as soon as I think of *rāsa-līlā*, the way my heart is filled with emotions, I cannot describe.”

Even Lakṣmī does not have the eligibility for this *rāsa-līlā*. One does not hear the eligibility for the same, even for the queens of Dvārakā. It's only Śrī Rādhikā and Her *kāyavīhā* (direct expansions) damsels of Vraja who are eligible for *rāsa-līlā* pastime. The unhindered perfect manifestation of the complete variegatedness of playfulness and complete variegatedness of mellows is possible when *nitya-kiśorīs* (ever-adolescent damsels of Vraja), the crown jewels in beauty-sweetness-playfulness-expertise, etc., from amongst all the young maidens, are in the *rāsa-līlā* with the greatest among the menfolk, *nitya-kiśora* (eternally adolescent) Vrajendranandana. Hence, the adolescence age attains its pinnacle of success in this *rāsa-līlā* on taking shelter of Śrī Kṛṣṇa.

VIŚNU PURĀNA (5/13/60) –

VERSE 116

সোঁপি কৈশোরক-বয়ো মানয়ন্মধুসূদনঃ ।
রেমে শ্রীরত্নকৃটস্থঃ ক্ষপাসু ক্ষপিতাহিতঃ ॥ ১১৬ ॥

*so 'pi kaiśoraka-vayo
mānayan-madhusūdanah*

*reme strī-ratna-kūṭa-sthah
kṣapāsu kṣapitāhitah*

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: Śrī Kṛṣṇa, dispeller of all misfortunes, in His adolescence, while enjoying at night with the women, gave special respect to the age of adolescence. Positioned in midst of Śrī Rādhā, the embodiment of *mahābhāva*, and the *gopīs*, the embodiment of *bhāva*, Śrī Kṛṣṇa, supremely transcendental, is the *kūṭastha-tattva*.

Anubhāṣya:

kṣapitāhitah (kṣapitam vināśitam ahitam akalyāṇam yena saḥ) so'pi madhusūdanah (śrīkrṣṇah api) kaiśoraka-vayah mānayan (saphali-kurvan) strī-ratna-kūṭasthah (strī-ratnānām gopinām kūṭeṣu samūheṣu sthitah san) kṣapāsu (śāradāya-niśāsu) reme.

ŚLOKA BHĀVĀNUVĀDA:

The dispeller of misfortunes, Śrī Kṛṣṇa making the age of adolescence successful, on the *śāradā-pūrṇimā* night, positioned Himself in the group of *gopīs* and performed playful pastimes.

Amṛtāṇukanikā: “*Kṣapitāhitah*” – This is an adjective for Madhusūdana. Śrī Kṛṣṇa after performing the *rāsa-līlā* with the beautiful damsels of Vraja became *kṣapitāhita* (dispeller of misfortunes) and dispelled all the misfortunes of the world. How will the misfortune of the world be dispelled by *rāsa-līlā*? The answer to this is – “The reason behind the misfortune of the world is becoming averse to Śrī Kṛṣṇa. On becoming averse to Śrī Kṛṣṇa the *jīva* forgets its constitutional position and identifies himself with the body. But on listening to the glories of Śrī Kṛṣṇa from

the mouth of a *sādhu* (sage), *śraddhā*, *rati*, and *bhakti* (*prema*) towards Śrī Kṛṣṇa, gradually arise in a fortunate person. Especially, about the *śravaṇa* and *kīrtana* of *rāsa-līlā*, in Verse 10/33/39 of *Śrīmad Bhāgavatam* it is said :

“*vikṛīḍitāṁ vraja-vadhūbhīr idam ca viṣṇoh
śraddhānvito 'nuśrṇuyād atha varnayed yah
bhaktim parām bhagavati pratilabhyā kāmaṁ
hṛd-rogam āsv apahinoty acireṇa dhīraḥ*”

“A sober person who faithfully hears, again and again, the narrations of Bhagavān Śrī Kṛṣṇa’s transcendental *rāsa-līlā* with *vrajadevis*, and later describes those pastimes, very soon attains *parā-bhakti*, supreme loving devotional service, for the almighty Lord. Consequently, he conquers the senses, and is freed from the heart disease of material lust forever.”

Therefore, there is no further doubt in the excellent path instructed for dispelling the misfortune of the world, through *rāsa-līlā*.

BHAKTI-RASĀMRITA-SINDHU (2/1/231) –

VERSE 117

বাচা সূচিতশ্বরী-রতিকলা-পাগলভয়া রাধিকাঃ
বীড়াকুষিতলোচনাঃ বিরচযন্তে সখীনামসৌ ।
তদ্বক্ষেরুহ-চিত্রকেলিমকরী-পাণ্ডুত্পারং গতঃ কৈশোরং
সফলীকরোতি কলয়ন् কুঞ্জে বিহারং হরিঃ ॥ ১১৭ ॥

*vācā sūcita-śarvarī-rati-kalā-
prāgalbhayā rādhikām
vrīḍā-kuñcita-locanām viracayann
agre sakhiṇām asau
tad-vakṣo-ruha-citra-keli-makarī-
pāṇḍitya-pāram gataḥ
kaiśoram saphali-karoti kalayan
kuñje vihāram hariḥ*

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: Śrī Kṛṣṇa with perfect oratory skills started describing the affairs of amorous activities of the previous night with Śrīmatī Rādhikā. Due to this Śrīmatī Rādhikā lowered Her eyes in shame. Then Śrī Kṛṣṇa started displaying His expertise amongst the *sakhīs* by drawing frolicking bumblebees etc., on Her breasts. Through this type of *rasa-kṛīḍā* (amorous pastimes) Śrī Hari sported in groves and made His adolescence age successful.

Anubhāṣya: By describing the qualities of *dhīra-lalita* hero, Śrī Kṛṣṇachandra as *dhīra-lalita* is being proved —

*sūcita-śarvarī-ratikalā-prāgalbhayā (sūcitan
prakāśikrtāṁ śarvaryaḥ yāminyāḥ rateḥ
kalāyāḥ kauśalasya prāgalbhyaṁ auddhatyāṁ
yayā sā taya) vācā sakhiṇām agre rādhikām
vrīḍā-kuñcita-locanām (vrīḍayā lajjayā kuñcīte
locane yasyāḥ sā tathā-vidhām) viracayan
(kurvan) tad-vakṣo-ruha-citrakeli-makarī-
pāṇḍitya-pāraṅgataḥ (tasyāḥ śrīrādhayāḥ vakṣo-
ruhayoḥ kucayoḥ citra-keli-makarī-nirmāṇe yat
pāṇḍityāṁ tasya pāram gataḥ iti sopahāsoktiḥ,
tan-nirmāṇa-kāle kara-kampanena citrasya
vakratvāt; atra punaḥ punaḥ vakrāñkanām
suṣṭurū kartum rju-rekhā-nirmāṇa-vyājena
punaḥ punaḥ vakṣa-sparsāt rahasi dvividha-
sambhoga-bhedasy-ānyatamaḥ samprayog-
āvasarāḥ) asau hariḥ (vraja-vilāsi) kuñje
vihāram kalayan (kurvan) kaiśoram (vayaḥ)
saphalikaroti.*

ŚLOKA BHĀVĀNUVĀDA:

Śrī Kṛṣṇa started describing eloquently in front of the *sakhīs*, the details of the amorous pastimes He had with Śrī Rādhā the other night. On hearing the same Śrī Rādhā lowered Her eyes in shame. Then Śrī Kṛṣṇa started showing His expertise by

drawing frolicking fishes on Her breasts. However, stating it to be His expertise is worth laughing at. Due to the trembling of His hands while drawing, the picture would distort and He, on the pretext of trying to make the lines straight over and over again, would get a chance to touch Rādhā's breasts repeatedly (of the two types of *sambhogas*, it is a special amorous sport called 'samproga'). Thus, *vrajavilāśī* Śrī Kṛṣṇa, while sporting in groves, made His adolescence age successful.

VIDAGDHA-MĀDHAVA (7/3) —

VERSE 118

হরিরেষ ন চেদবাতরিয়—

মাথুরায়াং মধুরাক্ষি রাধিকা চ ।

অভবিষ্যদিয়ং বৃথা বিসৃষ্টি—

মৰকরাক্ষস্ত বিশেষতস্তদাত্র ॥ ১১৮ ॥

*harir esa na ced avātarisyān
mathurāyām madhurākṣi rādhikā ca
abhvāvaiṣyad iyam vṛthā visṛṣṭir
makarāṅkas tu viśeṣatas tadātra*

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: Oh Sakhī! Had Śrī Hari and the beautiful eyed Śrī Rādhikā not appeared in Mathurā, the entire creation, especially the creation of the Kandarpa (Cupid), would have certainly been useless.

Anubhāṣya: Śrī Vṛndadevī told Paurṇamāsī —

*he madhurākṣi, mathurāyām eṣāḥ hariḥ
rādhikā ca cet (yadi) na avātarisyat, tada
atra visṛṣṭih (jagat-sṛṣṭih) vṛthā abhaviṣyat;
viśeṣataḥ makarāṅkaḥ (kandarpa-sargah) tu
[vṛthā abhaviṣyat].*

ŚLOKA BHĀVĀNUVĀDA:

Please refer to *Amṛta-pravāha Bhāṣya*.

THE THREE UNFULFILLED DESIRES DURING ŚRĪ KRṢNA'S PASTIMES —

VERSES 119-120

এই মত পূর্বে কৃষ্ণ রসের সদন ।
যদ্যপি করিল রস-নির্যাস-চর্বণ ॥ ১১৯ ॥

তথাপি নহিল তিন বাঞ্ছিত পূরণ ।
তাহা আস্বাদিতে যদি করিল যতন ॥ ১২০ ॥

*ei mata pūrve krṣṇa rasera sadana
yadyapi karila rasa-niryāsa-carvana*

*tathāpi nahila tina vāñchita pūraṇa
tāhā āsvādite yadi karila yatana*

Translation: In this way, Śrī Kṛṣṇa, the abode of all the mellows, though first chewing the essence of all those mellows and while relishing the same, even after endeavoring, His three desires just remained unfulfilled.

HIS FIRST DESIRE (1) —

VERSES 121-124

তাঁহার প্রথম বাঞ্ছা করিয়ে ব্যাখ্যান ।
কৃষ্ণ কহে—‘আমি হই রসের নিদান ॥ ১২১ ॥

*tānhāra prathama vāñchā kariye vyākhyāna
krṣṇa kahe,— ‘āmi ha-i rasera nidāna*

CONSIDERATION OF THE EFFICACY AND INTENSITY OF RĀDHĀ-PREMA —

পূর্ণানন্দময় আমি চিন্ময় পূর্ণতত্ত্ব ।
রাধিকার প্রেমে আমা করায় উন্মত্ত ॥ ১২২ ॥

না জানি রাধার প্রেমে আছে কত বল ।
যে বলে আমারে করে সর্বদা বিশ্বল ॥ ১২৩ ॥

রাধিকার প্রেম—গুরু, আমি—শিষ্য নট ।
সদা আমা নানা ন্ত্যে নাচায় উঙ্গট ॥ ১২৪ ॥

*pūrṇānanda-maya āmi cin-maya pūrṇa-tattva
rādhikāra preme āmā karāya unmatta*

*nā jāni rādhāra preme āche kata bala
ye bale āmāre kare sarvadā vihvala
rādhikāra prema — guru, āmi — śisya naṭa
sadā āmā nānā nṛtye nācāya udbhaṭa*

Translation: [Now, the author is describing His first desire]. Śrī Kṛṣṇa says – ‘I alone, am the original cause of all the *rasas*. I am full of bliss and complete transcendental truth, but the love of Rādhikā drives me crazy. I do not know how much strength is there in Rādhikā’s love; it always overwhelms Me. Rādhikā’s love is My teacher, and I am the student, dancing to Her tune. That love makes me dance various peculiar dances.’

Amṛta-pravāha Bhāṣya: ‘*Rasera nidāna*’ – The root cause of *rasa*. Some editions describe it as ‘*rasera nidhāna*’ – a store-house of *rasa*.

ŚRĪ GOVINDALILĀMṛTA (8/77) —

VERSE 125

কশ্মাদ্বন্দে প্রিয়সথি হরেঃ পাদমূলাত্ কুতোহস্তো
কুণ্ডরণে কিমিহ কুরতে ন্তশিক্ষাত্ গুরুং কঃ ।
তং তন্মূর্তিঃ প্রতিতরুন্তাতং দিঘিদিক্ষু স্ফুরন্তী
শৈলূৰী ভ্রমতি পরিতো নন্ত্যন্তী স্ব-পশ্চাত ॥ ১২৫ ॥

kasmād vrnde priya-sakhi hareḥ
pāda-mūlāt kuto 'sau
kuṇḍāraṇye kim iha kurute
nṛtya-sikṣām guruh kah
tam tvan-mūrtih prati-taru-latām
dig-vidikṣu sphurantī
śailūśīva bhramati parito
nartayantī sva-paścāt

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: Śrī Rādhā asked – ‘Oh dear *sakhi*! Where are you coming from?’ Vṛndā answered – ‘I am coming from Śrī Kṛṣṇa’s lotus feet.’ Śrī Rādhā inquired – ‘Where is Śrī Kṛṣṇa?’ Vṛndā replied – ‘He is in the forest at the bank of Your *kundā*.’ Śrī Rādhā again inquired –

‘What is He doing?’ Vṛndā told – ‘He is taking dancing lessons.’ Śrī Rādhā asked – ‘Who is the instructing master of dancing lessons?’ Vṛndā answered – ‘Your image in every direction revealing itself to every tree and creeper, making them dance behind You like an adept dancer – it is with them that Śrī Kṛṣṇa is dancing.’ This is a question-and-answer verse.

Anubhāṣya: Conversation between Śrī Rādhā and Vṛndā during *mādhyāhnikalilā* (afternoon pastime) of Śrī Rādhā and Kṛṣṇa —

he priya-sakhi vrnde! tvan̄ kasmāt? (āgatā iti
śrīrādhikāyāḥ praśna-syottare vṛndā vadati,
hareḥ (bhagavato yaśodā-nandana-sya)
pāda-mūlāt; asau śrīkṛṣṇāḥ kutah? (kutra iti
śrīrādhāyāḥ punah praśne, vṛndāyāḥ uttarām)
kuṇḍāraṇye (rādhā-kuṇḍa-samipastha-kānane),
[śrīrādhā punah prcchati,] iha [sah] kīrī kurute?
[vṛndāḥ,] nṛtya-sikṣām; [rādhāḥ], guruh kah?
[vṛndovāca,] digividikṣu (daśa-diśi) prati-taru-
latām (tarulatāḥ prati) śailūśī (utkrṣṭa naṭī) iva
sphurantī tvan-mūrtih tam (kṛṣṇām) sva-paścāt
parito nartayantī bhramati.

SLOKA BHĀVĀNUVĀDA:

Please refer to *Amṛta-pravāha Bhāṣya*.

THE COMPARISON OF THE LOVE BETWEEN ŚRĪ RĀDHĀ AND ŚRĪ KṛṣṇA AND THEIR SIGNIFICANCE —

VERSES 126-130

নিজ-প্রেমাস্তাদে মোর হয় যে আহ্নাদ ।
তাহা হইতে কোটিশুণি রাধা-প্রেমাস্তাদ ॥ ১২৬ ॥

আমি যেছে পরম্পর বিরুদ্ধধর্ম্মাশ্রয় ।
রাধাপ্রেম তৈছে সদা বিরুদ্ধধর্ম্মাশ্রয় ॥ ১২৭ ॥
রাধা-প্রেম বিভু—যার বাড়িতে নাহি ঠাণ্ডি ।
তথাপি সে ক্ষণে ক্ষণে বাড়য়ে সদাই ॥ ১২৮ ॥

যাহা বই গুরুবন্ত নাহি সুনিশ্চিত ।
তথাপি গুরুর ধর্ম গৌরব-বজ্জিত ॥ ১২৯ ॥

যাহা বই সুনির্মল দ্বিতীয় নাহি আৱ।
তথাপি সৰোদা বাম্য-বক্র-ব্যবহাৱ ॥১৩০॥

“nija-premāsvāde mora
haya ye āhlāda
tāhā ha-ite koṭi-guṇa
rādhā-premāsvāda

āmi yaiche paraspara
viruddha-dharmāśraya
rādhā-prema taiche sadā
viruddha-dharma-maya

rādhā-premā vibhu —
yāra bāḍite nāhi ṭhāni
tathāpi se kṣane kṣane
bāḍaye sadāi

yāhā va-i guru-vastu
nāhi suniścita
tathāpi gurura dharma
gaurava-varjita

yāhā va-i sunirmala
dvitiya nāhi āra
tathāpi sarvadā vāmya-
vakra-vyavahāra

Translation: Śrī Kṛṣṇa is contemplating – “The pleasure that Rādhā experiences from relishing Her love (for Me) is ten million times more than what I experience from relishing My love for Her. Just as mutually contradictory characteristics simultaneously reside in Me, Rādhā’s love is full of similar contradictions. Although Rādhā’s love is all-pervading and has no room to expand further, still it expands constantly. Although it is established that there is nothing greater than Rādhikā’s love, that love is devoid of pride; this is a sign of greatness. Even though there is nothing purer than Rādhikā’s love, that love is always accompanied with perverseness and crookedness in behavior.

Amṛta-pravāha Bhāṣya: Just as I, Kṛṣṇa, am the abode of all mutual contradictory characteristics, like – I, undisturbed by any desire still have My own special desires, am all-pervading but still have a beautiful form, am impartial but still take the side of My devotees, am *atmārāma* (one who delights in self) but still desire *prema* of devotees – similarly, Śrī Rādhā’s love is also full of contradictory characteristics. Though Her love is at the pinnacle of *mahābhāva*, it still expands constantly; She is filled with the greatest of love, but still is devoid of pride; Her love is pure, but still is full of perverseness, etc.

Amṛtānukanikā: ‘Vāmya’ – The mood of *vāmā* Heroine. *Ujjvala Nilamani* – (8/32)

“māna-grahe sadod-yuktā tac-chaithilye ca kopanā
abhedyā nāyake prāyah krūrā vāmeti kirtyate”

“The heroine who is inwardly ever endeavoring to take up the mood of *māna* (temper-feigned resentment out of love), becomes very angry if her *māna* softens, the hero is not able to enchant her easily, and is very stern towards the hero; she is called *vāmā* in *rasa-śāstra*.”

Śrī Rādhā’s love is extremely pure, genuine, simple, and with the single motive of giving pleasure to Śrī Kṛṣṇa. This love endeavors towards giving pleasure to Śrī Kṛṣṇa by all means, and giving up everything for Him. Therefore, there exists no space for perverseness and crookedness. The pretense of not desiring to meet or show disrespect at the time of Kṛṣṇa’s intense desire for union is *vāmya*. By nature itself, this (*vāmya*) is averse to love with a single motive of giving pleasure to Śrī Kṛṣṇa. However, what is astonishing is that love of Śrī Rādhā, even on being extremely pure, shows perverseness and crookedness. Śrī Rādhā’s love does not lose

its purity due to the perverse and crooked behavior. If something is mixed with a heterogeneous item, it loses its purity, for example, if water is mixed with mire, it no longer remains pure. Perverseness and crookedness are not heterogeneous to love. Just as the sea has waves, similarly these (perverseness and crookedness) are the special waves of love. On their being mixed with *prema*, the *prema* does not become impure, rather, the *prema* exhibits its brightness and miraculousness of enjoyment.

DĀNAKELI-KAUMUDĪ (2)—

VERSE 131

বিভুরপি কলয়ন् সদাভিবৃদ্ধিং
গুরুরপি গৌরবচর্যয়া বিহীনঃ ।
মুহুরপচিতবক্রিমাপি শুদ্ধো
জয়তি মুরাদিষি রাধিকানুরাগঃ ॥ ১৩১ ॥

*vibhur api kalayan sadābhivṛddhim
gurur api gaurava-caryayā vihīnah
muhur-upacita-vakrimāpi śuddho
jayati mura-dviṣi rādhikānurāgaḥ*

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: All glories to the love that Rādhikā has for Śrī Kṛṣṇa. Although it is all-pervading, it increases constantly; even on being great, it is devoid of proud conduct; even on being unadulterated and pure, it is beset with repeated crookedness.

Anubhāṣya:

*vibhuh (vyāpakah) api sadā abhiyṛddhim
(abhito-vṛddhim) kalayan (dhārayan) guruḥ
api (śreṣṭho'pi) gaura-vacaryayā vihīnah
(dāksinya-sevayā hīnah) [madiyatā-maya-
madhu-snehotthatvāt] muhūḥ (punah punah)
upacita-vakrimā (upacitah vardhitah vakrimā*

*kauṭilya-paryāyah vāmyalakṣaṇo yasmin
tathābhūtah) api śuddhah (nirupādhikah)
mura-dviṣi (murārau śrīkṛṣṇe) rādhikānurāgaḥ
(śrīrādhikāyāḥ anurāgaḥ) jayati (sarvotkarṣeṇa
varṣtate).*

ŚLOKA BHĀVĀNUVĀDA:

All glories to that love of Śrī Rādhā for Śrī Kṛṣṇa, the enemy of the demon Mura. It constantly increases even on being all-pervading, is devoid of any vanity even on being greatest, that is, devoid of *dāksinya* [submissive] *sevā* [the mood out of *madhusneha* that Śrī Kṛṣṇa is mine], and is though causeless (*nirupādhika*) still repeatedly manifests perverseness that is, *vāmya-bhāva*.

Amṛtānukanikā: ‘*Vibhu*’ – the highest, complete. In the verse, this is used as an adjective for Śrī Rādhā’s *anurāga*. The *anurāga* of Śrī Rādhā for Śrī Kṛṣṇa is *vibhu*. When the *anurāga* attains *yāvadāśraya-vṛtti*, that is, when it reaches its pinnacle and its further increase is not possible, then it is known as *vibhu* (complete). Therefore, *yāvadāśraya-vṛtti anurāga* is (*vibhu*) complete *anurāga*. However, *yāvadāśraya-vṛtti anurāga* alone is known as *bhāva* or *māhabhāva*. And that *mādanākhyamāhabhāva* is the ultimate stage of *māhabhāva* or *yāvadāśraya-vṛtti anurāga*. Hence, here from ‘*vibhu anurāga*’ what is aimed at is *mādanākhyamāhabhāva*, which is a distinct stage of love of Śrī Rādhā.

ŚRĪ KRṢNA IS THE ‘VIṢAYA’ OF THAT PREMA AND ŚRĪ RĀDHĀ THE ‘ĀŚRAYA’ —

VERSE 132

সেই প্রেমার শ্রীরাধিকা পরম ‘আশ্রয়’ ।
সেই প্রেমার আমি হই কেবল ‘বিষয়’ ॥ ১৩২ ॥

*sei premārā rādhikā parama ‘āśraya’
sei premārā āmi ha-i kevala ‘viṣaya’*

THE GRADATION OF THE HAPPINESS OF VIṢAYA AND ĀŚRAYA OF LOVE —

VERSE 133

বিষয়জাতীয় সুখ আমার আস্থাদ ।
আমা হৈতে কোটিশুণ আশ্রয়ের আহুদ ॥১৩৩॥

*viṣaya-jātiya sukha āmāra āsvāda
āmā haite koṭi-guṇa āśrayera āhlāda*

ON WITNESSING THE AUGMENTED HAPPINESS OF THE ĀŚRAYA, THE VIṢAYA DESIRING TO BE THE ĀŚRAYA OF LOVE —

VERSES 134-135

আশ্রয়জাতীয় সুখ পাইতে মন ধায় ।
যত্নে আস্থাদিতে নারি, কি করি উপায় ॥১৩৪॥

কভু যদি এই প্রেমার হইয়ে আশ্রয় ।
তবে এই প্রেমানন্দের অনুভব হয় ॥১৩৫॥

*āśraya-jātiya sukha pāite mana dhāya
yatne āsvādite nāri, ki kari upāya*

*kabhu yadi ei premāra ha-iye āśraya
tabe ei premānandera anubhava haya'*

Translation: Rādhikā is the highest ‘āśraya’ of that love and I am the only ‘viṣaya’. I can just taste the bliss to which only the *viṣaya* of love is entitled. But Rādhikā, the ‘āśraya’ of that love, experiences millions of times more happiness than Me. My mind races to taste that pleasure experienced by the ‘āśraya’, however, I am unable to taste it even after great efforts. What is the way to taste it? If someday I become the ‘āśraya’ of this love, it’s only then that I will experience that bliss.’

Amṛta-pravāha Bhāṣya: The receptacles of love are the ‘āśraya’ of *prema*. The one who is the object of love is the ‘viṣaya’ of love. The four types of ingredients in *rasa-tattva* are – ‘vibhāva’, ‘anubhāva’, ‘sāttvika’, and ‘vyabhicāri’. The ingredient *vibhāva* is of two types – ‘ālambana’ and ‘uddīpana’.

‘Ālambana’ is of further two types – ‘viṣaya’ and ‘āśraya’. The ‘āśraya’ of love of Rādhā is Rādhikā (Herself) and the only *viṣaya* of *prema* is Śrī Kṛṣṇa. ‘I am Kṛṣṇa, the bliss that I relish is the one entitled to the *viṣaya* of love; however, the bliss experienced by an ‘āśraya’ is millions of times greater than Mine as a *viṣaya*. Rādhikā, being an ‘āśraya’, alone enjoys that bliss; I cannot enjoy the same as Kṛṣṇa. If at some point in time, I become the ‘āśraya’ of that love, only then will I be able to experience that highest bliss. It’s the greed of enjoying this *prema* of ‘āśraya’ that I desire.’

VERSE 136

এত চিন্তি’ রহে কৃষ্ণ পরমকৌতুকী ।
হৃদয়ে বাড়য়ে প্রেম-লোভ ধক্খিকি ॥১৩৬॥

*eta cinti' rahe kṛṣṇa parama-kautukī
hṛdaye bādaye prema-lobha dhakdhaki*

Translation: Thinking this way, the curious *rasika-śekhara* Śrī Kṛṣṇa started contemplating how to relish that *prema*. The fervent desire for that *prema* increasingly blazed in His heart.

Amṛtānukaṇikā: ‘Dhakdhaki’ – blaze increasingly. Just as fire gradually blazes increasingly on adding ghee (clarified butter) or any other fuel, similarly, not being able to find the way to relish Śrī Rādhā’s *prema*, the greed for enjoying that *prema* gradually increased in His heart and became stronger.

(2) THE SECOND DESIRE —

VERSE 137

এই এক, শুন আর লোভের প্রকার ।
স্মাধূর্য দেখি’ কৃষ্ণ করেন বিচার ॥১৩৭॥

*ei eka, śuna āra lobhera prakāra
sva-mādhurya dekhi' kṛṣṇa karena vicāra*

ASTONISHED AND ATTRACTED BY HIS OWN SWEETNESS —

VERSES 138-139

‘অন্তু, অন্ত, পূর্ণ মোর মধুরিমা ।
ত্রিজগতে ইহার কেহ নাহি পায় সীমা ॥ ১৩৮ ॥

এই প্রেমদ্বারে নিত্য রাধিকা একলি ।
আমার মাধুর্যামৃত আস্বাদে সকলি ॥ ১৩৯ ॥

*‘adbhuta, ananta, pūrṇa mora madhurimā
tri-jagate iḥāra keha nāhi pāya sīmā*

*ei prema-dvāre nitya rādhikā ekali
āmāra mādhuryāmṛta āsvāde sakali*

Translation: This was one eager desire, now hear of another. On observing His own sweetness Śrī Kṛṣṇa started thinking – ‘My sweetness is magnificent, infinite, and complete. No one in the three worlds can fully enjoy it. Only Rādhikā, through Her love, fully enjoys the nectar of My sweetness.

Amṛtānukāṇikā: In this verse, the glories of the magnificence of Śrī Rādhā’s love have been described along with the uniqueness of Śrī Kṛṣṇa’s sweetness. Śrī Rādhā’s love can fully relish that sweetness of Śrī Kṛṣṇa, which cannot be relished by anyone, to the extent that even all-powerful Śrī Kṛṣṇa is unable to enjoy it.

VERSES 140-141

যদ্যপি নির্মল রাধার সৎপ্রেমদর্পণ ।
তথাপি স্বচ্ছতা তার বাড়ে ক্ষণে ক্ষণ ॥ ১৪০ ॥

আমার মাধুর্য নাহি বাড়িতে অবকাশে ।
এ দর্পণের আগে নব নব রূপে ভাসে ॥ ১৪১ ॥

*yadyapi nirmala rādhāra sat-prema-darpaṇa
tathāpi svacchatā tāra bāḍhe kṣane kṣana*

*āmāra mādhurya nāhi bāḍhite avakāśe
e darpaṇera āge nava nava rūpe bhāse*

Translation: Even though Rādhikā’s *prema* is pure like a mirror, that is, it is completely devoid of desire for self-pleasure, however the purity of that mirror, which is the eagerness to taste the sweetness of Śrī Kṛṣṇa, increases every moment. There is no room for my sweetness to expand, however, it manifests in the ever-new form in front of that mirror-like *prema*.

VERSES 142-144

মাধুর্য, রাধার প্রেম—দোঁহে হোড় করি’ ।
ক্ষণে ক্ষণে বাড়ে দোঁহে, কেহ নাহি হারি ॥ ১৪২ ॥

আমার মাধুর্য নিত্য নব নব হয় ।
স্ব-স্ব-প্রেম-অনুরূপ ভক্তে আস্বাদয় ॥ ১৪৩ ॥

দর্পণাদে দেখি’ যদি আপন-মাধুরী ।
আস্বাদিতে হয় লোভ, আস্বাদিতে নারি ॥ ১৪৪ ॥

*man-mādhurya, rādhāra
prema — doīhe hoḍa kari'
kṣane kṣane bāḍe doīhe,
keha nāhi hāri
āmāra mādhurya nitya
nava nava haya
sva-sva-prema-anurūpa
bhakte āsvādaya*

*darpaṇādye dekhi' yadi āpana-mādhuri
āsvādite haya lobha, āsvādite nāri*

THE EAGER DESIRE TO TAKE THE FORM OF THE ENJOYER FOR
ENJOYING HIS OWN SWEETNESS —

VERSE 145

বিচার করিয়ে যদি আস্বাদ-উপায় ।
রাধিকা-স্বরূপ হইতে তবে মন ধায় ॥ ১৪৫ ॥

*vicāra kariye yadi āsvāda-upāya
rādhikā-svarūpa ha-ite tabe mana dhāya'*

Translation: There is a competition between My sweetness and Rādhā’s love. Both keep on increasing constantly, but neither is

defeated. My sweetness manifests in ever-new forms, which devotees taste, according to the respective stages to which their love has developed. If I see the sweetness of My beauty in the mirror, then an eager desire to enjoy it develops in My heart. But I am unable to taste the same. However, when I deliberate on the ways to relish it, then My heart yearns to take Rādhikā's *svarūpa*.'

Amṛta-pravāha Bhāṣya: Śrī Kṛṣṇa's second desire is – 'My sweetness is wonderful, infinite, and limitless. Rādhikā, being an *āśraya*, alone can taste this sweetness through Her love. The purity of Rādhikā's *prema* like a mirror continues to increase every moment, even on being extremely pure. My sweetness even though limitless, without any possibility to increase, continues to increase and manifests various novel forms before the mirror of Rādhikā's pure *prema*. Therefore, My sweetness and Rādhikā's *prema*, both compete with each other with the intention to surpass the other, and neither wants to be defeated. On seeing that very sweetness of Mine in the mirror of Rādhikā's *prema*, I am hankering to taste the same. Driven by that hankering, My heart is racing to accept Rādhikā's *svarūpa*.

Anubhāṣya: '*Hoda kari*' – to compete.

Amṛtānukanikā: *Prema* alone is the reason behind relishing Śrī Kṛṣṇa's sweetness. "Praudha nirmala-bhāva prema sarvottama, kṛṣṇera mādhurya-rasa-āsvāda-kāraṇa" (*Ādi-līlā* 4/49). Without having *prema*, it is impossible to relish Śrī Kṛṣṇa's sweetness only through senses like eyes-ears. Therefore, even on Śrī Kṛṣṇa's direct

appearance, only those with *prema* will be able to relish Śrī Kṛṣṇa's sweetness and those devoid of the *prema* will not be able to do so – just as deaf cannot relish the sweetness of the cuckoo bird's sound. Even those who have *prema* for Śrī Kṛṣṇa cannot relish His sweetness to the same extent. One can enjoy His sweetness to the extent one's *prema* is developed. The one whose *prema* is developed to the highest extent can alone fully relish His sweetness. The *prema* of all the residents of Vraja is not developed to a similar extent. The *prema* of different residents of Vraja is developed up to different stages. However, except for Śrīmatī Rādhikā, no one else's *prema* is developed to the highest extent. Therefore, apart from Śrīmatī Rādhikā, no one can fully relish the sweetness of Śrī Kṛṣṇa. The reason is, no one else can be Svayambhagavān, at any point in time except Śrī Kṛṣṇa, similarly, Śrīmatī Rādhikā, the internal potency, is the highest amongst all the potencies. It is in Her, that *prema* is developed to the pinnacle, no one else, at any time can be equivalent to internal potency, which is the highest. No one else can have the *mādanākhyā-mahābhāva* – the pinnacle stage of *prema*. Thus, no one else can fully relish the sweetness of Śrī Kṛṣṇa.

LALITA-MĀDHAVA (8/34) —

VERSE 146

অপরিকলিতপূর্বঃ কশ্মৎকারকারী
স্ফুরতি মম গরীয়ানেষ মাধুর্যপূরঃ ।
অয়মহমপি হস্ত প্রেক্ষ্য যং লুকচেতাঃ
সরভসমুপভোগ্নং কাময়ে রাখিকেব ॥ ১৪৬ ॥

aparikalita-pūrvah
kaś camatkāra-kāri
sphurati mama garīyān
esa mādhurya-pūrah

ayam aham api hanta
prekṣya yam lubdha-cetāḥ
sarabhasam upabhuktum
kāmaye rādhikeva

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: Śrī Kṛṣṇa said – “Oh! Who is this profoundly sweet, causing wonder, indescribable person in this image? On seeing Him, I, with an agitated mind, am unable to take my eyes off Him. I, like Rādhikā, am desiring to forcefully embrace Him.”

Anubhāṣya: On seeing His beauty in His own reflection in the wall made of gems in Nava-Vṛndāvana, Dvārakā, Śrī Kṛṣṇa is saying —

aparikalita-pūrvah (an-anubhūta pūrvah)
camatkāra-kārī (vismay-otpādakah)
esah garīyān mama kah [anirvacanīyah]
mādhurya-pūrah (saundarya-puñjāḥ) sphurati
(prakāśayati), ayam aham (kṛṣṇah) api yam
(pratibimba-rūpam) prekṣya (drṣṭavā) rādhikā¹
iva lubdha-cetāḥ [san] sarabhasam (sautsukyam)
upabhuktum kāmaye (abhilaśāmi).

ŚLOKA BHĀVĀNUVĀDA:

Oh! Who is this great *puruṣa*, manifesting indescribable sweetness, and causing wonder, which has never been experienced before? This is just my reflection, still, on seeing it My mind is getting agitated like Rādhikā, desiring to embrace Him (the reflection) with great fervor.

THE STRENGTH OF ŚRĪ KRṢNA'S SWEETNESS AND ŚRĪ KRṢNA'S ENDEAVOR TO TASTE IT —

VERSE 147

কৃষ্ণমাধুর্যের এক স্বাভাবিক বল ।
কৃষ্ণ আদি নরনারী করয়ে চথ্বল ॥ ১৪৭ ॥

kṛṣṇa-mādhuryera eka svābhāvika bala
kṛṣṇa ādi nara-nārī karaye cañcala

Translation: There is a natural strength of Śrī Kṛṣṇa's sweetness, which agitates the minds of all men and women and even the mind of Śrī Kṛṣṇa Himself.

Anubhāṣya: The sweetness of Śrī Kṛṣṇa is naturally capable of agitating the minds of all from Śrī Kṛṣṇa Himself to *gopīs*, Śrī Baladeva, Nārāyaṇa, Lakṣmī, and all other beings.

VERSE 148

শ্রবণে, দর্শনে আকর্ষয়ে সর্বমন ।
আপনা আস্থাদিতে কৃষ্ণ করেন যতন ॥ ১৪৮ ॥

śravaṇe, darśane ākarṣaye sarva-mana
āpanā āsvādite kṛṣṇa karena yatana

THE ABSENCE OF SATIETY IN ENJOYING THE SWEETNESS OF ŚRĪ KRṢNA, ONLY AN INCREASE IN INTENSE DESIRE —

VERSES 149-151

এ মাধুর্যাম্বত সদা যেই পান করে ।
তৃষ্ণাস্তি নহে, তৃষ্ণা বাড়ে নিরস্তরে ॥ ১৪৯ ॥

অতৃপ্ত হইয়া করে বিধিরে নিন্দন ।
‘আবিদগ্ধ বিধি ভাল না জানে স্জন ॥ ১৫০ ॥

কোটি নেত্র নাহি দিল, সবে দিল দুই ।
তাহাতে নিমেষ,—কৃষ্ণ কি দেখিব মুঞ্চ ॥ ১৫১ ॥

e mādhuryāmr̄ta sadā yei pāna kare
trṣṇā-śānti nahe, trṣṇā bādhe nirantare

atrpta ha-iyā kare vidhire nindana
'avidagdha vidhi bhāla nā jāne srjana

koṭi netra nāhi dila, sabe dila due
tāhāte nimeṣa,— kṛṣṇa ki dekhiba muñi'

Translation: Everyone's heart is attracted on listening to the melodious voice of Śrī Kṛṣṇa, on taking *darśana* of His beautiful form; to the extent that Śrī Kṛṣṇa Himself

endeavors to taste it. For one who tastes the nectar of this sweetness, his desire never gets satiated, in fact, that desire constantly increases. On becoming dissatisfied (a *rasika* devotee in the context of tasting the nectar of sweetness of Śrī Kṛṣṇa) criticizes the creator (Brahmā) and says – ‘This foolish Brahmā does not know the art of creation properly. Instead of giving millions of eyes, he has given only two eyes, and on those he has created the eyelids. (The eyelids blink time and again, obstructing taking *darśana* of Śrī Kṛṣṇa) Alas! how then shall I take *darśana* of Śrī Kṛṣṇa?’

Amṛtānukanikā: On taking the *darśana* of Śrī Kṛṣṇa’s sweetness, the desire to taste it certainly arises. The intense desire also arises on listening to the pastimes of His sweetness from others. It is the nature of Śrī Kṛṣṇa’s sweetness that gives rise to the intense hankering to taste it, by any means, on coming in contact with any of the senses. Dissatisfied, a *rasika* devotee says – “with millions of eyes without eyelids, there is a possibility of attaining a little satiety on tasting the unparalleled and greatest sweetness of Śrī Kṛṣṇa, which keeps on increasing in newer forms every moment. The creator has given me only two eyes and not millions. If these two eyes were without lids, I would have, without hindrance, tasted the sweetness to the extent possible and considered myself successful. But Alas! These two eyes also have been given eyelids. How do I taste the sweetness of Śrī Kṛṣṇa? If someone’s throat is getting dried up due to thirst and on reaching a sea of pure, fragrant water he just drinks a handful of water, then his thirst will get quenched to a small extent. However, if instead of having a handful of water, a drop of water is sprinkled with a blade of

grass, intermittently, in his mouth, then the thirst, instead of getting quenched will further blaze as happens on adding ghee to the fire. Having just two eyes with blinking eyelids, even on the direct appearance of the unparalleled and sweetest form of Śrī Kṛṣṇa, the blazing fire of the thirst for tasting Śrī Kṛṣṇa’s sweetness, by an unfortunate person like me, has likewise increased, in fact, has augmented manifolds. What ruthless mockery of the creator is this? The creator does the work of creation but is devoid of the knowledge of *rasa*. If he had the knowledge of *rasa*, he would have given millions of eyes to those who would be taking *darśana* of the lotus face of the embodiment of all *rasas*, Śrī Kṛṣṇa, and would not have even made lids on the same.”

ŚRĪMAD BHĀGAVATAM (10/82/40) —

VERSE 152

গোপ্যাশ কৃষ্ণমুপলভ্য চিরাদভীষ্টং
যৎপ্রেক্ষণে দৃশ্য পক্ষ্মকৃতং শপন্তি ।
দ্রগ্ভির্ভদ্রীকৃতমলং পরিরভ্য সর্বা-
স্ত্রাবমাপুরপি নিত্যযুজাং দুরাপম ॥ ১৫২ ॥

*gopyāś ca kṛṣṇam upalabhyā cirād abhīṣṭam
yat-prekṣaṇe dṛśiṣu pakaṣma-kṛtam śapanti
drghbir hṛdi-kṛtam alam parirabhya sarvās
tad-bhāvam āpur api nitya-yujām durāpam*

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: The *gopīs*, longing for Śrī Kṛṣṇa for a long time, took His *darśana* on meeting Him in Kurukṣetra. The blinking of the eyes acted as an obstruction, while taking *darśana*, hence the *gopīs* started blaspheming the creator of the eyelids. All those *gopīs*, through their eyes, took Śrī Kṛṣṇa into their hearts and there on embracing Him to their complete

satisfaction, they attained the *prema-bhāva* which is non-attainable even by the practitioners of mystic yoga, meditating on *brahma*.

Anubhāṣya: After the meeting of the *vṛṣṇīs* (*yādavas*) with the *gopas* in Kurukṣetra, Śukadeva Gosvāmī describes inner *bhāvas* of the *gopīs* for Śrī Kṛṣṇa —

yat-prekṣane (yasya śrikṛṣṇasya darśane)
dr̄siṣu (netresu) pakṣma-kṛtām (vyavadhāna-kāraka-netraloma-kṛtām vidhātāram)
śapanti (bhartsayanti) sarvāḥ gopyāḥ [tarī] abhīṣṭām (kṛṣṇām) cirāt (bahukāl-ānantaram) [kurukṣetre] upalabhyā dr̄gbhiḥ (netra-dvāraih) hṛdikṛtām (hṛdaye praveśitām) parirabhya (āliṅgya) nityayujāṁ (ārūḍha-yoginām) api durāpām (durlabham) tadbhāvām (param-ānanda-ghanatām) āpuḥ (prāpuh).

ŚLOKA BHĀVĀNUVĀDA:

Those *gopīs* after a very long time attained their desired Śrī Kṛṣṇa, made Him enter into their hearts and embraced Him tightly. But on taking *darśana* of Śrī Kṛṣṇa, due to the blinking eyelids obstructing their constant *darśana*, started condemning the creator for the creation of the eyelids. In this way they attained the highest, condensed bliss, which is extremely difficult to attain even by the practitioners of mystic *yoga* who are continuously practicing.

ŚRĪMAD BHĀGAVATAM (10/31/15) —

VERSE 153

অট্টতি যদ্ভবানহি কাননং
ক্রিত্যুগ্যায়তে ত্বামপ্য্যতাম ।
কুটিলকুস্তলং শ্রীমুখং চ তে
জড় উদীক্ষতাং পঙ্কজন্দশাম ॥ ১৫৩ ॥

āṭṭati yad bhavān ahni kānanam,
kr̄itiyugyāyate tvām apaśyatām
kuṭīla-kusṭalam śrī-mukham ca te,
jada udikṣatām pakṣma-kṛd dṛśām

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: The *gopīs* said — “O Kṛṣṇa! when you go in the forest during the day, then not being able to see Your beautiful face adorned by Your curly hair, even blinking time seems to be a millennium. These eyes, which take *darśana* of Your beautiful face, have been given eyelids by their creator — we consider that creator as a fool.”

Anubhāṣya: The song is sung by the wailing *gopīs* for Śrī Kṛṣṇa’s *darśana*, on Kṛṣṇa’s disappearance from the *rāsa* pastime —

yat (yadā) ahni (divā-bhāge) bhavān kānanam (vṛndāvanam) aṭati (gacchati), tadā tvām apaśyatām [prāṇinām] truṭīḥ (kṣanārddham-api kālah) yugāyate (yugamita-kāla-pratītir-bhavati), te (tava) kuṭīla-kuntalam (kuṭīlāḥ vakraḥ kuntalāḥ keśāḥ yasmin tarī) śrīmukham udikṣatām (uccaiḥ ikṣamāṇānām) ca dṛśām pakṣmakṛt (nimeṣa-sraṣṭā vidhātā) jadāḥ (mūrkhaḥ) eva.

ŚLOKA BHĀVĀNUVĀDA:

When during the day You go to Vṛndāvana, then not being able to see You even half a moment seems to be as long as a millennium to us. On Your return from the forest, we do lift our heads and see Your beautiful face adorned by curly hair, but the eyelids act as a big obstruction in that process, therefore the creator of these eyelids (Brahmā) is surely a fool.

THE SUCCESS OF THE EYES LIES IN TAKING ŚRĪ KRṢNA’S DARŚANA —

VERSE 154

কৃষ্ণবলোকন বিনা নেত্র ফল নাহি আন ।
মেই জন কৃষ্ণ দেখে, সেই ভাগ্যবান ॥ ১৫৪ ॥

kṛṣṇāvalokana binā netra phala nāhi āna
yei jana kṛṣṇa dekhe, sei bhāgyavān

Translation: There is no purpose of the eyes other than the sight of Śrī Kṛṣṇa. Only a person taking *darśana* of Śrī Kṛṣṇa is fortunate.

ŚRĪMAD BHĀGAVATAM (10/21/7) —

VERSE 155

অক্ষগুতাং ফলমিদং ন পরং বিদামঃ
সখ্যঃ পশুননুবিবেশয়তোর্বয়স্যেঃ ।
বক্রং ব্রজেশসুতয়োরনুবেগজুষ্টং
যৈবে নিপীতমনুরভকটাক্ষমোক্ষম ॥ ১৫৫ ॥

*akṣanvatāṁ phalam idam na param vidāmaḥ
sakhyaḥ paśūn anuviveśayato vayasyaiḥ
vaktraṁ vrajeśa-sutayor anuveṇu-juṣṭam
yair vāi nipītam anurakta-kaṭākṣa-mokṣam*

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: *Gopīs* said “O friends! When Śrī Kṛṣṇa and Balarāma, surrounded by Their friends enter into the forest along with cows, at that time people who relish Their beautiful faces, seeing Their lips playing flutes and eyes casting side glances on those attached to them, alone are fortunate. There is no greater fruit, other than this that can be envisioned, for the people having eyes.”

Anubhāṣya: At the onset of Śarat-ṛtu (autumn season) the song of Śrī gopīs aiming Śrī Kṛṣṇa—

he sakhyah, vayasyai (sakhibhiḥ) paśūn anuviveśayatoḥ (vanāt vanāntaram praveśayatoḥ) vrajeśa-sūtayoh (rāma-kṛṣṇayoh) anu-venu-juṣṭam (veṇum vādayat) anurakta-kaṭākṣa-mokṣam (snigdha-kaṭākṣa-visargam) vaktraṁ yaiḥ nipītaiḥ (tairyat juṣṭam sevitaiḥ tat) idam vai akṣanvatāṁ (cakṣuṣmatāṁ) phalaṁ, param (anyat) na vidāmaḥ (vidmaḥ).

ŚLOKA BHĀVĀNUVĀDA:

Please refer to *Amṛta-pravāha Bhāṣya*.

ŚRĪMAD BHĀGAVATAM (10/44/14) —

VERSE 156

গোপ্যন্তপঃ কিমচরন্ যদমুষ্য রূপঃ
লাবণ্যসারমসমোর্ধ্মনন্যসিদ্ধম् ।
দৃগভিঃ পিবন্তনুসবাভিনবং দুরাপ-
মেকান্তধাম যশসঃ শ্ৰিয় ঐশ্বরস্য ॥ ১৫৬ ॥

*gopyas tapah kim acaran
yad amusya rūpam
lāvanya-sāram asamordhvam
ananya-siddham
drghbhil pibanty anusavābhinavam
durāpam
ekānta-dhāma yaśasah
śriya aiśvarasya*

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: The young ladies of Mathurā said – “Ah! What austerities did the *gopīs* perform? They with their eyes, continuously drink the nectar of the beautiful face of Śrī Kṛṣṇa, the only abode of all the beauty, opulence, and fame; the essence of loveliness which is extremely rare, self-perfect, not to be equaled or surpassed.”

Anubhāṣya: On seeing Śrī Kṛṣṇa and Balarāma engaged in wrestling with the two wrestlers, Muṣṭika and Cāṇura of Kaiñsa, at his arena in Mathurā, the young ladies of Mathurā assembled there stated this verse –

gopyah kim tapah acaran, yat (yasmāt) amusya (śrīkṛṣṇasya) lāvanyasāram (lāvanyena sāram śreṣṭham) asamordhvam (na vidyate samām urdhvam adhikañca yasya tat) ananya-siddham

(na anyena alaṅkārādinā siddham kintu
svataḥ eva) anusavābhinavari (pratikṣanam
abhinavam) durāpam (durlabham) yaśasah
śriyah aiśvarasya ekānta-dhāma rūpam drghih
pibanti.

SLOKA BHĀVĀNUVĀDA:

Please refer to *Amṛta-pravāha Bhāṣya*.

VERSES 157-158

অপূর্ব মাধুরী কৃষের, অপূর্ব তার বল ।
যাহার শ্রবণে মন হয় টলমল ॥ ১৫৭ ॥
কৃষের মাধুর্যে কৃষে উপজয় লোভ ।
সম্যক্ আস্বাদিতে নারে, মনে রহে ক্ষোভ ॥ ১৫৮ ॥
*apūrva mādhuri kṛṣṇera, apūrva tāra bala
yāhāra śravaṇe mana haya ṭalamala
kṛṣṇera mādhurye kṛṣṇe upajaya lobha
samyak āsvādite nāre, mane rahe kṣobha*

Translation: The sweetness of Śrī Kṛṣṇa is unprecedented and its strength is extraordinary. On listening to His sweetness the mind becomes agitated. Śrī Kṛṣṇa also becomes greedy to taste His own sweetness. However, [in the absence of the *mādanākhyā-mahābhāva* of Śrīmati Rādhikā] not being able to fully relish it, His mind remains agitated.

THIRD DESIRE (3) —

VERSE 159

এই ত' দ্বিতীয় হেতুর কহিল বিবরণ ।
তৃতীয় হেতুর এবে শুনহ লক্ষণ ॥ ১৫৯ ॥
*ei ta' dvitīya hetura kahila vivaraṇa
tṛtiya hetura ebe śunaha lakṣaṇa*

SVARŪPA DĀMODARA ALONE IS THE ORIGINAL GREAT PERSONALITY WITH KNOWLEDGE OF THE NECTAR OF BHAKTI-RASA—

VERSES 160-161

অত্যন্ত নিগৃত এই রসের সিদ্ধান্ত ।
স্বরূপ গোসাঙ্গি মাত্র জানেন একান্ত ॥ ১৬০ ॥

যেবা কেহ অন্য জানে, সেহ তাঁহা হৈতে ।
চৈতন্যগোসাঙ্গির তেহ অত্যন্ত মর্ম যাতে ॥ ১৬১ ॥
*atyanta nigūḍha ei rasera siddhānta
svarūpa gosāñi mātra jānena ekānta
yebā keha anya jāne, seha tāñhā haitē
caitanya-gosāñira teñha atyanta marma yātē*

Translation: The second desire of Śrī Kṛṣṇa has just been described, now listen to the description of His third desire. The conclusion of *rasa* is extremely confidential and is known only to Śrī Svarūpa Dāmodara. If someone else knows about it then it would be out of Śrī Svarūpa Dāmodara's mercy. This is because Śrī Svarūpa Dāmodara is very dear to Śrī Caitanya Mahāprabhu and knows His secret *bhāvas*.

Amṛta-pravāha Bhāṣya: On having the greed to fully relish the *kṛṣṇa-mādhuri* (the sweetness of Kṛṣṇa), through *prema* of *āśraya* category, but not being able to relish the same, Śrī Kṛṣṇa became agitated. This is the second confidential reason behind accepting the *bhāvas* of Rādhikā.

Amṛtānukaṇikā: Śrī Raghunātha Dāsa Gosvāmī lived with Śrī Svarūpa Dāmodara for many years and heard a lot of pastimes related to Mahāprabhu from him. The author, Śrī Kavirāja Gosvāmī, heard all these pastimes from Dāsa Gosvāmī in Vṛndāvana. (*Madhya-Lilā* 2/84) —

*"caitanya-lilā-ratna-sāra, svarūpera bhāṇḍāra,
teñho thuilā raghunāthera kaṇṭhe
tāhān kichu ye śuniluṇ, tāhā iħān vistāriluṇ,
bhakta-gaṇe diluṇ ei bhete"*

"The pastimes of Śrī Caitanya Mahāprabhu are the topmost of all the jewels which are kept in the storehouse of Śrī Svarūpa Dāmodara. He made Śrī Raghunātha Dāsa Gosvāmī learn all these pastimes. Whatever pastimes I heard from Śrī Raghunātha Dāsa

Gosvāmī, I have described them here in detail and this is a gift for the devotees.”

(Madhya-Līlā 2/93) —

“svarūpa-gosānira mata, rūpa-raghunātha jāne yata,
tāi likhi, nāhi mora dosā”

“I have written the views of Śrī Svarūpa Gosvāmī the way I understood them after hearing them from Śrī Rūpa and Śrī Raghunātha Gosvāmī. I have not amended them according to my opinions, therefore, there is no flaw in my writing.”

THE DEFINITION OF GOPĪ-PREMA —

VERSE 162

গোপীগণের প্রেমের ‘রূঢ়ভাব’ নাম ।
বিশুদ্ধ নির্মল প্রেম, কভু নহে কাম ॥১৬২॥

*gopī-gaṇera premera ‘rūḍha-bhāva’ nāma
viśuddha nirmala prema, kabhu nahe kāma*

Translation: The *prema* of the *gopīs* is known as ‘*rūḍha-bhāva*’. This *prema* is pure and unadulterated; this is not, at any time, (material) lust.

Amṛta-pravāha Bhāṣya: ‘*Premera ‘rūḍha-bhāva’ nāma*’ means the [pure] *prema* is known as ‘*rūḍha-bhāva*’. Actually, the pure *prema* cannot be defined with the word *kāma* (lust).

Anubhāṣya: All the *sāttvika-bhāvas* in the *māhābhāva* of *gopīs* manifest at the ‘*uddīpta*’ stage, therefore the *prema* of the *gopīs* is known as “*rūḍha-bhāva*”. “*uddīptā sāttvikā yatra sa rūḍha iti bhaṇyate*” that is – the *rūḍha-bhāva* is where the transformations of *aṣṭa-sāttvika-bhāvas* are at ‘*uddīpta*’ stage.” The *gopīs’ prema* is unadulterated because it is only for the pleasure of Śrī Kṛṣṇa, thus it is not to be known with the detested word ‘*kāma*’ (lust) which is a desire not related to Śrī Kṛṣṇa’s pleasure.

GOPĪS’ KĀMA AND PREMA ARE ONE AND THE SAME
BHAKTI-RASĀMṛTA-SINDHU (1/2/283-284)
GAUTAMĪYA-TANTRA STATEMENTS —

VERSE 163

প্রেমের গোপরামাণাং
কাম ইত্যগমৎ প্রথাম ।
ইত্যন্দবাদযোগ্যেতঃ
বাঞ্ছন্তি ভগবৎপ্রিযঃ ॥ ১৬৩ ॥

*premaiva gopa-rāmānām
kāma ity agamat prathām
ity uddhavādayo ’py etam
vāñchanti bhagavat-priyāḥ*

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: There has been a tradition of designating the unadulterated *prema* of *gopīs* by the word ‘*kāma*’. The great devotees of Śrī Bhagavān like Uddhava are also desirous of attaining this *prema*.

Anubhāṣya:

*gopa-rāmānām (vraja-lalanānām) premā eva
kāma iti prathām (khyātīm) agamat; iti [hetoh] uddhav-ādayaḥ bhagavat-priyāḥ (apara-rasa-rasika-bhaktāḥ) api etam (premānām) vāñchanti.*

ŚLOKA BHĀVĀNUVĀDA:

Please refer to *Amṛta-pravāha Bhāṣya*.

THE DIFFERENCE BETWEEN THE SVARŪPA-LAKṢANA (INTRINSIC NATURE) OF KĀMA AND PREMA —

VERSE 164

কাম, প্রেম,—দোঁহাকার বিভিন্ন লক্ষণ ।
লোহ আৱ হেম যৈছে স্বরূপে বিলক্ষণ ॥ ১৬৪ ॥

*kāma, prema, — doñhākāra
vibhinna lakṣaṇa
lauha āra hema yaiche
svarūpe vilakṣaṇa*

Translation: Both *kāma* (lust) and *prema* (love) have different characteristics, just as iron and gold have their own distinct natures.

Amṛta-pravāha Bhāṣya: Just as the nature of iron and gold is different, similarly, the natures of *kāma* and *prema*, although belonging to almost the same class, have different symptoms.

THE DEFINITION OF LOVE AND LUST —

VERSE 165

আত্মেন্দ্রিয়প্রীতি-বাঞ্ছ—তারে বলি ‘কাম’।
কৃষ্ণেন্দ্রিয়প্রীতি-ইচ্ছা ধরে ‘প্রেম’ নাম ॥ ১৬৫ ॥

ātmendriya-prīti-vāñchā — tare bali ‘kāma’
krṣṇendriya-prīti-icchā dhare ‘prema’ nāma

Translation: The desire to please one's senses is known as '*kāma*' (lust), however, the desire to please Śrī Kṛṣṇa's senses is known as '*prema*' (love).

Anubhāṣya:

“sarvathā dhvarīṣa-rahitam
satyapi dhvarīṣa-kāraṇe,
yad-bhāva-bandhanam yūnoḥ
sa premā pari-kirtitah”

“Even when a cause for dissolution arises and still the very firm bonding of hearts of the couple is not dissolved, it is known as *prema*.” The *gopīs*, *āśraya* of love, are firmly bound – one-pointedly and wholeheartedly – to Śrī Kṛṣṇa. They are the highest epitomes in renouncing their own pleasures in the form of '*kāma*'. They, in order to please Śrī Kṛṣṇa, are ever devoted to His service. Thus, this indicates their abundant delight, in giving pleasure to Śrī Kṛṣṇa, at the cost of their personal pleasure, and their steadfast affectionate bonding.

VERSE 166

কামের তাঃপর্য—নিজসংগ কেবল ।
কৃষ্ণসুখতাঃপর্য মাত্র প্রেম ত' প্রবল ॥ ১৬৬ ॥

*kāmera tātparya — nija-sambhoga kevala
krṣṇa-sukha-tātparya mātra prema ta' prabala*

Translation: '*Kāma*' is only the gratification of one's own senses. However, '*prema*' means to please Śrī Kṛṣṇa alone, hence is very powerful.

Amṛtānukaṇikā: Both '*kāma*' and '*prema*' mean a desire for happiness. So, does that mean that *kāma* and *prema* both are one and the same thing? In answer to this question, the phrases 'viśuddha' and 'nirmala' (pure and unadulterated) have been stated in verse 162. Even though the meaning of both *prema* and *kāma* is a desire for happiness, still for a devotee this desire is of two types – one, the desire for personal happiness, and the other is a desire for Śrī Kṛṣṇa's happiness. Taking the *rūḍhi* (customary) meaning – the desire in pursuance to gratify oneself – is *kāma*. It is petty and selfish, and hence deplorable. Further, the desire to make Śrī Kṛṣṇa happy is known as *prema*, and it is very expansive, extremely generous, and exceedingly appreciable. This can very easily be understood. Thus, with *prema*, the desire for happiness attains its highest degree of purity, while with *kāma*, the desire for happiness becomes contaminated. Since *prema* is devoid of this contamination, hence it is known as pure.

Material *kāma* is one of the six *ripus*. *Ripu* means enemy or opponent. Regarding the rise of this *kāma*, in *Gītā* (2/62 and 3/37) Śrī Bhagavān states —

“dhyāyato viṣayān puṁsah
saṅgas teṣūpajāyate

saṅgāt sañjāyate kāmaḥ
 kāmāt krodho 'bhijāyate"
 kāma esa kroda esa
 rajo-guṇa-samudbhavaḥ
 mahāśano mahā-pāpmā
 viddhy enam iha vairiṇam"

"By continuously meditating on the objects of the senses, a person develops an attachment to them. Attachment gives rise to lust, which in turn leads to the awakening of anger. This lust, the desire to enjoy sense objects, which indeed transforms into wrath, is born of passion. It is all-devouring and extremely fearsome. Know it to be the primary enemy of the living entities within this world."

Functioning under its influence, there is no unjust deed which a human being cannot perform. Delusion or lack of knowledge of our relationship with Bhagavān gives rise to all types of desires. The *jīva* is propelled by *kāma* into the cycle of birth and death, and being covered by ignorance fantasizes about various sensory objects. The sensory objects, even though not true, seem to be true due to our present stage, being ignorant of our relationship with Bhagavān.

Generally, on saying *prema*, the thought that strikes our mind is that which we like or is dear to us. Mostly, the love or attraction between a young man and a young woman is designated as *prema*. However, this is not the real meaning of *prema*. *Prema* is an eternal object. So how is its existence possible in a temporary object? If today I like someone, that same person, tomorrow, can stand in front of me as an enemy. Therefore, here in this material world, it is not eternal and hence it is appropriate to term it as '*kāma*'.

Kāma is the reason behind our material love. Whenever there arises any obstacle in its way, this love fades away. The material

love between the husband and wife can also not be called *prema*, because it's motivated with *kāma* too. The selfish motive of both the husband and wife is the root of that relationship. A person intoxicated by selfishness loves the other. There is a beautiful instruction in Upaniṣada in this respect (*Bṛhadāraṇyaka Upaniṣada* chapter 2, 4th *brāhmaṇa*, 5th *mantra*) –

Maharsi Yājñavalkya is saying to Maitreyī – "O Maitreyī! A husband is not dear to a wife for satisfying the husband's desire. In fact, a wife in order to satisfy her own personal desires considers him dear. Similarly, to a husband, the wife is never dear when it comes to working to provide her with comforts. However, she is certainly dear when it comes to the fulfillment of his own desires. A son is not dear to his father when it comes to the fulfillment of his son's desires, rather he is dear only when the father wants to fulfill his desires through his son. Likewise, wealth is not dear to people for the happiness of the wealth, but to gratify their own senses through that wealth. The *brāhmaṇas* are not dear to people because they want to please *brāhmaṇas*, but because they can attain their desires through *brāhmaṇas*. A King is not dear to his subjects for the happiness of the king, but because they can achieve their own selfish motive through him. The heavenly planets are not loved for their happiness, but because they are utilized for the purpose of one's sense-gratification. The demigods are not dear to people for their (demigods) happiness but for the happiness people attain on the fulfillment of their desires through the demigods. Beings of this material world are not dear to one because of their happiness, but for the happiness one would attain by sense-gratification through these beings. O Maitreyī! What more do I say? No one

is ever dear for the happiness of others, rather it is for one's own happiness, through the fulfillment of the desires, that all others are dear."

It is stated in the scriptures that it is the duty of a chaste wife to serve her husband. But if any personal motive isn't hidden deep inside her heart, then the intent to serve the husband would not be possible. If any personal motive does not exist in the wife's heart then why does she lose her intent to serve the husband if the husband suffers from leprosy? Further, in certain examples, even if one sees the wife serving the leprotic husband, it is driven by the motive of attaining heavenly planets. And thus, here too, the selfless duty of a chaste wife does not get indicated. The result of love out of selfish motive is very scary and the conditioned soul is not able to understand this.

In *Śrīmad Bhāgavatam* (11/17/57-58), it is said —

*"aho me pitaraū vrddhau bhāryā bālātmajātmajā
anāthā mām ṣte dīnāḥ kathāṁ jīvanti duḥkhitāḥ
evam grhāśayākṣipta-kṛpaṇo mūḍha-dhīr ayam
atṛptas tāṁ anudhyāyan mṛto 'ndham viśate tamah"*

"Those *jīvas* who are averse to Bhagavān, have such strong attachment in their wife-son, etc., that the moment one would tell them to serve Bhagavān, their instant reply would be – 'I have old parents, wife, helpless children. If I do not take care of them, how will they survive?' Thus, these foolish people who are overwhelmed with an attachment to the household, after their deaths enter into the darkest of the hellish planets as a result of their attachment to the material world."

These days many people while serving the poor and needy, designate them as '*daridra-nārāyaṇa*' (poor Bhagavāna Nārāyaṇa).

This way they do not even hesitate to call Lord Nārāyaṇa, the master of Lakṣmī, as poor – this is a very hilarious subject. It is the opinion of most social workers – "Removing the physical and mental deficiencies and inconveniences of every being, alone, is the 'love for the living being' and all these beings are various forms of Īśvara. Serving them is serving Īśvara." However, according to the scriptures, this is a very distorted meaning of the word *prema*. *Jīva* can never be called Īśvara. *Jīva* is the infinitesimal separated transcendental expansion of the all-pervading transcendental Bhagavān. Īśvara is the controller of *māyā* and *jīva* is capable of being controlled by *māyā*.

On knowing the meaning of the definition of the word '*kāma*', one may hope to overcome the illusion. On an impartial contemplation of "*ātmendriya-prīti-vāñchā*", one may understand that even though *kāma* is a kind of desire, desire itself is not '*kāma*'. '*Bhuktikāmi*', those desirous of gratifying themselves through their knowledge-acquiring and working senses; '*muktikāmi*', those desirous of satisfying their minds by transcending the three types of miseries of material nature, and keeping the *bhāva* of '*aḥam brahmāsmī*' (I am *brahma*) in their hearts; '*siddhikāmi*', those desirous of satisfying their minds by establishing control over people through mystic powers like *anīmā-laghīmā* through the eightfold mystic yoga path – all should be considered as *kāmi*. It is because all of them work for the satisfaction of their senses. *Kāma* cheats people in many ways. Sometimes, it comes in the very lowly gross *bhāva* of attraction between the material bodies or in the form of lust between a man and a woman; sometimes in the form of renunciation, the tendency to work for the material upliftment of others, *ātmadāna*

(donating oneself to another), motherly love, brotherly affection, and under the decorated garb of patriotism. The words selflessness and renunciation are as useless as flowers in the sky. A man with a material mind, intelligence, and false ego, moved by the material distress of another man, is busy trying to remove his distress. What can this be called except *kāma*?

When a *jīva* who has taken shelter of Śrī Kṛṣṇa, on seeing another *jīva* who is averse to serving Śrī Kṛṣṇa, becomes sad and through the narration of *hari-katha* and instructions of *sādhu-sāstra* endeavors to make him turn towards Śrī Kṛṣṇa, then this *vṛtti* of his can be called as an initial stage of *prema*. Therefore, the natural, continuous, and causeless attraction of a spiritual spark *jīva* towards the supreme all-pervading consciousness, Paramātma, is the service. The matured stage of this service is known as *prema*.

Prema is a transcendental *vastu*. There exists *prema* between pure conscious beings. *Prema* cannot exist between insentient and insentient or for that matter between sentient and insentient; which is just *kāma*. Soul's constitutional position is to serve Śrī Kṛṣṇa, and there is no other natural disposition of pure *jīva* except to serve Śrī Kṛṣṇa, therefore, the soul liberated from the control of body and mind just desires Śrī Kṛṣṇa's service. This is his nature, and this is not sense gratification. Therefore, the devotee of Śrī Kṛṣṇa is devoid of any desire for self-happiness. Complete absorption and one-pointed *rati* to satisfy Bhagavān is to be understood as *prema*.

Due to a lack of *tattva-jñāna*, the persons who follow *phalgu* (worthless) or *śuṣka* (dry) *vairāgya* (renunciation) think that the *rāga* which is for the temporary things and is only in the form of *kāma*, is destroyed from the root in the absence of *kāma*. These

dry renunciates do not know that from *rāga*, on the dissolution of *kāma*, its *prema* form automatically manifests. Since they are not introduced to *prema*, they consider the objects used in the service of Śrī Hari or the actions of service as material. Also, they consider them very lowly and do not have faith in them. Any and every kind of *kāma*, until it gets entrusted in the original Kāmadeva Śrī Kṛṣṇa, cannot be done away with. *Kāma* is a stage of complete darkness and the desire for gratification of one's senses is its instigator. Like In (*Bhakti-rasāmṛta-sindhu* 1/2/256) —

“prāpañcakatayā buddhyā
hari-sambandhi vastunah
mumukṣubhiḥ parityāgo
vairāgyam phalgu kathyate”

“Those who consider the service to Śrī Bhagavān as the ultimate aim of life, gradually advance on the path of *bhakti*. They shall then slowly give up the lowly form of *rāga* or a pile of dirt in the form of *kāma* (material desires).”

Kāma disappears when the sun-like *prema* for Śrī Kṛṣṇa's pleasure rises. Bhagavān is served through *bhakti* or the natural tendency of the soul. By just serving *acyuta* Bhagavān, all are served automatically. *Śrīmad Bhāgavatam* (4/31/14) —

“yathā taror mūla-niṣecanena
trpyanti tat-skandha-bhujopasākhāḥ
prānopahārāc ca yathendriyāṇām
tathaiva sarvārahanam acyutejyā”

“Just as by amply watering the roots of the tree, the bark, branches, twigs, leaves-flowers all get nourished, likewise, by satisfying the *prāṇas* with food, all the senses also get satisfied. Similarly, just by serving the one and only Śrī Bhagavān, all the *jīvas*, demigods, movable and

immovable beings are served automatically. (However, one who does not follow this and feeds separately the eyes, ears, nose, etc.; that person will die due to pain and out of hunger).” It’s because Bhagavān in the form of Supersoul is present inside every living being. On serving and satisfying Bhagavān, all His eternal servitors will also become satisfied (“*tasmin tuṣṭe jagat tuṣṭam*”).

In *Bhakti-rasāmṛta-sindhu* (1/4/1) – the definition of ‘*prema*’ is as follows –

“*samyai maśṇīta-svānto
mamatv-ātiśayāṅkitaḥ
bhāvaḥ sa eva sāndrātmā
budhaiḥ premā nigadyate*”

“On the complete softening of the heart, when the extreme possessive *bhāva* becomes condensed, then such *bhāva* is called *prema* by the learned.”

Before the manifestation of the extremely munificent incarnation Śrī Caitanya Mahāprabhu, people did not know this difference between the *kāma* and *prema*, thus they used to get deluded by calling *kāma* as *prema*. It is Mahāprabhu alone who pointed out what *prema* actually is. Śrīla Prabodhānanda Sarasvatīpāda in this regard states —

“*premā nāmādbhutārthah śravana-patha-
gataḥ kasya nāmnām mahimnah
ko vettā kasya vṛndāvana-vipina-mahā-
mādhuriṣu praveśah

ko vā jānāti rādhāṁ parama-rasa-
camatkāra-mādhurya-sīmā-
mekaś-caitanya-candraḥ parama-
karuṇyā sarvamāviścakāra*”

“Who could receive through his ears the highest of all pursuits namely *prema*? Who knew the glory of Śrī Nāma (holy name)?

Who could enter the multitude of the condensed sweetness of Vṛndāvana? Who knew the epitome of the most miraculous *adhiruḍha-mahābhāva-mādhurya*, Śrī Vārsabhānāvī (the daughter of Śrī Vṛṣabhānu Mahārāja) as the worshipable Deity? The one and only Śrī Caitanyacandra through the manifestation of his most munificent pastimes has presented all these.”

In one of the books, namely ‘*Rāma kṛṣṇa-kathāmṛta*’ it is written that –“When one just wants to take *darśana* of the Īśvara and does not desire any wealth, fame, bodily comforts, then it is called pure *bhakti*.” However, Śrī Caitanyadeva said – “Just not desiring wealth, fame, and bodily comforts is not a standard for ascertaining pure *bhakti*, in fact, desire to take *darśana* of Śrī Bhagavān is also greed to satisfy oneself. On attaining Śrī Bhagavān’s *darśana* one will feel happy but Bhagavān may not attain any happiness. Only the endeavor to explore the means to make Śrī Bhagavān happy is pure *bhakti* or *prema*.” The pure *bhakti* or *prema* propagated by Śrī Caitanyadeva is not based on meeting (*sambhoga-vāda*) but on separation (*vipralambhamaya*). All endeavors with favorable *bhāva*, by engaging all senses, for the satisfaction of Śrī Kṛṣṇa’s senses, relinquishing any other desire, worship of any *vastu* other than Śrī Kṛṣṇa, the knowledge of being one with the Lord, all the *nitya* and *naimittika* *karmas*, *hṛdayoga*, *rājayogā*, etc., and superficial detachment-austerity, is known as pure *bhakti*. *Pañcarātra* and *Śrīmad Bhāgavatam* also approve of this as pure *bhakti*. For getting instructions on pure *bhakti* and *prema* one should approach *Śrīmad Bhāgavatam* and Śrī Caitanyadeva, and not approach a non-devotee; for the Kohīnūra diamond is not available at a potter’s shop.

THE INTRODUCTION TO KRṢNA-PREMA AND ITS SYMPTOMS —

VERSES 167-170

লোকধর্ম, বেদধর্ম, দেহধর্ম, কর্ম ।
লজ্জা, ধৈর্য, দেহসুখ, আত্মসুখ-মর্ম ॥ ১৬৭ ॥

দুষ্ট্যজ্য আর্যপথ, নিজ পরিজন ।
স্বজনে করয়ে যত তাড়ন-ভৎসন ॥ ১৬৮ ॥

সর্বত্যাগ করি' করে কষের ভজন ।
কৃষ্ণসুখহেতু করে প্রেম-সেবন ॥ ১৬৯ ॥

ইহাকে কহিয়ে কষে দৃঢ় অনুরাগ ।
স্বচ্ছ ঘোতবন্দে যেহে নাহি কোন দাগ ॥ ১৭০ ॥

*loka-dharma, veda-dharma,
deha-dharma, karma
lajjā, dhairyā, deha-sukha,
ātma-sukha-marma*
*dustyaja ārya-patha,
nija parijana
sva-jane karaye yata
tādāna-bhartsana*
*sarva-tyāga kari' kare
krṣṇera bhajana
krṣṇa-sukha-hetu kare
prema-sevana*
*ihāke kahiye krṣṇe
dr̥dha anurāga
svaccha dhauta-vastre
yaiche nāhi kona dāga*

Translation: The gopīs left all that is extremely difficult to leave – *loka-dharma* (social customs), *veda-dharma* (scriptural injunctions), *deha-dharma* (protection-nourishment of the body), [fruitive] *karma*, *lajjā* (shyness), *dhairyā* (patience), *deha-sukha* (bodily pleasures), etc., which are forms of personal happiness, as well as *ārya-patha* (following the path of great personalities), and love for relatives. In order to serve Śrī Krṣṇa, they did not even care about the scolding, shouting, and

punishment of their family and relatives. They, in order to satisfy Śrī Krṣṇa, served Him through their loving devotional service. This alone is known as a firm attachment to Śrī Krṣṇa. There is no stain of the desire, like a clean-washed cloth, for their own happiness in the *gopīs* attachment to Śrī Krṣṇa.

Amṛta-pravāha Bhāṣya: The desire with the motive to satisfy one's senses is known as '*kāma*'. The desires for relatives, son, wealth, etc., which have been stated in scriptures such as *loka-dharma*, *veda-dharma*, *deha-dharma*, *karma*, *lajjā*, *dhairyā*, *deha-sukha*, *mukti* are the forms of *ātma-sukha* (personal happiness), *ārya-patha* (following the path of great personalities), love for relatives and fear of the relatives' criticism and punishment – all these are desires to satisfy one's senses known as *kāma*. The initiator behind all these actions is the sensual pleasure of the self. 'I am the servitor of Śrī Krṣṇa' – all desires emanating with this kind of intelligence, are for the happiness of Śrī Krṣṇa's senses. 'I am the enjoyer of the fruits' – the desires emanating from this kind of intelligence, are all with the motive of satisfying one's own senses. To do away with these does not suggest renunciation of actions of the body and mind. 'I am a servitor of Śrī Krṣṇa' – If such intelligence motivates one in all the actions of the body and mind, then it would not be known as *kāma*.

Amṛtānukanikā: '*Loka-dharma*' – The behavior followed by people to maintain and protect the cordiality and dignity of the society is termed as social customs. If someone helps me at the time of need then it is my duty too, to help him out when he is in need. All the social relations are like this. Following this *loka-dharma* provides personal convenience, and not following

the same is inconvenient and thus *loka-dharma* would come under *kāma*.

'Veda-dharma' – means the scriptural injunctions, performance of fire sacrifices, etc. Following the scriptural injunctions makes possible the attainment of the wealth-assets in the present life and the attainment of the pleasures of the higher planetary systems (*Svarga*) in the afterlife. Since *veda-dharma* also is directed towards the satisfaction of one's own senses, hence it comes under *kāma*.

'Dēha-dharma' – Actions performed in order to take care of hunger-thirst, heat-cold, etc., are known as the satisfaction of bodily needs (*dēha-dharma*). All these actions are performed for the pleasure of the body, hence *dēha-dharma* comes under the category of *kāma*.

'Karma' – Fruitive actions which are according to the scriptures and are performed for seeking pleasure for oneself, also come under *kāma*.

'Lajja' and **'dhairyā'** – If shyness and patience are not protected, one would be defamed in society and will become unhappy, thus by the protection of shyness and patience one's own pleasure is nourished and this also comes under the *kāma*.

'Dēha-sukha' – Actions performed for the pleasure of one's body, like massaging the feet, taking breeze from the fan during summer, and heat from a bonfire to warm oneself during winter; all of them being performed for bringing happiness and satisfaction to one's senses, also come under *kāma*.

'Ātma-sukha-marm' – All those mentioned above, that is, *loka-dharma*, *veda-dharma*, *dēha-dharma*, *karma*, *lajja*, *dhairyā*, and *dēha-sukha* – the essence of all is the gratification of one's senses, hence all of them are *kāma*.

'Ārya patha' – Who is an Ārya?

"*karttavyam-ācaran kāmama-*
karttavyam-anācaran
tiṣṭhati prakṛt-ācāro yah
sa ārya iti smṛtaḥ"

"One who actually follows the right conduct, while performing the prescribed actions and saving himself from the performance of actions not prescribed, is known as *ārya*."

The path which has been directed by *āryas*, as the ethical path – for they themselves are ardent followers of ethical conduct – is the *ārya-patha*. For example, the *ārya-patha* for the married woman is being loyal, etc., to her husband. To give up that path while living in society is extremely difficult, for her character shall become tainted and she will be defamed. However, those who are on the *ārya-patha*, enjoy the happiness from social engagements, fame, respect, etc., thus these, also being the nourisher of the pleasure for the self, come under *kāma*.

'Nija-parijana' – If a married woman transgresses the social custom of being under her parents or in-laws, and acts independently, then her image will be tarnished, and will suffer. However, being under the control of her relatives, she attains all happiness and convenience, hence this is also *kāma*.

'Sva-jane karayeyatataḍana-bhartsana' – Continuing on the *ārya-patha* out of fear of facing relatives' anger and punishment is also a nourisher of self-pleasure, hence comes under *kāma*.

The beautiful damsels of Vraja accept the extremely painful scolding of their relatives and give up their relatives, the path of ethical conduct, shyness, patience, etc., which is more painful than death, and render loving service to Śrī Kṛṣṇa. They

don't get disturbed even a bit by the scolding of their relatives, in fact, on seeing Śrī Kṛṣṇa happy with their service, are contented and consider themselves fortunate. Sometimes, in this world it is seen that some unchaste woman out of a selfish motive of seeking pleasure for herself, abandons social customs, scriptural injunctions, etc., however, it being with a motive of personal pleasure is *kāma* and not *prema*. The conduct of *gopīs* of Vraja is aimed towards satisfying the senses of Śrī Kṛṣṇa for His pleasure, and is *prema*, and not aimed at giving pleasure to one's senses which is *kāma*.

DIFFERENCE BETWEEN KĀMA AND PREMA —

VERSE 171

অতএব কাম-প্রেমে বহুত অন্তর ।
কাম—অঙ্গতমঃ, প্রেম—নির্মল ভাস্কর ॥ ১৭১ ॥

*ataeva kāma-preme
bahuta antara
kāma — andha-tamah,
prema — nirmala bhāskara*

KĀMA AND GOPĪS' PREMA FOR ŚRĪ KRŚNA —

VERSE 172

অতএব গোপীগণের নাহি কামগন্ধ ।
কৃষ্ণসুখ লাগি মাত্র, কৃষ্ণ সে সম্বন্ধ ॥ ১৭২ ॥

*ataeva gopī-ganera
nāhi kāma-gandha
kr̄ṣṇa-sukha lāgi mātra,
kr̄ṣṇa se sambandha*

Translation: Therefore, there is a huge difference between *kāma* and *prema*. *Kāma* is like pitch darkness and *prema* is like the shining sun, and thus there is not even a trace of *kāma* in the *prema* of the *gopīs*. Their connection with Śrī Kṛṣṇa is just for the pleasure of Śrī Kṛṣṇa.

Amṛtānukaṇikā: Just as sun and darkness are two mutually contradictory things, similarly are *kāma* and *prema*. From the analogy of darkness and sun what is getting indicated is – where there is darkness, the sun is absent there, similarly, if *kāma* dwells in any heart, *prema* cannot stay in that heart. Further, wherever the sun is present, the darkness cannot stay there. Just as with the arrival of the sun the darkness is dissipated, similarly, if pure *prema* resides in one's heart the *kāma* is dissipated. Purest *prema* resides in the hearts of the *gopīs*, hence there is an extreme deficiency of *kāma* – so much so that there is not even the slightest trace of *kāma* in the *prema* of the *gopīs*.

INTRODUCTION TO THE CONDENSED PREMA OF THE GOPĪS
FOR ŚRĪ KRŚNA
ŚRĪMAD BHĀGAVATAM (10/31/19) —

VERSE 173

যত্তে সুজাতচরণাম্বুরহং স্তনেষু
ভীতাঃ শনৈঃ প্রিয় দধীমহি কর্কশেষু ।
তেনাটৰীমটসি তদ্বাতে ন কিৎ স্মিৎ
কূর্পাদিভির্মতি ধীভবদাযুষাঃ নঃ ॥ ১৭৩ ॥

*yat te sujāta-caraṇāmburuham staneṣu
bhītāḥ śanaiḥ priya dadhīmahi karkašeṣu
tenāṭavīm aṭasi tad vyathate na kiṁ svit
kūrpādibhir bhramati dhir bhavad-āyuṣāṁ naḥ*

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: The *gopī* said – “O beloved! we place Your soft lotus feet very gently on our hard breasts. Our life rests only in You, therefore, our minds are getting anxious and intelligence is getting deluded thinking that You may be feeling pain on Your tender feet being bruised by pebbles and sharp stones, as You roam about in the forest.”

Anubhāṣya: The song sung in separation, when Śrī Kṛṣṇa disappeared from the *rāsa-līlā* —

he priya, te (tava) yat sujāta-caraṇāmba-ruham
(sujātam sukumāraṁ caraṇāmburuham pada-
kamalam) karkašeū (kathineśu) staneśu bhītāḥ
(sparśana-duḥkh-āśankitāḥ satyāḥ vayam)
śanaiḥ (sāvadhanāḥ) dadhīmahi (dhārayāmāḥ)
tena (caraṇena) atavīm (yanasthalīm) atasī
(vicarasi), tada [tvat-caraṇa-kamalam]
kūrpādibhiḥ (sūkṣma-pāṣāṇa-khaṇḍaiḥ) kiṁ svit
na vyathate iti bhavad-āyuṣām (bhavān eva āyuḥ
jīvanām yāsām tāsām) naḥ (asmākam) dhiḥ
bhramati (cañcalatām gacchati).

ŚLOKA BHĀVĀNUVĀDA:

Please refer to *Amṛta-pravāha Bhāṣya*.

THE PURE KRṢNA-PREMA OF THE GOPĪS —

VERSES 174-175

আত্ম-সুখ-দুঃখে গোপীর নাহিক বিচার ।
কৃষ্ণসুখহেতু করে সব ব্যবহার ॥ ১৭৪ ॥
কৃষ্ণ লাগি' আর সব করি' পরিত্যাগ ।
কৃষ্ণসুখহেতু করে শুন্দ অনুরাগ ॥ ১৭৫ ॥
ātma-sukha-duḥkhe gopīra nāhika vicāra
krṣṇa-sukha-hetu kare saba vyavahāra
krṣṇa lāgi' āra saba kari' parityāga
krṣṇa-sukha-hetu kare śuddha anurāga

Translation: Gopīs have no consideration for their personal happiness or distress; all their endeavors and emotions are only for the happiness of Śrī Kṛṣṇa. The gopīs left everything for Śrī Kṛṣṇa. Their pure love for Śrī Kṛṣṇa is only for the happiness of Śrī Kṛṣṇa.

CONTROLLED BY THE PREMA OF THE GOPĪS, ŚRĪ KRṢNA'S APOLOGY FOR DISAPPEARING FROM THE RĀSA DANCE
ŚRĪMAD BHĀGAVATAM (10/32/21) —

VERSE 176

এবং মদর্থোজ্জিতলোকবেদ-
স্বানাং হি বো ম্যনুব্রতয়েৎবলাঃ ।

ময়া পরোক্ষং ভজতা তিরোহিতং
মাসূর্যিতুং মার্হথ তৎপ্রিয়ং প্রিয়াঃ ॥ ১৭৬ ॥

evam mad-arthojjhita-loka-veda-
svānām hi vo mayy-anuvṛttaye 'balāḥ
mayā parokṣam bhajatā tirohitam
māsūyitum mārhatha tat-priyam priyāḥ

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: O gopīs! You have renounced all the social customs, scriptural injunctions, and all your relatives for Me. In order to ensure further concentration of your love for Me, I went into hiding. O dear beloveds! Since I am working towards your benefit, please do not see any fault in My love.

Anubhāṣya: Śrī Kṛṣṇa on re-appearing at the arena of *rāsa* dance and after listening to the gopīs said —

he priyāḥ abalāḥ, evam (anena prakārena)
madartha-jhitaloka-veda-svānām (madarthaṁ
mat-prāpti-nimittam ujjhitāḥ tyaktāḥ lokāḥ
samsāra-dharmādayāḥ, vedāḥ pāralaukika-
dharmāḥ svāḥ ca nija-sambandhi-parijanāś-
ca yābhiḥ krṣṇaika-prāṇābhiḥ tāsām) vah
(yusmākam) mayi anuvṛttaye (ukta-lakṣaṇā-
nām-anyeśām bhaktānām-ivānu-vṛtti-
vriddhayai) parokṣam (adarśanām yathā bhavati
tathā) bhajatā (upakurvatā) mayā tirohitam
(antardhānena sthitām) hi tat (tasmāt) priyam
mā (mām) asūyitum (doṣa-dṛṣṭyā draṣṭum) mā
(na) arhatha.

ŚLOKA BHĀVĀNUVĀDA:

O dear beloveds! O tender maidens! In order to attain Me, you have renounced all social customs (duties of this material world), scriptural injunctions (by which you can attain heavenly planets), and your relatives, and have come to Me. I, very similarly, for further concentration of your love, like

other devotees, was indirectly worshipping you, that is, in order to listen to your loving conversation I had disappeared. Hence, it is not proper for you to accuse Me.

GRADATION OF ŚRĪ KRŚNA'S ATTAINMENT ACCORDING TO THE TYPES OF PURE BHAKTI —

VERSE 177

কৃষ্ণের প্রতিজ্ঞা এক আছে পূর্ব হৈতে ।
যে যৈছে ভজে, কৃষ্ণ তারে ভজে তৈছে ॥১৭৭॥

*kṛṣṇera pratijñā eka āche pūrva haite
ye yaiche bhaje, kṛṣṇa tāre bhaje taiche*

Translation: Earlier Śrī Kṛṣṇa has taken a vow, that is, the way one worships Me, I reciprocate similarly.

ŚRĪMAD BHĀGAVAD-GĪTĀ (4/11) —

VERSE 178

যে যথা মাং প্রপদ্যতে তাংস্তঠেব ভজাম্যহম् ।
মম বর্ত্মানবর্ত্মতে মনুষ্যাঃ পার্থ সর্বশঃ ॥ ১৭৮॥

*ye yathā māṁ prapadyante
tāṁs tathaiva bhajāmy aham
mama vartmānuvartante
manuṣyāḥ pārtha sarvaśah*

Translation: O Pārtha! In whichever way a person renders service to Me, I reciprocate with him accordingly. Everyone follows My path in all respects.

ŚRĪ KRŚNA- INCAPABLE OF REPAYING THE DEBTS OF GOPĪS' LOVE —

VERSE 179

সে প্রতিজ্ঞা ভঙ্গ হৈল গোপীর ভজনে ।
তাহাতে প্রমাণ কৃষ্ণ-শ্রীমুখবচনে ॥১৭৯॥

*se pratijñā bhaṅga haila gopīra bhajane
tāhāte pramāṇa kṛṣṇa-śrī-mukha-vacane*

Translation: However, this vow broke due to the gopīs worshipping, that is, their love for Śrī Kṛṣṇa. The evidence for the same is the statement made by Śrī Kṛṣṇa Himself.

ŚRĪMAD BHĀGAVATAM (10/32/22) —

VERSE 180

ন পারয়েংহং নিরবদ্যসংযুজাং
স্বসাধুকৃতং বিবুধাযুশাপি বঃ ।
যা মাহভজন দুর্জয়গোহশৃঙ্খলাঃ
সংবৃশ্চ তদঃ প্রতিযাতু সাধুণা ॥ ১৮০ ॥

*na pāraye 'ham niravadya-samyujām
sva-sādhu-kṛtyam vibudhāyusāpi vah
yā mābhajan durjaya-geha-śrīnkhalāḥ
saṁvṛśya tad vah pratiyātu sādhunā*

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: O gopīs! Your meeting with Me is completely pure. I, in many lifetimes also, cannot repay through my good deeds your spotless service. It is because in order to attain Me, you have completely severed the arduous shackles of household life, and searched for Me. I am incapable of repaying this debt of yours. Therefore, let your own glorious deeds be your compensation.

Anubhāṣya: When Śrī Kṛṣṇa disappeared from the *rāsa* dance and the gopīs started lamenting in His separation, Śrī Kṛṣṇa manifested Himself again and started consoling them by saying —

*niravadya-samyujām (niravadyā niṣkapatā
saṁyuk samyak milanām yāsām tāsām)
vah (yuṣmākām) sva-sādhu-kṛtyam (svīyam
asādhāraṇām yat sādhu-kṛtyam sādhu-karma
tat) aham vibudh-āyusāpi (vibudhānām
devānām āyus-tatkālamiten-āpi) na pāraye*

(śaknomi prati-dātum-ityarthah), yāḥ
 (bhavatyah) durjara-geha-śrīkhalāḥ (durjarāḥ
 anabhibhavyāḥ yāḥ gharūpāḥ śrīkhalastāḥ)
 saṁvṛścaya (niḥśeṣam chitvā) mā (mām)
 abhajan, tāśāmī vaḥ (yuṣmākam) eva sādhunā
 (sādhū-kṛtyena) tat (yuṣmat-sādhū-kṛtam)
 pratiyātu (pratikṛtam bhavatu).

ŚLOKA BHĀVĀNUVĀDA:

Your meeting with Me is completely unblamable. Therefore, I am not able to repay the debt of your glorious deeds, even in the lifetime of the demigods. [What type of glorious deeds are these?] – You have completely severed the arduous shackles of household life to serve Me. I cannot reciprocate such one-pointed service of yours, therefore may your noble deeds compensate for your sacrifice and service.

Amṛtānukāṇikā: The conditioned *jīvas* are so attached to their bodies, worldly possessions, family, etc., that they never think of renouncing these. Very few fortunate *jīvas*, who get the association of *sādhus* and *sāstras*, develop renunciation from the material relations and possessions. On becoming unattached, these can be renounced to an extent; however, it is very difficult to sacrifice them in their entirety. For instance, sage Viśvāmitra performed severe penance for thousands of years, however, his penance was broken by the mere sound of the anklet of a celestial nymph. Devotees like Nārada also, even on being Paramahāṁsa, through their conduct, show that they too cannot escape from the clutches of this *māyā*. It is very difficult for even Brahmā and Śankara to escape from *māyā*, then what to speak of the ordinary people? This is possible only by the causeless mercy of Śrī Bhagavān or the Bhāgavatas. Thus, without the mercy of Śrī Bhagavān

and his devotees, this is not possible for ordinary people.

King Janaka performed devotional service at home and was still detached from the household; and he did not leave home. The five Pāñḍavas like Arjuna even on being householders were attached to Śrī Kṛṣṇa and not their household. However, they did not offer themselves completely, as did the *gopīs*. The *gopīs* completely renounced – the shackles of house, the vow of a chaste wife, patience, honor, worldly duties, spiritual duties, etc., – all in a moment. These are formidable chains. But the *gopīs* completely renounced everything, severed all strings of attachments, absolutely. The manner in which the *gopīs* have worshiped Śrī Kṛṣṇa, it is not possible for the others to do so. There is no other ideal like them. It is not possible to break the formidable chain of attachment to the household by one's own endeavors, this is expressed by the adjective 'durjara' and the metaphor 'śrīkhalāḥ' in this śloka.

Here Śrī Kṛṣṇa Himself is saying to the *gopīs* – 'The union between you and me is impeccable. It is completely pure, devoid of any defects from the point of view of this world, and is transcendental. I cannot become free from your debt by reciprocating your love and your *sva-sādhukṛtyam* (saintly acts).'

The saintly acts of the *gopīs* here mean that they have completely cut off their love for their husband, father, brother, household, etc., and offered them at the feet of Śrī Kṛṣṇa. He alone is the object of love of the *gopīs*, and no one else. All their attachments, affection, etc., are towards Śrī Kṛṣṇa alone. The *gopīs* have renounced everything for Śrī Kṛṣṇa; but then, He has millions of devotees.

The general meaning of the śloka is understood in the following manner –

There is a special vow of Śrī Kṛṣṇa in *Gītā* (4/11) – “*ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham*”

Meaning – ‘In whichever way a person renders service to Me, I reciprocate with him accordingly.’ The *gopīs* severed all their ties for Kṛṣṇa, but Kṛṣṇa cannot do so. If He does so, He will become indebted to millions. Even if Kṛṣṇa leaves all the *gopīs* and devotees, and devotes Himself exclusively to Śrīmati Rādhikā, He will still be indebted to others. Therefore, Kṛṣṇa’s own vow broke in front of the love of the *gopīs*. This is the reason why He is admitting that He can never repay the debt of the *gopīs*, especially of Śrīmati Rādhikā.

The following is the confidential meaning of this *śloka* given by Śri Sanātana Gosvāmī –

Sva-sādhu has two meanings –

(1) *Su+sādhu* – Very saintly - It means that the *gopīs* have some duties towards Kṛṣṇa, hence where is the question of debt here? There cannot be any debt.

(2) *Su+asādhu* – What can be understood from the *asādhu* (wicked or bad) behavior of *gopīs* towards Sri Kṛṣṇa? Many times, the *gopīs* have used harsh words for Sri Kṛṣṇa like sly, dissolute, deceitful, black on the outside but blacker inside, womanizer, swindler, etc.

For instance, in the *bhramara-gītā*, Śrīmati Rādhikā expresses Her feelings towards Kṛṣṇa, considering *bhramara* (bumblebee) as Kṛṣṇa’s messenger – “There is no swindler like you in the whole world. The way the deadly fowler hunts deer and doe with the sound of his melodious flute; enchants them with the sweet tune, and ties them in bondage; You also played the flute in a similar deceitful manner and we out of devotion came to you; but you pierced us with the sharp arrows of your

words. Our house-family, etc., everything is destroyed. You are a big sly and Your words and intentions are not the same.

At first, you said – ‘*svāgataṁ vo mahā-bhāgāḥ* – You are welcome. It seems you have come to admire the forest’s splendor. But look! It’s a *ghora* (dark) night and this place is home to *ghora* (ferocious) animals. The presence of women here is inappropriate. Therefore, please return to your homes.’

Later, You changed Your statement and said – ‘I never said it is a dark night. I used the words ‘*aghora-rātri*’ (full-moon night). I never said that animals are fierce, [I had said] they are *aghora*, that is, they are calm and stable. I had stated that it is not proper for you to leave the forest.’

So, what should one comprehend about your state of mind? What do you truly mean when you say something? Nothing is fixed. Your words and intentions do not match. How are your statements? Even though they sound sweet, they have an evil intent of killing women. Your charming flute’s melody is just as lethal as the sweet tone of the hunter’s flute. How can we women, who are so soft-hearted, maintain our religious stability when even animals and birds couldn’t do it? If there exists a fault of unrighteousness in our dharma, then that too is your fault. How? Why did you play such a beautiful and melodious flute?’

Śrīmad Bhāgavatam (10/29/40) –

*kā stry aṅga te kala-padāyata-venu-gītā-
sammohitārya-caritān na calet tri-lokyām
trailokya-saubhagam idam ca nirikṣya rūpam
yad go-dvija-druma-mrgāḥ pulakāny abibhran'*

‘O Kṛṣṇa! Is there any beautiful maiden in all the three worlds who would not digress from moral conduct, having been

encharmed by Your mellifluous flute-song, which is ornamented with ascending and descending trills, and after gazing upon Your beautiful three-fold bending form, which is the source of auspiciousness for the three worlds? Your beauty that attracts the three worlds and the sound of Your flute are so irresistible that what to speak of women, even the cows, birds, trees, and deer tingle with excitement, being immersed in supreme bliss.'

How much more should I praise you? You killed a woman no sooner You took birth. You are so harsh and ruthless. She (Pūtanā) tendered affection to You, considering You as a son, but you sucked her life air while breastfeeding. This is the vow of your life! You are the crown jewel among the thieves! Since childhood, You used to steal from everyone's house. When You grew up a little, You became a bigger thief. You climbed the Kadamba tree, carrying all the clothes of the gopīs. You have such a saintly personality!"

On hearing such words of Śrīmatī Rādhikā, if Śrī Kṛṣṇa were to say – 'How should I reciprocate your love or how do I owe you? Even if I were indebted, how will I repay your debt by performing such unscrupulous actions as using harsh and cruel sentences as you do? This is not possible for me.'

Śrī Kṛṣṇa further says – 'Even though these words seem harsh externally, they thrill my heart like the train of waves of the ocean of supreme mellows. I am not pleased by the millions of prayers sung by Brahmā and others. However, the longing to hear all these [admonishing statements of the gopīs] does exist in me. How can I repay all these debts?'

However, the gopīs, out of their saintliness, do not consider it as a debt; they do

not want anything in return. Śrī Kṛṣṇa said to the gopīs – 'Rādhikā is engaged in serving Me, day and night. I can never become free from Her debt even if I attain a life as long as that of the demigods, that is one manavatara. However, My devotees like Rūpa Mañjari, who serve Rādhikā even more than She serves Me and do not expect anything in return from Her, are capable of repaying some of my debt. However, I am not capable of doing it.'

– (Śrī Bhaktivedānta Nārāyaṇa Gosvāmī)

THE PRIMARY REASON BEHIND THE GOPĪS ADORNING THEIR BODIES IS THE HAPPINESS OF ŚRĪ KRṢNA —

VERSES 181-183

তবে যে দেখিয়ে গোপীর নিজদেহে প্রীত ।
সেহে ত' কৃষের লাগি, জানিহ নিশ্চিত ॥ ১৮১ ॥

'এই দেহ কৈলু আমি কৃষে সমর্পণ ।
তাঁর ধন, তাঁর ইহা সন্তোগ-সাধন ॥ ১৮২ ॥

এ দেহ-দর্শন-স্পর্শে কৃষ-সন্তোষণ ।'
এই লাগি' করে অঙ্গের মার্জন-ভূষণ ॥ ১৮৩ ॥

*tabe ye dekhiye gopīra nija-dehe prīta
seho ta' krṣnera lāgi, jāniha niścita*

*'ei deha kaiṇlu āmi krṣne samarpana
tānra dhana, tānra ei sambhoga-kāraṇa*

*e deha-darśana-sparśe krṣna-santosāṇa'
ei lāgi' kare aṅgera mārjana-bhūṣāṇa*

Translation: Then, the affection shown by the gopīs for their bodies, know it for sure, it is only for Śrī Kṛṣṇa's happiness. The gopīs think – 'I have offered this body to Śrī Kṛṣṇa, this, now, is His property and an item for His enjoyment.' Śrī Kṛṣṇa would be pleased on seeing and touching their body, therefore, the gopīs cleanse and adorn their bodies with ornaments, etc.

VERSE (40) IN UTTARA-KHĀNDA OF LAGHU BHĀGAVATĀMṛTA
QUOTED FROM ĀDI PURĀNA —

VERSE 184

নিজাঙ্গমপি যা গোপ্যে মমেতি সমুপাসতে ।
তাভ্যঃ পরং ন মে পার্থ নিগুঢ়প্রেমভাজনম্ ॥ ১৮৪ ॥

nijāṅgam api yā gopyo
mameti samupāsate
tābhyah param na me pārtha
nigūḍha-prema-bhājanam

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: Śrī Kṛṣṇa said to Arjuna – “The gopīs make endeavors (cleansing-decorating) for their bodies because they consider their bodies to be for My enjoyment. O Pārtha! No one is the greater receiver of My love than the gopīs.”

Anubhāṣya:

he pārtha, yā gopyah nijāṅga api mama iti
(kānt-ārpitam-idam śarīraṁ bhagavataḥ
iti) samupāsate (bhūṣanādi-bhir-alāṅkaroti)
tābhyah (gopībhyah) parama anyat me (mama)
nigūḍha-prema-bhājanam (nigūḍha-prema-
pātram) nāsti.

ŚLOKA BHĀVĀNUVĀDA:

Please refer to *Amṛta-pravāha Bhāṣya*.

THE HAPPINESS ATTAINED BY GOPĪS ON SERVING ŚRĪ KRİŞNA
IS MILLIONS OF TIMES GREATER THAN THE HAPPINESS OF
ŚRĪ KRİŞNA ON BEING SERVED —

VERSES 185-187

আর এক অস্তুত গোপীভাবের স্বভাব ।
বুদ্ধির গোচর নহে যাহার প্রভাব ॥ ১৮৫ ॥

গোপীগণ করে যবে কৃষ্ণ দরশন ।
সুখবাঞ্ছা নাহি, সুখ হয় কোটিশুণ ॥ ১৮৬ ॥

গোপিকা-দর্শনে কৃষ্ণের যে আনন্দ হয় ।
তাহা হৈতে কোটিশুণ গোপী আস্তাদয় ॥ ১৮৭ ॥

āra eka adbhuta gopī-bhāvera svabhāva
buddhira gocara nahe yāhāra prabhāva
gopī-gaṇa kare yabe kṛṣṇa darāśana
sukha-vāñchā nāhi, sukha haya koṭi-guṇa
gopikā-darśane kṛṣṇera ye ānanda haya
tāhā haite koṭi-guṇa gopī āsvādaya

Translation: There is another very miraculous feature of the *gopī-bhāva*, the might of which is beyond comprehension. When the *gopīs* take *darśana* of Śrī Kṛṣṇa, they feel millions of times happier than Śrī Kṛṣṇa, even though they do not have any desire for their own pleasure. The *gopīs* relish millions of times more pleasure on taking *darśana* of Śrī Kṛṣṇa, than the happiness derived by Śrī Kṛṣṇa on seeing *gopīs*.

Amṛta-pravāha Bhāṣya: There is no desire for self-enjoyment in the *gopīs*, still the amount of pleasure they experience on taking Śrī Kṛṣṇa's *darśana* is millions of times more when compared to the enjoyment attained by Śrī Kṛṣṇa on seeing the *gopīs*.

VERSES 188-189

তাঁ সবার নাহি নিজসুখ-অনুরোধ ।
তথাপি বাড়য়ে সুখ, পড়িল বিরোধ ॥ ১৮৮ ॥

এ বিরোধের একমাত্র দেখি সমাধান ।
গোপিকার সুখে কৃষ্ণসুখ পর্যবসান ॥ ১৮৯ ॥

tān sabāra nāhi nija-sukha-anurodhā
tathāpi bādhaye sukha, padila virodha
e virodhera eka-māṭra dekhi samādhāna
gopikāra sukhe kṛṣṇa-sukha paryavasāna

Translation: Even though the *gopīs* have no desire for self-enjoyment, still, their joy augments. This, without a doubt, is a contradiction [because how can one relish happiness without having a desire for it?].

The only solution which can be witnessed for this contradiction, is that the joy of the *gopīs* is vested in the joy of Śrī Kṛṣṇa.

VERSES 190-191

গোপিকা-দর্শনে কৃষ্ণের বাড়ে প্রফুল্লতা ।
সে মাধুর্য বাড়ে যার নাহিক সমতা ॥ ১৯০ ॥

আমার দর্শনে কৃষ্ণ পাইল এত সুখ ।
এই সুখে গোপীর প্রফুল্ল অঙ্গমুখ ॥ ১৯১ ॥

*gopikā-darśane kṛṣṇera bādhe praphullatā
se mādhurya bādhe yāra nāhika samatā*

*āmāra darśane kṛṣṇa pāila eta sukha
ei sukhe gopīra praphulla aṅga-mukha*

Translation: The joy that is felt by Śrī Kṛṣṇa in His heart, on seeing the *gopīs*, increases His unparalleled sweetness too. “Oh! our beloved Kṛṣṇa experienced so much joy on seeing us” – It is the happiness from this thought itself that makes their faces and bodies jubilant, that is, they become all the more graceful.

VERSES 192-193

গোপী-শোভা দেখি’ কৃষ্ণের শোভা বাড়ে যত ।
কৃষ্ণ-শোভা দেখি’ গোপীর শোভা বাড়ে তত ॥ ১৯২ ॥

এইমত পরম্পর পড়ে হৃড়ান্তি ।
পরম্পর বাড়ে, কেহ মুখ নাহি মুড়ি ॥ ১৯৩ ॥

*gopī-śobhā dekhi’ kṛṣṇera śobhā bādhe yata
kṛṣṇa-śobhā dekhi’ gopīra śobhā bādhe tata*

*ei-mata parasptra pade huḍāhudi
parasptra bādhe, keha mukha nāhi muḍi*

Translation: On seeing the beauty of the *gopīs*, the beauty of Śrī Kṛṣṇa increases; in turn on seeing the (increased) beauty of Śrī Kṛṣṇa, the beauty of the *gopīs* increases in the same proportion. Thus, there is a kind of competition between the beauty

of Śrī Kṛṣṇa and the beauty of the *gopīs*, and both of them continue to increase. Neither side acknowledges the defeat in the competition.

THE JOY OF GOPĪS LIE IN THE JOY OF ŚRĪ KṛṣṇA —

VERSE 194

কিন্তু কৃষ্ণের সুখ হয় গোপী-রূপ-গুণে ।
তাঁর সুখে সুখবৃদ্ধি হয়ে গোপীগণে ॥ ১৯৪ ॥

*kintu kṛṣṇera sukha haya gopī-rūpa-guṇe
tānra sukhe sukha-vriddhi haye gopī-gane*

THERE IS THE ABSENCE OF ‘KĀMA’ IN THE PREMA OF THE GOPĪS FOR IT INCREASES ŚRĪ KṛṣṇA’S JOY —

VERSE 195

অতএব সেই সুখ কৃষ্ণ-সুখ পোষে ।
এই হেতু গোপী-প্রেমে নাহি কাম-দোষে ॥ ১৯৫ ॥

*ataeva sei sukha kṛṣṇa-sukha poṣe
ei hetu gopī-preme nāhi kāma-doṣe*

Translation: However, Śrī Kṛṣṇa enjoys seeing *gopīs*’ beautiful form and qualities, and on seeing the joy of Śrī Kṛṣṇa the joy of the *gopīs* increases. This same joy of the *gopīs* nourishes the joy of Śrī Kṛṣṇa further, hence there is no defect of ‘*kāma*’ in the *prema* of the *gopīs*.

Amṛta-pravāha Bhāṣya: Although the happiness *gopīs* experience by taking Śrī Kṛṣṇa’s *darśana* may be accusingly called by someone as *kāma*, still, the *bhāva* of the *gopīs*’ heart is like this – ‘we have become happy by taking Śrī Kṛṣṇa’s *darśana* – on accepting this *bhāva* the happiness of Śrī Kṛṣṇa will be nourished’, thus, satisfying the senses of Śrī Kṛṣṇa is the only reason behind the happiness of the *gopīs*. Hence, in the happiness experienced by the *gopīs* there is no defect in the form of *kāma*, that is, the desire for satisfaction of their own senses.

(VERSE 8) OF KEŚAVĀSTAKA IN STAVAMĀLĀ —

VERSE 196

উপেত্য পথি সুন্দরীতিভিরাভিরভার্চিতং
স্মিতাঙ্কুরকরঘৃতেন্টিপাঞ্জভঙ্গৈশ্বৈঃ ।
স্তন-স্তবকসংগ্রহযন্ত্রণাকাঞ্চলং বজে
বিজয়িনং ভজে বিপিনদেশতঃ কেশবম् ॥ ১৯৬ ॥

*upetya pathi sundarī-tatibhir
ābhī abhyarcitam
smitāṅkura-karambitair naṭad-
apāṅga-bhaṅgī-śataih
stana-stabaka-sañcaran-
nayana-cañcarīkāñcalam
vraje vijayinam bhaje
vipina-deśataḥ keśavam*

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: I worship Keśava who is coming to Vraja from the forest. He is being worshipped on His way, through the millions of expressions of dancing glances, cast by beautiful damsels of Vraja wearing sweet smiles. His side glace, like a bumblebee, is wandering around the breasts of the gopīs (as if the breasts of the gopīs are a bunch of flowers).

Anubhāṣya:

*ābhīḥ sundarītatibibhiḥ (vraja-vilāsinī-śrenībhiḥ)
upetya (āttālikāmārūhya) pathi (mārge)
smitāṅkarakarambitaiḥ (mandahāsyāñkaram
tena karambitaiḥ yuktāstaiḥ)
naṭadapāṅgabhaṅgīśataiḥ (naṭat apāṅgam
nayanakaṭākṣam yasya tasya bhaṅgīśatāni
taiḥ) abhyarcitam (sarvatobhāvena pūjitatam)
stanastabakasāñcarannayanacāñcarīkāñcalam
(stanastabakāḥ gucchāḥ iva teṣu sañcarat
nayanayoh caścarīkayoh bhrṅgayoh iva añcalam
prāntabhāgah yasya sah tam) vipinadeśataḥ
(aparāhe gocāraṇāt) braje (nandīsvare) vijayinam
keśavam (kr̄ṣṇam) bhaje.*

ŚLOKA BHĀVĀNUVĀDA:Please refer to *Amṛta-pravāha Bhāṣya*.

THE NATURAL SYMPTOMS OF GOPĪS' PREMA —

VERSES 197-198

আর এক গোপীপ্রেমের স্বাভাবিক চিহ্ন ।
যে-প্রকারে হয় প্রেম কাম-গন্ধ-হীন ॥ ১৯৭ ॥

গোপীপ্রেমে করে ক্ষমাধুর্যের পুষ্টি ।
মাধুর্য বাড়ায় প্রেম হ্রেণ মহাতুষ্টি ॥ ১৯৮ ॥

*āra eka gopī-premera svābhāvika cihna
ye-prakāre haya prema kāma-gandha-hīna
gopī-preme kare kr̄ṣṇa-mādhuryera puṣṭi
mādhurya bāḍhāya prema hañā mahā-tuṣṭi*

PURE HAPPINESS OF THE SERVITOR 'ĀŚRAYA' LIES IN THE
PLEASURE OF THE WORSHIPABLE 'VIṢAYA' —

VERSES 199-200

প্রীতিবিষয়ানন্দে তদাশ্রয়ানন্দ ।
তাঁহা নাহি নিজসুখবাঞ্ছার সম্বন্ধ ॥ ১৯৯ ॥

নিরপাপি প্রেম যাঁহা, তাঁহা এই রীতি ।
প্রীতিবিষয়সুখে আশ্রয়ের প্রীতি ॥ ২০০ ॥

*prīti-viṣayānande tad-āśrayānanda
tāñhā nāhi nija-sukha-vāñchāra sambandha
nirupādhi prema yāñhā, tāñhā ei rīti
prīti-viṣaya-sukhe āśrayera prīti*

Translation: There is another natural symptom evidencing that there does not exist even a trace of lust in *gopī-prema*. The *prema* of the gopīs nourishes the sweetness of Śrī Kr̄ṣṇa, and the same increased sweetness increases their *prema*; thus they become most satisfied. The happiness of the *āśraya* of *prema* lies in the happiness of the one who is the *viṣaya* of *prema*. Thus there exists no connection with the desire for personal satisfaction. This custom prevails wherever there is absolute *prema*. The *āśraya* of love attains happiness in the happiness of the *viṣaya* of love.

RESTRAINING FROM FAR THE DESIRE OF SATISFYING OWN
SENSES AND HATRED TOWARDS IT —

VERSE 201

ନିଜ-ପ୍ରେମାନଦେ କୃଷ୍ଣ-ସେଵାନଦ ବାଥେ ।
ସେ ଆନନ୍ଦେର ପ୍ରତି ଭକ୍ତେର ହୟ ମହାକ୍ରୋଧେ ॥ ୨୦୧ ॥

*nija-premānande kṛṣṇa-sevānanda bādhe
se ānandera prati bhaktera haya mahā-krodhe*

Translation: When the personal pleasure of love obstructs the joy attained from Śrī Kṛṣṇa's service, the devotee becomes extremely angry towards that (personal) pleasure.

Amṛta-pravāha Bhāṣya: The āśraya of *prema*, the *gopīs*, attain joy from the happiness of the *viṣaya* of *prema*, Śrī Kṛṣṇa. This enriched happiness has no connection with the *gopīs'* personal desire for making themselves happy. Wherever there is unselfish love, this custom can be witnessed. That is, the bliss of the āśraya of *prema* lies in the bliss of the *viṣaya* of *prema*. Still, there is one thing that can be stated, that is, wherever there is joy for oneself, there will surely be an obstruction in the joy which is attained from serving Śrī Kṛṣṇa. Thus, whenever there arises joy that impedes the joy attained on serving Śrī Kṛṣṇa, there manifests anger in the *bhakta*'s heart.

BHAKTI-RASĀMRTA-SINDHU (3/2/62) —

VERSE 202

ଅଙ୍ଗତ୍ତାରଭ୍ୟାସତଃ ପ୍ରେମା—
ନନ୍ଦଃ ଦାରୁକୋ ନାଭ୍ୟନନ୍ଦ ।
କଂସାରାତେଜୀଜନେ ଯେନ ସାକ୍ଷାଦ—
କ୍ଷେତ୍ରିଆନନ୍ତରାଯୋ ବ୍ୟଧାଯି ॥ ୨୦୨ ॥

*aṅga-stambhārambham uttūṇgayantam
premānandam dāruko nābhyanandat*

*kamśārāter bijane yena sākṣād
akṣodiyān antarāyo vyadhāyi*

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: Dāruka's limbs, while fanning Śrī Kṛṣṇa, stunned and froze due to the ecstatic feelings resulting from *prema*, and thus he considered these ecstatic feelings as an impediment in Śrī Kṛṣṇa's service and did not welcome it.

Anubhāṣya:

*yena (premānandena) kamśā-rāteḥ (krṣṇasya)
bijane (cāmara-sevane) sākṣāt akṣodiyān
(mahān) antarāyaḥ (bādhakah) vyadhāyi,
dārukah (śrīkrṣṇasya sārathih) aṅga-stambh-
ārambham (aṅgānām stambh-ārambham
jaḍibhāvam) uttūṇgayantam (prāpayantam)
tam premānandam (nijānubhav-ārhānandam)
nābhyanandat (ānukūlyakaratve naiva
abhilasitavān).*

SLOKA BHĀVĀNUVĀDA:

When Śrī Kṛṣṇa's charioteer Dāruka was fanning Śrī Kṛṣṇa, all his limbs froze due to the ecstasy of love, however, Dāruka considered this ecstasy as an obstruction in the service of Śrī Kṛṣṇa and did not welcome it, that is, he did not desire it.

BHAKTI-RASĀMRTA-SINDHU (2/3/54) —

VERSE 203

ଗୋବିନ୍ଦପ୍ରେକ୍ଷଣାକ୍ଷେପି—ବାଞ୍ଚପୂରାଭିବର୍ଷିଣମ् ।
ଉଚ୍ଚେରନିନ୍ଦନାନନ୍ଦମରବିନ୍ଦବିଲୋଚନା ॥ ୨୦୩ ॥

*govinda-prekṣaṇākṣepi-
vāspa-pūrābhivarṣinam
uccair anindad ānandam
aravinda-vilocanā*

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: The lotus-eyed Śrīmatī Rādhikā, highly condemned the ecstasy, which caused the flow of tears from her eyes, for it obstructed her from taking darśana of Śrī Kṛṣṇa.

Anubhāṣya:

aravinda-vilocanā (kamala-netrā rādhikā)
govinda-prekṣaṇ-ākṣepi-vāṣpa-pūrābhi-
varṣiṇām (govindasya prekṣaṇām tasya ākṣepī
bādhako yo vāṣpa-pūrāśru-vṛndām tam abhi-
varṣitum svabhāvo yasya tam) ānandam uccaiḥ
(atiṣayena) anindat (nininda).

ŚLOKA BHĀVĀNUVĀDA:

The lotus-eyed Śrīmatī Rādhikā condemned that ecstasy, whose nature is to make tears flow from the eyes, as it impeded her sight of Śrī Govinda.

HATRED OF A PURE DEVOTEE TOWARDS LIBERATION WITHOUT ŚRĪ KRṢNA'S BHAKTI —

VERSE 204

আর শুদ্ধভক্ত কৃষ্ণ-প্রেম-সেবা-বিনে ।
স্বসুখার্থ সালোক্যাদি না করে গ্রহণে ॥ ২০৪ ॥

āra śuddha-bhakta kṛṣṇa-prema-sevā-bine
sva-sukhārtha sālokyādī nā kare grahaṇe

Transaltion: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: Furthermore, the pure devotees, without Śrī Kṛṣṇa's loving service, never for their own pleasure accept liberation such as sālokya.

THE CONTINUOUS AND CAUSELESS BHAKTI OF ŚRĪ KRṢNA IS NIRGUṇA

ŚRĪMAD BHĀGAVATAM (3/29/11-12) —

VERSES 205-206

মদ্গুণশূন্তিমাত্রেণ ময়ি সর্বগুহাশয়ে ।
মনোগতিরবিচ্ছিন্না যথা গঙ্গাভসোংসুধৌ ॥ ২০৫ ॥

লক্ষণং ভক্তিযোগস্য নির্ণয়স্য ভূদাহতম् ।
অহেতুক্যব্যবহিতা যা ভক্তিঃ পুরুষোত্তমে ॥ ২০৬ ॥

mad-guṇa-śruti-mātreṇa
mayi sarva-guhāśaye
mano-gatir avicchinnā
yathā gaṅgāmbhaso 'mbudhau
lakṣaṇām bhakti-yogasya
nirguṇasya hy udāhṛtam
ahaituky avyavahitā
yā bhaktiḥ puruṣottame

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: Just as the flow of Ganges is constantly towards the sea, similarly on mere listening to My qualities, a stage arises wherein one's mind is constantly absorbed in Me, the omniscient. This very stage of absorption is the characteristic of *nirguṇa bhakti-yoga*. That *bhakti* towards Me, the Supreme Personality, is causeless, without reason, or self-proven, and without obstruction, that is, without any desire for the fruit.

Anubhāṣya: Śrī Kapiladeva stated to His mother Devahūti —

mad-guṇa-śruti-mātreṇa (mama guṇa-
śravaṇa-mātreṇa) sarva-guhāśaye (sarvāntah-
karāṇa-varttiṇi) mayi, ambudhau (samudre)
gaṅgāmbhasah yathā, [tathā] avicchinnā
(apratiruddhā, viṣayāntareṇa chettum-aśakyā
yā) manogatih, puruṣottame yā ahaitukī (phal-
ānusandhāna-rahitā) avyavahitā (deha-dravina-
janatā-lobha-pāṣandatvādi-vyavadhāna-
vivarjītā) bhaktiḥ, sā nirguṇasya (triguṇātītasya
bhagavataḥ) bhaktiyogasya lakṣaṇam udāhṛtaṁ
(kathitam) hi.

ŚLOKA BHĀVĀNUVĀDA:

On just listening to My qualities, the minds of all become absorbed and constantly flow

towards Me, the omniscient, just as the river Ganges flows towards the sea, without any barrier (not capable of diverting attention towards any other subject) or desire for any fruits or obstruction (heresy and greed for the body, wealth, followers, etc.). Such absorption of the mind is the characteristic of *bhagavad-bhakti-yoga*, which is beyond three material modes.

ŚRĪMAD BHĀGAVATAM (3/29/13) —

VERSE 207

সালোক্য-সার্ষি-সারূপ্য-সামীপ্যেকত্বমযৃত ।
দীয়মানং ন গৃহ্ণন্তি বিলা মৎসেবনং জনাঃ ॥ ২০৭ ॥

sālokya-sārṣṭi-sārūpya-
sāmīpyaikatvam apy uta
diyamānam na gr̄hṇanti
binā mat-sevanam janāḥ

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: Even on being offered (by Me), My devotees do not accept sālokya (residence in Vaikuṇṭha), sārṣṭi (opulence and wealth), sārūpya (the four-handed form), sāmīpya (to be able to reside near Bhagavān), and ekatva (sāyujya or oneness with the object of worship), because they have no desire, apart from My transcendental service.

Anubhāṣya:

janāḥ (harijanāḥ) matsevanām binā
(madbhajanām tyaktvā) diyamānam sālokyaṁ
(mayā saha ekasmin loke vāsam) sārṣṭi (samānam-
aisvaryam) sāmīpyam (nikuṭa-vartitvar) sārūpyam (samāna-rūpatām) ekatvam uta
(sāyujyam-api) na gr̄hṇanti (nābhinandanti).

ŚLOKA BHĀVĀNUVĀDA:

Please refer to *Amṛta-pravāha Bhāṣya*.

BHAKTAS DO NOT DESIRE EVEN LIBERATION, WHAT TO SPEAK OF MATERIAL ENJOYMENTS —

ŚRĪMAD BHĀGAVATAM (9/4/67) —

VERSE 208

মৎসেবয়া প্রতীতং তে সালোক্যাদি-চতুষ্টয়ম् ।
নেচ্ছন্তি সেবয়া পূর্ণঃ কুতোহ্ন্যৎ কালবিপ্লুতম্ ॥ ২০৮ ॥

mat-sevayā pratītam te
sālokyādi-catuṣṭayam
necchanti sevayā pūrṇāḥ
kuto 'nyat kāla-viplутam

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: The pure devotees, whose hearts are completely filled with the desire for My service, do not accept the four types of liberations like sālokya, even if they come to them on their own, so then why will they desire for the material pleasures (in svarga, etc.) or sāyujya liberation, which will be destroyed very soon with time? The existence of the jīva becomes the morsel of time through sāyujya liberation, hence material pleasures and sāyujya liberation both are temporary.

Anubhāṣya: Śrī Bhagavān, while describing the qualities of devotees like Ambarīṣa, said to sage Durvāsā —

sevayā pūrṇāḥ te (bhaktāḥ) matsevayā
pratītam (prāptam api) sālokyādi-catuṣṭayam
na icchanti (nābhilaṣanti), anyat (svargādika)
kāla-viplutaṁ (kāle nāśayogyam) kutah.

ŚLOKA BHĀVĀNUVĀDA:

Please refer to *Amṛta-pravāha Bhāṣya*.

THE DESCRIPTION OF GOPĪ'S' LOVE —

VERSE 209

কামগন্ধাতীন স্বাভাবিক গোপী-প্রেম ।
নির্মল, উজ্জ্বল, শুন্দ যেন দন্ধ হেম ॥ ২০৯ ॥

*kāma-gandha-hīna svābhāvika gopī-prema
nirmala, ujjvala, śuddha yena dagdha hema*

VERSES 210-211

কৃষ্ণের সহায়, গুরু, বান্ধবী, প্রেয়সী ।
গোপিকা হয়েন প্রিয়া শিষ্যা, সখী, দাসী ॥ ২১০ ॥

গোপিকা জানেন কৃষ্ণের মনের বাঞ্ছিত ।
প্রেমসেবা পরিপাটী, ইষ্ট-সমীহিত ॥ ২১১ ॥

*kṛṣṇera sahāya, guru, bāndhavī, preyasī
gopikā hayena priyā śiṣyā, sakhi, dāsī
gopikā jānena kṛṣṇera manera vāñchita
prema-sevā paripāṭī, iṣṭa-samīhita*

Translation: The love of the gopis is natural, without even a trace of lust. That *prema* is like pure, unadulterated, and radiant gold that has been purified by fire. The gopis are Śrī Kṛṣṇa's assistants, teachers, relatives, beloveds, dear disciples, friends, and maids. The gopis are aware of all the desires of Śrī Kṛṣṇa, and they also know the process of loving service to fulfill them. All their endeavors are directed towards the fulfillment of all Śrī Kṛṣṇa's desires.

Amṛta-pravāha Bhāṣya: 'Iṣṭa-samīhita' – endeavor towards the desired goals.

ŚRĪ KRṢNA'S DESCRIPTION OF HIS RELATIONSHIP WITH GOPIS

STATEMENT FROM ĀDI PURĀÑA —

VERSE 212

সহায়া গুরুবংশ শিষ্যা ভূজিষ্যা বান্ধবাঃ স্ত্রিযঃ ।
সত্যং বদামি তে পার্থ গোপ্যঃ কিং মে ভবতি ন ॥ ২১২ ॥

*sahāyā guravah śiṣyā
bhujisya bāndhavāḥ striyāḥ
satyam vadāmi te pārtha
gopyah kim me bhavanti na*

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: Śrī Kṛṣṇa said to Arjun – "O Pārtha! The *gopīs* are everything to Me – they are my assistants, that is, My beloved, they love Me like My teachers, serve Me like disciples, they serve like maids for My enjoyment (*upabhogyā*), and they behave like loving friends and married women."

Anubhāṣya:

*he pārtha! te (tubhyam) aham satyam (sa-
śapatham niścitam) vadāmi me (mama) sahāyāḥ
(rāsa-krīḍādau sahāyāḥ) guravah (prema-
sikṣādau upadeśārah) śiṣyāḥ (madājñā-pālana-
parāḥ) bhujisyaḥ (dāsīvat matsevāparāḥ)
bāndhavāḥ (bandhuvat prīty-ācaraṇa-silāḥ) striyah
(svapatnīvat bhogyaḥ) – [ataḥ] gopyo me kim na
bhavanti? [api tu mat-sarvasvā evetyarthah].*

ŚLOKA BHĀVĀNUVĀDA:

O Pārtha! I swear to you and say that the gopis are assistants in My *rāsa* pastime, the teachers giving instructions on *prema*, the obedient disciples, maids serving Me, loving friends, serving as wives – what not are they? [That is, they are everything to Me].

LAGHU BHĀGAVATĀMṚTA, UTTARA-KHAṄḌA (39); QUOTE FROM ĀDI PURĀÑA —

VERSE 213

মন্মাহাত্ম্যং মৎসপর্যাং মচুদ্বাং মন্মনোগতম্ ।
জানন্তি গোপিকাঃ পার্থ নান্যে জানন্তি তত্ত্বতঃ ॥ ২১৩ ॥

*man-māhātmyam mat-saparyām
mac-chraddhām man-mano-gatam
jānanti gopikāḥ pārtha
nānye jānanti tattvataḥ*

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: My greatness, My service, faith in Me, and the *bhāvas* of My mind, are only known to the *gopīs*. O Pārtha! No one else knows them factually.

Anubhāṣya:

he pārtha! gopikāḥ manmāhātmyam
 (mama mahimānam) matsaparyām (mama
 sevām) matśraddhām (mama sprhānīyām)
 manmanogatām (mama mano'bhiprāyām)
 tattvataḥ (svarūpataḥ) jānanti, [anye] bhaktāḥ
 na jānanti.

ŚLOKA BHĀVĀNUVĀDA:

Please refer to *Amṛta-pravāha Bhāṣya*.

ŚRĪ RĀDHIKĀ MOST EXALTED AMONGST THE GOPĪS —**VERSE 214**

সেই গোপীগণ-মধ্যে উত্তমা রাধিকা ।
 রূপে, গুণে, সৌভাগ্যে, প্রেমে সর্বাধিকা ॥২১৪॥

*sei gopī-gaṇa-madhye uttamā rādhikā
 rūpe, guṇe, saubhāgye, preme sarvādhikā*

Translation: Amongst those *gopīs*, Śrīmatī Rādhikā is the highest. She surpasses all in beauty, qualities, good fortune, and above all the *prema*.

LAGHU BHĀGAVATĀMṚTA, UTTARA-KHAṄDA (45) – QUOTE FROM PADMA PURĀÑA —

VERSE 215

যথা রাধা প্রিয়া বিষ্ণেগতস্যাঃ কুঞ্চ প্রিয়ং তথা ।
 সর্বগোপীযু সৈবেকা বিষ্ণেরত্যন্তবল্লভা ॥২১৫॥

*yathā rādhā priyā viṣṇos
 tasyāḥ kuṇḍam priyam tathā
 sarva-gopīṣu saivaikā
 viṣṇor atyanta-vallabhā*

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: Just as Śrīmatī Rādhikā is Śrī Kṛṣṇa's dearest, similarly, His favorite place is Rādhā Kuṇḍa. Amongst all the *gopīs*, Śrī Rādhā alone is dearest to Śrī Kṛṣṇa.

Anubhāṣya:

viṣṇoh (kr̄ṣṇasya) rādhā yathā priyā, tasyāḥ
 (rādhāyāḥ) kuṇḍam tathā priyam, sarvagopīṣu
 sā (śrīrādhikā) ekā eva viṣṇoh atyanta-vallabhāḥ
 (parā priyatamā).

ŚLOKA BHĀVĀNUVĀDA:

Please refer to *Amṛta-pravāha Bhāṣya*.

LAGHU BHĀGAVATĀMṚTA, UTTARA-KHAṄDA (46) – QUOTED FROM ĀDI PURĀÑA —

VERSE 216

ত্রেণোক্তে পৃথিবী ধন্যা যত্র বৃন্দাবনং পুরী ।
 তত্রাপি গোপিকাঃ পার্থ যত্র রাধাভিধা মম ॥ ২১৬॥

*trai-lokye pr̄thivī dhanyā
 yatra vṛndāvanam purī
 tatrāpi gopikāḥ pārtha
 yatra rādhābhidhā mama*

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: The earth became very fortunate amongst the three planetary systems, on the appearance of Vṛndāvana on the earth. Further, the *gopīs* there are especially glorious, for among them is My dearest *gopī* 'Rādhā'.

Anubhāṣya:

he pārtha! trailokye (bhūrbhuvaḥsvaleka-traya-madhye) pr̄thivī dhanyā, yatra (pr̄thivyām) vṛndāvanam [nāma] purī [asti], tatra (vṛndāvane) api gopikāḥ dhanyāḥ, yatra mama rādhābhidhā [gopīvarttate].

ŚLOKA BHĀVĀNUVĀDA:

The earth is especially fortunate amongst the three planetary systems, the earth, *bhuvaḥ* (the middle planetary system), and *svarga* (higher planetary systems), wherein Vṛndāvana is present. The *gopīs* in that Vṛndāvana are even more glorious because amongst them there is My beloved *gopī* namely Rādhā.

THE MĀDHURYA-RASA PASTIME PRIMARILY WITH ŚRĪ RĀDHĀ, ALL THE OTHERS ARE JUST INSTRUMENTAL TO IT —

VERSE 217

রাধাসহ ক্রীড়া রস-বৃদ্ধির কারণ ।
আর সব গোপীগণ রসোপকরণ ॥ ২১৭ ॥

*rādhā-saha kriḍā rasa-vyuddhira kāraṇa
āra saba gopī-gaṇa rasopakarana*

Translation: The reason behind the increase in Śrī Kṛṣṇa's enjoyment of *rasa* is His pastime with Śrī Rādhā. All other *gopīs* are just instrumental in increasing that *rasa*, that is, they assist in the same.

Anubhāṣya: Śrī Rādhikā alone is everything to Śrī Kṛṣṇa. The other *gopīs* act as instruments for the increased mellow of the pastimes of Śrī Kṛṣṇa with Śrī Rādhā.

Ujjvala-nīlamāṇi (4/49, 50, 55 and 8/1) — The fair complexioned, queen of Vṛndāvana Śrīmatī Rādhikā, capable of attracting through endeavors to evoke erotic sentiments in Śrī Kṛṣṇa, has five categories of *sakhīs*, like *sakhī*, *nitya-sakhī*, *prāna-sakhī*, *priya-sakhī*, and *parama-preṣṭha-sakhī*. *Parama-preṣṭha-sakhīs* are eight in number. Since their *prema* is at the culmination stage, they sometimes, in order to make the *rasa* more palatable, side with Śrī Kṛṣṇa when Śrī Rādhikā manifests *māna*, and other times side with Śrī Rādhā during her separation from Śrī Kṛṣṇa, trying to exhibit their favor for one against another.

VERSE 218

কৃষ্ণের বল্লভা রাধা, কৃষ্ণ-প্রাণধন ।
তাঁহা বিনু সুখহেতু নহে গোপীগণ ॥ ২১৮ ॥

*krṣṇera vallabhā rādhā, krṣṇa-prāna-dhana
tānhā binu sukha-hetu nahe gopī-gaṇa*

Translation: Śrī Rādhā alone is Śrī Kṛṣṇa's dearest, the wealth of His life. Without Her, the other *gopīs* cannot be the reason for Śrī Kṛṣṇa's pleasure.

Amṛta-pravāha Bhāṣya: The other *gopīs* cannot be the reason for Śrī Kṛṣṇa's pleasure without Śrī Rādhikā's presence.

Śrī Gītā-GOVINDA (3/1) —

VERSE 219

কংসারিপি সংসারবাসনাবদ্ধশৃঙ্খলাম् ।
রাধামাধায় হৃদয়ে তত্ত্বাজ ব্ৰজসুন্দৱীঃ ॥ ২১৯ ॥

*kamśārir api samsāra-vāsanā-
baddha-śrīkhalām
rādhām ādhāya hṛdaye tatyāja
vraja-sundariḥ*

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: Kamśāri (the enemy of Kaiśa), Śrī Kṛṣṇa, placed Śrī Rādhā, the only one who binds Śrī Kṛṣṇa with the essence of all desires – the *rāsa-līlā* – in His heart, and left all other beautiful damsels of Vraja.

Anubhāṣya: Śrī Jayadeva's statement when Śrī Kṛṣṇa left the place of *rāsa* pastime and followed the main shelter of *rāsa* pastime Śrī Rādhā —

*kamśāriḥ (śrīkṛṣṇah) api samsāra-vāsanā-
baddha-śrīkhalām (samyak sārabhūtā rāsa-
līlā-vāsanā tayā ābaddhā bandhanām dṛḍhī-
karaṇāya samyuktā śrīkhalā nigadarūpā tām
rāsa-krīḍā-paramāśrayām) rādhām hṛdaye
ādhāya (ā-samyak prakāreṇa dhṛtvā) vraja-
sundariḥ (sarvāḥ gopa-vadhūḥ) tatyāja.*

ŚLOKA BHĀVĀNUVĀDA:

Śrī Kṛṣṇa (enemy of Kāṁsa) completely placed Śrī Rādhā, the ultimate shelter of *rāsa* dance who strengthens His binding to the desire for *rāsa-līlā*, the essence of all pastimes, in His heart and left all the other *gopīs*.

Amṛtānukānikā: When Śrī Rādhā left the *rāsa* gathering, other *gopīs* were still present there. Even then Śrī Kṛṣṇa left all those *gopīs* to search for Śrī Rādhā. From this, it can be understood that *rāsa* pastime cannot be performed with the presence of even a hundred million *gopīs* in the absence of Śrī Rādhā, for otherwise, Śrī Kṛṣṇa would have performed the *rāsa* pastime with those *gopīs*. This verse also evidences the fact that the *gopīs* without Śrī Rādhā, independently, cannot give pleasure to Śrī Kṛṣṇa. This proves the highest position of Śrī Rādhā amongst all the *gopīs*.

THE FULFILLMENT OF THE THREE DESIRES PRIMARILY THROUGH RĀDHĀ BHĀVA; PREACHING THE HOLY NAME IS SECONDARY —

VERSES 220-221

সেই রাধাভাব লঞ্চ চেতন্যাবতার ।
যুগধর্ম নাম-প্রেম কৈল পরচার ॥ ২২০ ॥

সেইভাবে নিজবাঞ্ছা করিল পূরণ ।
অবতারের এই বাঞ্ছা মূল-কারণ ॥ ২২১ ॥

sei rādhā-bhāva lañā caitanyāvatāra
yuga-dharma nāma-prema kaila paracāra
sei-bhāve nija-vāñchā karila pūraṇa
avatārera ei vāñchā mūla-kāraṇa

Translation: The incarnation of Śrī Caitanya carries that same mood of Śrī Rādhā. On incarnating, He also propagated the *yuga-dharma*, the *sāṅkirtana* of the holy name, and through that preached *kṛṣṇa-prema*. Śrī Kṛṣṇa fulfilled His above-mentioned

three desires by taking up Śrī Rādhā's *bhāva*. These three desires are the primary reasons for His appearance.

Anubhāṣya: The mood of the most exalted Śrīmatī Gāndharvikā (Rādhikā), the one who is everything to Śrī Kṛṣṇa and the shelter of love, that is, the one-pointed tendency of Her heart to always serve Śrī Kṛṣṇa – this is the purport of the word 'sei rādhā-bhāva' (that Rādhā's *bhāva*).

ŚRĪ NANDANANDANA, THE EMBODIMENT OF THE RASA IN UNION, IS ŚRĪ GAURA, THE EMBODIMENT OF RASA IN SEPARATION —

VERSES 222-223

শ্রীকৃষ্ণচেতন্য গোসাঙ্গি ব্ৰজেন্দ্ৰকুমাৰ ।
রসময়মূৰ্তি কৃষ্ণ সাক্ষাৎ শঙ্গাৰ ॥ ২২২ ॥

সেই রস আস্থাদিতে কৈল অবতার ।
আনুষঙ্গে কৈল সব রসেৰ প্ৰচাৰ ॥ ২২৩ ॥

śrī-krṣṇa-caitanya gosāñi vrajendra-kumāra
rasa-maya-mūrti krṣṇa sākṣat śringāra

sei rasa āsvādite kaila avatāra
ānusaṅge kaila saba rasera pracāra

Translation: It is Śrī Kṛṣṇa Caitanya only who is the embodiment of *rasa*, Vrajendra Kumāra, Śrī Kṛṣṇa, who Himself is *śringāra-rasa* (conjugal mellows) personified. He took incarnation in order to relish this very *śringāra-rasa* and incidentally propagated the other *rasas* (mellows) also.

ŚRĪ KRṢNA'S ETERNAL PLAYFUL PASTIMES WITH THE DAMSEL'S OF VRAJA

ŚRĪ GĪTĀ-GOVINDA (1/11) —

VERSE 224

বিশ্বেষামনুরঞ্জনেন জনয়ন্নানন্দমিন্দীবর-
শ্রেণীশ্যামলকেমলে রূপনয়ন সৈরেনসোৎসবম् ।
স্বচ্ছন্দং ব্ৰজসুন্দৱীভিৱভিতঃ প্ৰত্যঙ্গমালিঙ্গিতঃ
শৃঙ্গারঃ সথি মুর্ক্কানিব মধৌ মুঞ্চো হরিঃ ত্ৰৈড়তি ॥ ২২৪ ॥

viśeṣāṁ anurañjanena janayann
 ānandam indvara-
 śreṇī-śyāmala-komalair upanayann
 aṅgair anaṅgotsavam
 svacchandam vraja-sundaribhir
 abhitah praty-aṅgam ālingitah
 śringārah sakhi mūrtimān iva
 madhau mugdho hariḥ krīdati

Translation: O *sakhī* (friend)! Śrī Kṛṣṇa, intoxicated by the pastimes *rasa*, playing like the embodiment of amorous love, is enjoying in this spring season. Through His bluish-black limbs, which surpass the blue lotus's attraction and softness, is celebrating the festival of Cupid. He, with intense fervor, is satisfying *gopīs'* unbridled passion, which is far beyond their desires. However, the damsels of Vraja, absorbed in the contrary *rati-rasa* [contrary to their *vāmya-bhāva*], are spontaneously embracing His every limb completely and without restraint.

Amṛta-pravāha Bhāṣya: O *sakhī* (friend)! The personification of amorous *rasa* Śrī Kṛṣṇa, through the beauty of His limbs, is creating bliss in this world and while arising the festival of Cupid in the hearts of the *gopīs* of Vraja, through the beautiful and soft hands and feet and other limbs like a blue lotus, He, being embraced by the beauties of Vraja without restraint, is performing playful pastimes in the spring season.

Anubhāṣya:

he sakhi! anurañjanena (prīñanena) viśeṣāṁ (sarvāśāṁ goparāmānāṁ) ānandam janayan, indvaraśreṇī-śyāmalakomalaiḥ (haridvarṇa-vividha-sukumāra-nīla-padma-pratimaiḥ) aṅgaiḥ anaṅgotsavāṁ upanayan (prāpyan) svacchandam (asāṅkocām yathā syāt tathā)

abhitah vraja-sundaribhiḥ pratyāṅgam ālingitah
 mugdhaḥ hariḥ madhau (vasanta-samaye)
 mūrttimān śringārah iva krīdati.

ŚLOKA BHĀVĀNUVĀDA:

Please refer to *Amṛta-pravāha Bhāṣya*.

THE RESERVOIR OF RASA ŚRĪ KRṢNA RELISHED THE PREMA OF THE GOPĪS BY VARIOUS MEANS IN HIS INCARNATION AS GAURA —

VERSE 225

শ্রীকৃষ্ণচেতন্য গোসাঙ্গি রসের সদন ।
 অশেষ-বিশেষে কৈল রস আস্বাদন ॥ ২২৫ ॥

śrī-krṣṇa-caitanya gosāñi rasera sadana
 aśeṣa-višeṣe kaila rasa āsvādana

Translation: Śrī Kṛṣṇa Caitanya Mahāprabhu is the abode of *rasa*, He relished all types of *rasas*.

ONLY THE DEVOTEES OF ŚRĪ CAITANYA, UNDER THE SHELTER OF CIT-POTENCY, ARE THE KNOWERS OF THE SECRET BEHIND THE INCARNATION OF ŚRĪ GAURA —

VERSE 226

মেই দ্বারে প্রবর্তাইল কলিযুগ-ধর্ম ।
 চৈতন্যের দাসে জানে এই সব মর্ম ॥ ২২৬ ॥

sei dvāre pravartāila kali-yuga-dharma
 caitanyera dāse jāne ei saba marma

Translation: Thus, Mahāprabhu through relishing all the *rasas* established the *dharma* of Kali-yuga. His devotees alone know this secret.

PRAYERS TO THE ASSOCIATES AND DEVOTEES OF ŚRĪ GAURA —

VERSES 227-228

তৌদ্বেত আচার্য, নিত্যানন্দ, শ্রীনিবাস ।
 গদাধর, দামোদর, মুরারি, হরিদাস ॥ ২২৭ ॥
 আর যত চৈতন্য-কৃষ্ণের ভক্তগণ ।
 ভক্তিভাবে শিরে ধরি সবার চরণ ॥ ২২৮ ॥

*advaita ācārya, nityānanda, śrīnivāsa
gadādhara, dāmodara, murāri, haridāsa*

*āra yata caitanya-kṛṣṇera bhakta-gaṇa
bhakti-bhāve śire dhari sabāra carana*

Translation: Śrī Advaitācāraya Prabhu, Śrī Nityānanda Prabhu, Śrīnivāsa Pañḍita, Śrī Gadādhara Pañḍita, Śrī Svarūpa Dāmodara, Śrī Murārigupta Prabhu, Śrīla Haridāsa Ṭhākura, and all the devotees of Mahāprabhu, with great devotion, I hold their lotus feet on my head.

TILL NOW THE PRELUDE TO THE SIXTH ŠLOKA WAS DESCRIBED, NOW THE ELABORATION OF THE SAME —

VERSE 229

ষষ्ठश्लोकের এই কহিল আভাস ।
মূল শ্লোকের অর্থ শুন, করিয়ে প্রকাশ ॥২২৯॥

*ṣaṣṭha-ślokera ei kahila ābhāsa
mūla ślokera artha śuna, kariye prakāśa*

Translation: I had given the prelude to the sixth verse, and now am revealing the original meaning of the śloka.

ŚRĪ SVARŪPA DĀMODARA'S KAĐACA (DIARY) —

VERSE 230

শ্রীরাধায়াঃ প্রণয়মহিমা কৌদৃশো বানয়েবা-
স্বদো যেনাদ্বুতমধুরিমা কৌদৃশো বা মদীয়ঃ ।
সৌখ্যপ্রস্তা মদনুভবৎঃ কৌদৃশং বেতি লোভা-
ত্ত্বাবাতঃ সমজনি শটীগভিসঙ্গো হরীন্দুঃ ॥ ২৩০ ॥

*śrī-rādhāyāḥ pranaya-mahimā
kīdṛśo vānayaivā-
svādyo yenādbhuta-madhurimā
kīdṛśo vā madiyāḥ

saukhyam cāsyā mad-anubhavataḥ
kīdṛśam veti lobhāt
tad-bhāvādhyāḥ samajani śacī-
garbha-sindhau harīnduḥ*

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: What is the glory of Śrī Rādhā's love? How is the wonderful sweetness in Me, which is being relished alone by Śrī Rādhā? What kind of happiness is being realized in Śrī Rādhā's heart on relishing My sweetness? On arise of the greed towards these three subjects, moon-like Śrī Kṛṣṇa appeared from the ocean-like womb of Mother Śacī.

Anubhāṣya:

*śrī-rādhāyāḥ (vārsabhānavyāḥ) pranaya-
mahimā (pranaya-māhātmyāḥ) vā kīdṛśaḥ,
anayā (rādhayā) madiyā adbhuta-
madhurimā (apūrva-mādhury-ātiśayah)
yena (pranayena) kīdṛśaḥ vā āsvādyāḥ,
madanubhavataḥ (madanubhavāt) asyāḥ
(śrīrādhāyāḥ) saukhyam kīdṛśam vā – iti
lobhāt tad-bhāvādhyāḥ (tas�āḥ bhāvena
ādhyāḥ samanvitāḥ san) śacī-garbha-sindhau
(śacīḥ mātuh garbhasamudre) harīnduḥ
(kṛṣṇacandrah) samajani (prādūrāśit).*

ŠLOKA BHĀVĀNUVĀDA:

Please refer to *Amṛta-pravāha Bhāṣya*.

THE DESCRIPTION EVEN THOUGH CONFIDENTIAL IS FOR THE RASIKA BHAKTAS—

VERSE 231

এ সব সিদ্ধান্ত গৃঢ়,—কহিতে না যুয়ায় ।
না কহিলে, কেহ ইহার অন্ত নাহি পায় ॥ ২৩১ ॥

*e saba siddhānta gūḍha,— kahite nā yūyāya
nā kahile, keha ihāra anta nāhi pāya*

Translation: Please refer to *Anubhāṣya*.

Anubhāṣya: This is the confidential conclusion of Śrī Gaura's incarnation. Even

though it is not appropriate to disclose the heartfelt desires of Śrī Kṛṣṇa in the world, or that it is beyond the eligibility of the listeners, still if the same is not disclosed, jīvas through their endeavors will never be able to understand its complete glories.

VERSE 232

অতএব কহি কিছু করিএ নিগৃঢ় ।
বুঝিবে রসিক ভক্ত, না বুঝিবে মৃঢ় ॥ ২৩২ ॥

*ataeva kahi kichu kariñā nigūḍha
bujhibe rasika bhakta, nā bujhibe mūḍha*

Translation: Hence, I shall describe the same in such a confidential manner, that the *rasika* devotees will be able to understand but the fools will not be able to.

THE DEVOTEES OF ŚRĪ GURU-GAURĀNGA ALONE ARE ELIGIBLE FOR THE RASA-SIDDHĀNTA (CONCLUSIONS) —

VERSES 233-234

হৃদয়ে ধরয়ে যে চৈতন্য-নিত্যানন্দ ।
এসব সিদ্ধান্তে সেই পাইবে আনন্দ ॥ ২৩৩ ॥

এ সব সিদ্ধান্ত হয় আশ্রের পল্লব ।
ভজগণ-কোকিলের সর্বদা বল্লভ ॥ ২৩৪ ॥

*hṛdaye dharaye ye caitanya-nityānanda
e-saba siddhānta sei pāibe ānanda*
*e saba siddhānta haya āmrera pallava
bhakta-gana-kokilera sarvadā vallabha*

Translation: Those who have captured Śrī Caitanya Mahāprabhu and Śrī Nityānanda Prabhu in their hearts, alone will understand these conclusions and feel bliss in their hearts. All these conclusions are soft like the newly grown twigs of the mango tree, which are dear to the cuckoo-like devotees.

THE AUTHOR IS SCARED OF THE EVIL-MINDEDNESS OF THE NON-DEVOTEES BUT HAPPY WITH THEIR IGNORANCE —

VERSE 235

অভঙ্গ-উষ্ট্রের ইথে না হয় প্রবেশ ।
তবে চিত্তে হয় মোর আনন্দ-বিশেষ ॥ ২৩৫ ॥

*abhakta-uṣṭrera ithe nā haya praveśa
tabe citte haya mora ānanda-višeṣa*

Translation: My heart will be very delighted if the camel-like non-devotees do not enter into these topics. [A Camel's tongue, on eating the thorny bushes becomes mangled and oozes out blood. The camel actually relishes its own blood thinking it to be the taste of the thorny bushes. Thus, its interest is in the thorns and not the delicate twigs of a mango tree.]

Anubhāṣya: All these pastimes make only the devotees of Śrī Gaura-Nityānanda happy. The devotees of Śrī Gaura are like the cuckoo bird, and the conclusions (*siddhāntas*) are like the twigs of a mango tree. Just as a cuckoo bird has a special attachment to the twigs of the mango tree, similarly the devotees delight in these conclusions. Alternatively, just as the camel does not desire to eat the twigs of the mango tree and continues to mangle his tongue with thorns, similarly the non-devotee scholars or people who work for material enjoyment or pseudo devotees who have desires other than *bhakti*, like a camel, give fallacious arguments against all these conclusions.

Amrtānukanikā: Śrīman Mahāprabhu said— “The transcendental *vastu* is beyond the material senses.” But, the nature of those, who consider Kṛṣṇa as an object of enjoyment for themselves, try to measure or enjoy the transcendental *vastu* through

their material senses. The pure devotees call the endeavor to attain the transcendental *vastu* by the material senses as ‘considering Kṛṣṇa as an object of self-enjoyment’. The transcendental *vastu* is beyond the reach of material senses – this cannot be understood by materially conditioned people at all. They think that they, through their eyes, ears, tongue, skin, and mind can know everything, so how can there be an existence of anything like transcendental *vastu*? However, those who relish the transcendental mingles opine that – the *abhaktas* (non-devotees), *jñanīs* (seekers of impersonal knowledge), *karmīs* (desirous of the material fruits), *anyābhilaṣīs* (having material sense enjoyment as the sole aim of life) or *mithyā-bhaktas* (pseudo devotees) are not eligible to enter in the transcendental *tattva* (ontology) or *siddhāntas* (conclusions). Śrī Rūpa Gosvāmī in Śrī Bhakti-rasāmrta-sindhu has very lucidly written – the sweet pastimes of Śrī Bhagavān, the transcendental Cupid who churns the mind of Kāmadeva (material cupid), in today’s times have just become a sport, and have transformed into amusement for people. Great ācārya Śrī Sanātana Gosvāmī, at the very beginning of his commentary on *Rāsapañcādhyāya*, has written – “*tatastādr̥sa-bhaktairevaitacchrotavyamiti vyajitam, śrīsuka uvāceti pāthe tu tatastādr̥sa-citta-tayaiva śrotavyamidamiti vyañjitam.*” This means “Śrī Śukadeva Gosvāmī alone is the only rightful speaker of the *rāsa-līlā* pastime, full of the glorious *ujjvala-rasa*. Thus, it would be appropriate for the listener to be absorbed in the *ujjvala-rasa*, like the speaker. This only is indicated by the usage of the word ‘Śuka’.” It is stated in Śrīmad Bhāgavatam (10/33/30) also –

“*naitat samācarej jātu
manasāpi hy amīśvarah
vinaśyatā ācaran mauḍhyād
yathārudro 'bdhi-jam viṣam*”

“Those who are incompetent should not even think of imitating the activities of powerful controllers. If some foolish person does so, he brings destruction upon himself. Rudra drank the *halāhala* poison emanated from the ocean but if anyone else tries to do this, he will be burnt to ashes.”

In present times, it is very difficult to explain the extent to which the stink of atheism and adulterous acts in this world has expanded, by transforming the transcendental pastimes of Śrī Rādhā-Govinda into various acts of amusement, by transgressing the instructions of Śrīmad Bhāgavatam, the conduct of Śrī Mahāprabhu, the instructions of ācārya Gosvāmīs, and the statements of the *mahājanas* (great personalities). The sweet, soft, attractive phraseology and variegatedness of transcendental pastimes, narrated by eminent writers, like Candidāsa, Vidyāpati, and Jayadeva Gosvāmī, had been relished by Śrī Mahāprabhu along with His pure-hearted intimate associates, the same pastimes have now been transformed by the lusty people into items of amusement. At present, the material literary writers, who illegitimately consider transcendental literature as material for their enjoyment, are not only themselves deprived of the spiritual path from time immemorial but are also making the world follow suit. The material is transformed into transcendental, this is their opinion. This kind of opinion is nothing but atheism or Buddhism. The material world is but a trivial reflection of the transcendental world. The material

world has some sort of similarity with the transcendental world, it being a reflection, still, is not a transcendental world. The material world has traits like triviality, unreality, deceitfulness, and deficiency. Thus, considering the reflection of a *vastu* to be real or following it does not make one achieve the real *vastu*.

VERSE 236

যে লাগি কহিতে ভয়, সে যদি না জানে ।
ইহা বই কিবা সুখ আছে ত্রিভুবনে ॥২৩৬॥

*ye lāgi kahite bhaya, se yadi nā jāne
ihā va-i kibā sukha āche tribhuvane*

Translation: Due to the non-devotees, I (the author) am scared to state these conclusions, but on the other hand what more happiness in the three worlds can exist for me than if they do not understand these?

Amṛta-pravāha Bhāṣya: Thus, my heart is jubilant from the fact that there is no possibility of the non-devotees, of whom I am scared, entering into this book. Hence, these people will not read this book (or will not understand on reading). What more happiness can I attain than this?

Amṛtānukaṇikā: The non-devotees will not understand the real meaning of these abstruse *siddhāntas*, in fact, will commit an offense by understanding the opposite meaning. Thus, revealing these *siddhāntas* to them would not be appropriate. Due to my hidden explanation, they will not be able to understand these *siddhāntas*, hence, they will be protected from committing offenses. It is not appropriate to disclose the highest abstruse secret to the non-devotees – this Śrī Kṛṣṇa said to Arjuna after He disclosed most confidential knowledge of devotion in *Gītā* (18/67) –

“*idam te nātapaśkāya
nābhaktāya kadācana
na cāśuśrūṣave vācyam
na ca mām yo 'bhyasūyati*”

“You should never explain this scripture of *Bhagavad-gītā* to one whose senses are uncontrolled, to a non-devotee, to one devoid of a serving mood, or to one who is envious of Me.”

VERSE 237

অতএব ভক্তগণে করি নমস্কার ।
নিঃশক্তে কহিয়ে, তার হউক চমৎকার ॥২৩৭॥

*ataeva bhakta-gaṇe kari namaskāra
nihśāṅke kahiye, tāra hauk camatkāra*

Translation: Thus, after paying obeisances to the devotees, I, without hesitation, am stating all these *siddhāntas*, with which the hearts of devotees will be filled with astonishment, that is, they will feel jubilant.

ŚRĪ KRŚNA'S THOUGHT ABOUT GAURA'S INCARNATION,
GLORIES OF HLĀDINĪ POTENCY —

VERSE 238

কৃষ্ণের বিচার এক আছয়ে অন্তরে ।
'পূর্ণানন্দ-রসস্মরূপ সবে কহে মোরে ॥২৩৮॥

*kṛṣṇera vicara eka āchaye antare
'pūrṇānanda-rasa-svarūpa saba kahe more*

THE INFERIORITY AND DEFEAT OF THE SWEETNESS OF ŚRĪ KRŚNA TO THE SWEETNESS OF HLĀDINĪ —

VERSES 239-241

আমা হৈতে আনন্দিত হয় ত্রিভুবন ।
আমাকে আনন্দ দিবে—ঐছে কোন্ জন ॥ ২৩৯ ॥

আমা হৈতে যার হয় শত শত গুণ ।
সেইজন আহ্বাদিতে পারে মোর মন ॥ ২৪০ ॥

ଆମା ହେତେ ଗୁଣୀ ବଡ଼ ଜଗତେ ଅସନ୍ତବ ।
ଏକଳି ରାଧାତେ ତାହା କରି' ଅନୁଭବ ॥ ୨୪୧ ॥

*āmā haite ānandita haya tribhuvana
āmāke ānanda dibe — aiche kon jana
āmā haite yāra haya śata śata guna
sei-jana āhlādite pāre mora mana
āmā haite gunī bada jagate asambhava
ekali rādhātē tāhā kari' anubhava*

Translation: Śrī Kṛṣṇa started considering in His heart – “All the knowers of *tattva* call Me the absolute bliss and embodiment of mellites. All the three worlds derive pleasure from Me, however, who would provide pleasure to Me? Who is that person? One who has hundreds of times more qualities than Me, only that person can make My heart jubilant. A person with qualities more than Me is impossible to exist in this world, it's only in Rādhā that I experience such qualities.

Amṛtānukaṇikā: All become blissful on attaining the embodiment of *rasa* and bliss, Śrī Kṛṣṇa. (*Taittirīya* 2/7) —

“*raso vai saḥ rasam hyevāyaṁ labdhv-ānandī bhavati ko hyevānyāt kah prānyāt yadeśa ākāśa ānando na syāt eṣa hyevānandyatī*”

“That absolute Truth is the embodiment of *rasa* (mellites). On attaining that embodiment of *rasa*, the *jīvas* experience bliss. Had that Absolute Truth not been the embodiment of *rasa*, who would have remained alive and endeavored to protect his life? He only provides bliss to all.”

VERSES 242-243

କୋଟିକାମ ଜିନି' ରୂପ ସଦ୍ୟପି ଆମାର ।
ଅସମୋଦ୍ଧମାଧୁର୍ୟ—ସାମ୍ୟ ନାହିଁ ଯାର ॥ ୨୪୨ ॥

ମୋର ରଂଗେ ଆପ୍ୟାଯିତ ହୟ ତ୍ରିଭୁବନ ।
ରାଧାର ଦର୍ଶନେ ମୋର ଜୁଡ଼ାଯ ନୟନ ॥ ୨୪୩ ॥

*koti-kāma jini' rūpa yadyapi āmāra
asamordhva-mādhurya—sāmya nāhi yāra
mora rūpe āpyāyita haya tribhuvana
rādhāra darśane mora juḍāya nayana*

Translation: Although My beauty surpasses the beauty of millions of cupids, My matchless sweetness cannot exist in anyone. My beauty provides pleasure to the three worlds, still, My eyes attain pleasure on taking Rādhā's *darśana*.

Anubhāṣya: Śrī Kṛṣṇa is Madanamohana. The sweetness of Śrī Kṛṣṇa is capable of destroying the exceptional beauty of millions of cupids. No one is more beautiful than Śrī Kṛṣṇa, and no one has more sweetness than Him. The beauty of any other beautiful person can never be compared with the beauty of Śrī Kṛṣṇa.

VERSES 244-247

ମୋର ବଂଶୀ-ଶୀତ ଆକର୍ଷ୍ୟେ ତ୍ରିଭୁବନ ।
ରାଧାର ବଚନେ ହରେ ଆମାର ଶ୍ରବଣ ॥ ୨୪୪ ॥

ସଦ୍ୟପି ଆମାର ଗନ୍ଧେ ଜଗନ୍ତ ସୁଗନ୍ଧ ।
ମୋର ଚିତ୍ତ-ପ୍ରାଣ ହରେ ରାଧା-ଅଙ୍ଗ-ଗନ୍ଧ ॥ ୨୪୫ ॥

ସଦ୍ୟପି ଆମାର ରମେ ଜଗନ୍ତ ସରମ ।
ରାଧାର ଅଥର-ରମ ଆମା କରେ ବଶ ॥ ୨୪୬ ॥

ସଦ୍ୟପି ଆମାର ସ୍ପର්ଶ କୋଟିନ୍ଦୁ-ଶୀତଳ ।
ରାଧିକାର ସ୍ପର්ଶେ ଆମା କରେ ସୁଶୀତଳ ॥ ୨୪୭ ॥

*mora vamśi-gīta ākarṣaye tri-bhuvana
rādhāra vacane hare āmāra śravaṇa
yadyapi āmāra gandhe jagat sugandha
mora citta-ghrāṇa hare rādhā-aṅga-gandha
yadyapi āmāra rase jagat sarasa
rādhāra adhara-rase āmā kare vaśa
yadyapi āmāra sparśa koṭīndu-śītalā
rādhikāra sparše āmā kare suśītalā*

Translation: The sweet tune of My flute attracts the three worlds, but Rādhā's sweet words enchant My ears. Though the world is fragranced by the fragrance of My body, My heart and nose are captivated by the fragrance of Rādhā's body. Although the entire creation is full of various *rasas* because of Me, still I am enchanted by the nectarean *rasa* of Rādhā's lips. Although My touch is cooler than millions of moons, still Rādhā's touch refreshes Me.

THE BEAUTY AND ATTRIBUTES OF RĀDHIKĀ ARE ŚRĪ KRṢNA'S LIFE AND SOUL —

VERSE 248

এই মত জগতের সুখে আমি হেতু ।
রাধিকার রূপ-গুণ আমার জীবাতু ॥২৪৮॥

*ei mata jagatera sukhe āmi hetu
rādhikāra rūpa-guṇa āmāra jīvātu*

Translation: Thus, I am the reason behind the happiness of the world. But the beauty and attributes of Rādhikā are the basis of My life.

A CONSIDERATION THAT THE LOVE OF ŚRĪ RĀDHIKĀ FOR ŚRĪ KRṢNA IS MORE THAN THE LOVE OF ŚRĪ KRṢNA FOR ŚRĪ RĀDHĀ —

VERSE 249

এইমত অনুভব আমার প্রতীত ।
বিচারি' দেখিয়ে যদি, সব বিপরীত ॥২৪৯॥

*ei-mata anubhava āmāra pratīta
vicāri' dekhiye yadi, saba viparīta*

Translation: This is the way I experience, however on contemplating impartially, I find everything contradictory.

Amṛta-pravāha Bhāṣya: I feel that My love for Rādhikā is extremely strong, however on analyzing I find it contradictory, that is, Rādhikā's love for Me seems to be more than My love for Rādhikā.

VERSE 250

রাধার দর্শনে মোর জুড়ায় নয়ন ।
আমার দর্শনে রাধা সুখে অগেয়ান ॥ ২৫০ ॥

*rādhāra darśane mora judāya nayana
āmāra darśane rādhā sukhe ageyāna*

Translation: My eyes become satisfied on seeing Rādhikā, but on seeing Me Rādhikā experiences so much pleasure that She forgets everything else.

VERSE 251

পরম্পর বেণুগীতে হরয়ে চেতন ।
মোর অমে তমালেরে করে আলিঙ্গন ॥ ২৫১ ॥

*paraspara venu-gīte haraye cetana
mora bhrame tamālere kare ālingana*

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: The sound of My flute steals Rādhikā's *citta* (heart) and Her soft (melodious) songs steal My heart. When Rādhikā's heart is stolen, She embraces the Tamāla tree mistaking it to be Me, and experiences great joy. Or another meaning of this is that the friction between bamboos produces a sound similar to the sound of the flute, and on hearing that Rādhikā's heart is stolen and She embraces the Tamāla tree mistaking it to be Me.

THE COMPLETE ABSORPTION OF ŚRĪ RĀDHIKĀ IN ŚRĪ KRṢNA — SHE BECOMES OVERWHELMED WITH JOY ON SEEING ŚRĪ KRṢNA EVERYWHERE —

VERSES 252-253

কৃষ্ণ-আলিঙ্গন পাইনু, জনম সফলে ।
এই সুখে মগ্ন রহে বৃক্ষ করি' কোলে ॥ ২৫২ ॥

অনুকূলবাতে যদি পায় মোর গন্ধ ।
উড়িয়া পড়িতে চাহে, প্রেমে হয় অন্ধ ॥ ২৫৩ ॥

*kṛṣṇa-ālīṅgana pāinu, janama saphale
ei sukhe magna rahe vṛkṣa kari' kole*

*anukūla-vāte yadi pāya mora gandha
uḍiyā padite cāhe, preme haya andha*

Translation: I have embraced Kṛṣṇa, My life has become successful – this way She experiences sheer joy by embracing the tree and becomes stunned. When a favorable breeze carries the fragrance of My body to Her, on receiving that fragrance She is blinded by love and wishes to fly in the direction from which the fragrant breeze is coming.

Amṛtānukanikā: ‘*Anukūla-vāte*’ – A wind is said to be favorable when it is blowing from the direction in which Śrī Kṛṣṇa is present to the direction in which Śrī Rādhā is present. When the breeze carrying the fragrance of Śrī Kṛṣṇa’s limbs reaches Her, She becomes so eager that She can not tolerate the delay caused by walking to meet Him, so She desires to fly. Just as a blind man does not know the whereabouts of the path with thorns, similarly, Śrī Rādhā, being frenzied by love on receiving the fragrance from Śrī Kṛṣṇa’s body, blindly runs, focussing just on the fragrance, such that She doesn’t realize whether She is moving on the path, or on thorns or a snake.

THE PLEASURE OBTAINED BY ŚRĪ RĀDHĀ BY SERVING ŚRĪ KRṢNA IS DIFFICULT TO UNDERSTAND EVEN BY ŚRĪ KRṢNA HIMSELF —

VERSES 254-256

তাম্বুলচর্বিত যবে করে আস্বাদনে ।
আনন্দসমুদ্রে ডুবে, কিছুই না জানে ॥ ২৫৪ ॥

আমার সঙ্গমে রাধা পায় যে আনন্দ ।
শতমুখে বলি, তবু না পাই তার অন্ত ॥ ২৫৫ ॥

লীলা-অন্তে সুখে হঁহার অঙ্গের মাখুরী ।
তাহা দেখি’ সুখে আমি আপনা পাশরি ॥ ২৫৬ ॥

*tāmbūla-carvita yabe kare āsvādane
ānanda-samudre ḍube, kichui nā jāne*

*āmāra saṅgame rādhā pāya ye ānanda
śata-mukhe bali, tabu nā pāi tāra anta*

*lilā-ante sukhe iñhāra aṅgera mādhuri
tāhā dekhi’ sukhe āmi āpanā pāśari*

Translation: When Rādhā relishes the betel chewed by Me, She is immersed in the ocean of joy and forgets everything else. The pleasure which Rādhā experiences, when She meets Me cannot be expressed, even if I try to describe it with hundreds of mouths. At the end of the pastime, on seeing the sweetness of Her body, resulting from the happiness obtained from the pastime, I, in happiness, forget My own identity.

THE MELLOWS OF THE MATERIAL HERO(LOVER) AND HEROINE (BELOVED) ARE AT PAR, HOWEVER, IN THE TRANSCENDENTAL WORLD, THE MELLOWS OF THE HEROINE IS MORE WHEN COMPARED TO THE MELLOWS OF THE HERO —

VERSE 257

দোঁহার যে সম-রস, ভরত-মুনি মানে ।
আমার ব্রজের রস সেহ নাহি জানে ॥ ২৫৭ ॥

*doñhāra ye sama-rasa, bharata-muni māne
āmāra vrajera rasa se-i nāhi jāne*

Translation: Sage Bharata considers the *rasa* of both (lover and the beloved) at par. However, he does not know the *rasas* of My Vraja.

Amṛta-pravāha Bhāṣya: According to sage Bharata, the mellow of the man and woman are at par, however, even on being the sage he does not know the *tattva*

(truth) of Vraja-rasa because Rādhikā's *rasa* is far superior by nature.

IN RĀDHIKĀ'S ASSOCIATION, ŚRĪ KRṢNA EXPERIENCES THE HIGHEST BLISS

VERSE 258

অন্যের সঙ্গে আমি যত সুখ পাই ।
তাহা হৈতে রাধা-সঙ্গে শত অধিকাই ॥ ২৫৮ ॥

*anyera saṅgame āmi yata sukha pāi
tāhā haite rādhā-sange śata adhikāi*

Translation: The happiness obtained by Rādhikā's association is a hundred times more than the happiness I obtain by the association of others.

LALITA-MĀDHAVA (9/9) —

VERSE 259

নির্ধূতামৃতমাধুরীপরিমলঃ কল্যাণি বিষ্঵াধরো
বক্তৃৎ পঞ্জসৌরভূত কুহরিতশ্চায়ভিদন্তে গিরঃ ।
অঙ্গ চন্দনশীতলং তনুরিযং সৌন্দর্যসর্বস্বভাক্
ত্বামাস্তদ মমেদমিল্লিয়কুলং রাখে মুভর্মোদতে ॥ ২৫৯ ॥

*nirdhūtāmṛta-mādhurī-parimalah
kalyāṇi bimbādharo
vaktrām paṅkaja-saurabham kuharita-
ślāghā-bhidas te girāḥ
aṅgam candana-śitalam tanur iyam
saundarya-sarvasva-bhāk
tvām āśādyā mamedam indriya-
kulam rādhe muhur modate*

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: Śrī Kṛṣṇa said — “O auspicious one! Your red lips defeat the sweetness and fragrance of the nectar, Your face bears the aroma of a lotus flower, Your voice defeats the sound of the cuckoo, Your limbs are cool as the

sandalwood, and Your body is the source of all beauty. Thus, on obtaining You, having such beauty, qualities, and pastimes, My transcendental senses are experiencing the utmost pleasure again and again.

Anubhāṣya:

he kalyāṇi (ānanda-vigrahe), te (tava) bimb-ādharaḥ (rakta-varṇ-ādharaḥ) nirdhūt-āmṛta-mādhuri-parimalaḥ (nirdhūtau parājitaū amṛtasya mādhuri-parimalo yena tādṛśaḥ), vaktrām paṅkaja-saurabham (paṅkajasya kamalasya saurabham iva saurabham yasya tat), girāḥ (vācaḥ) kuharita-ślāghā-bhidāḥ (kuharitānām kokila-dhvaniṇām ślāghābhidaḥ tiraskārinyaḥ), aṅgam (avayavāḥ candan-aśitalāṁ (candanavat śitalāṁ), iyam tanuḥ (mūrtiḥ) saundarya-sarvasva-bhāk (saundaryānām sarvasvām bhajate yā sā), he rādhe tvām āśādyā (prāpya) mama idam indriya-kulaṁ (indriya-ganah) muhūr (punah punah) modate (hlādayukto bhavati).

ŚLOKA BHĀVĀNUVĀDA:

Please refer to *Amṛta-pravāha Bhāṣya*.

STATEMENT OF ŚRĪ RŪPA GOSVĀMĪ —

VERSE 260

রূপে কংসহরস্য লুকনযনাং
স্পর্শেতিহ্যভ্রং বাণ্যামুংকলিতশ্রতিং
পরিমলে সংহষ্টনাসাপুটাম্ ।
আরজ্যদ্রসনাং কিলাধরপুটে
ন্যগ্ন্যন্থাভোরুহাং দষ্টাদ্গীর্ণমহাধৃতিং
বহিরপি প্রোদ্যুদ্বিকারাকুলাম্ ॥ ২৬০ ॥

*rūpe kamīsa-harasya lubdha-nayanām
sparše tihṛṣyat-tvacām
vāṇyām utkalita-śrutim parimale
saṁhṛṣṭa-nāsā-puṭām
ārajyad-rasanām kilādhara-puṭe
nyañcan-mukhāmbho-ruhām*

*dambhodgīrṇa-mahā-dhṛtim bahir
api prodyad-vikārakulām*

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: Śrī Rādhā's eyes are always full of greed for tasting the beauty of Śrī Kṛṣṇa, the enemy of Kaiśa. Her skin is thrilled at the touch of Śrī Kṛṣṇa, Her ears are always eager to hear Śrī Kṛṣṇa's voice, Her nose is full of delight on experiencing the fragrance of Śrī Kṛṣṇa's body, and Her tongue is enchanted by the nectar of Śrī Kṛṣṇa's soft lips. She hangs down Her always cheerful, lotus-like face, endeavoring to exercise self-control, however, the [sāttavika] transformations like horripilation (*romāñca*) overpower Her self-control endeavor and manifest externally in Her body.

Anubhāṣya:

*kaiśa-harasya (kaiś-āntakasya śrī-kṛṣṇasya)
rūpe (rūpa-darśane) lubdha-nayanām (lubdhe
kṣobha-yukte nayane yasyāḥ tāṁ kṛṣṇa-
rūp-ākṛṣṭa-netrām), sparśe (aṅga-saṅge)
ati-hṛṣya-ttvacām (ati-hṛṣyantī pulakitā tvak
yasyāḥ tāṁ, kṛṣṇa-sparśātā-ānandita-gātrām),
vāṇyām (vāci) utkalita-śrutim (utkalite utsuke
śruti karnau yasyāḥ tāṁ, kṛṣṇa-śabda-
śravaṇot-karnām), parimale (aṅga-saurabhe)
saṁhṛṣṭa-nāsā-puṭām (saṁhṛṣṭe nāsāpuṭe
yasyāḥ tāṁ, kṛṣṇa-sugandha-ghrāṇ-ādbhuta-
modām), adhara-puṭe (adhara-āmṛta-pāne)
ārajayad-rasanām (ārajayantī anurāga-bharā
rasanā jihvā yasyāḥ tāṁ, kṛṣṇādhar-ānurakta-
rasanām), nyāś-ca-nmukhāmbh-oruhām
(nyāścat pūjitarām mukham eva ambho-ruham
yasyāḥ tāṁ, avanata-vadana-kamalām)
bahih api kila dambhod-gīrṇa-mahādhṛtim
(dambhena kapatena udagīrṇā prakāśitā
mahatī dhṛtiḥ dhairyām yasyāḥ tāṁ bahir-*

*vāmya-ceṣṭā-vatīm) api prodyad-vikār-ākulām
(prodyatā prakarṣeṇa udbhūtena vikārena
ākulām antaḥ-kṛīdautsukya-parām) [rādhām-
ahaṁ smarāmi].*

ŚLOKA BHĀVĀNUVĀDA:

I meditate on that Śrī Rādhā, whose eyes are enchanted with the beauty of Śrī Kṛṣṇa (the killer of Kaiśa), whose body becomes ecstatic with a touch of Śrī Kṛṣṇa, whose ears are ever eager to hear the voice of Śrī Kṛṣṇa, whose nostrils experience wonderful delight on receiving Śrī Kṛṣṇa's bodily fragrance, whose tongue is ever captivated relishing the nectar of Śrī Kṛṣṇa's lips, and who is hanging Her head down and outwardly exhibiting *vāmya-bhāva* by feigning patience, however, due to the intense desire to indulge in playful activities with Śrī Kṛṣṇa, the [sāttavika] transformations like horripilation (*romāñca*) manifest in Her body.

ŚRĪ KṛṣṇA CONTEMPLATING THE POWER OF HIS SWEETNESS —

VERSE 261

তাতে জানি, মোতে আছে কোন এক রস ।
আমার মোহিনী রাধা, তারে করে বশ ॥ ২৬১ ॥

*tāte jāni, mote āche kona eka rasa
āmāra mohinī rādhā, tāre kare vaśa*

ŚRĪ KṛṣṇA'S YEARNING FOR TASTING RĀDHĀ'S FEELINGS OF HAPPINESS —

VERSES 262-263

আমা হৈতে রাধা পায় যে জাতীয় সুখ ।
তাহা আস্বাদিতে আমি সদাই উন্মুখ ॥ ২৬২ ॥

নানা যত্ন করি আমি, নারি আস্বাদিতে ।
সেই সুখমাধুর্য-স্থাণে লোভ বাড়ে চিন্তে ॥ ২৬৩ ॥

*āmā haite rādhā pāya ye jātīya sukha
tāhā āsvādite āmi sadāi unmukha*

*nānā yatna kari āmi, nāri āsvādite
sei sukha-mādhurya-ghrāne lobha bādhe citte*

Translation: From this, I understand that in Me is present an exclusive *rasa*, which completely captivates Rādhā, who enchants even Me. I am always longing to relish the happiness, derived from Me by Rādhā, as the *āśraya* of love. Even after putting in various endeavors, I am unable to relish that *rasa*. The very scent of that sweet joy increases My greed for it.

Amṛtānukaṇikā: Śrī Kṛṣṇa after due contemplation has reached this conclusion – “It was My firm belief that since all My five senses were completely satisfied with the sweetness of Rādhikā’s beauty etc., which would definitely be more than Mine, however, now on analyzing Rādhikā’s condition resulting from experiencing My sweetness, I realized that the happiness derived by Me from Rādhikā’s sweetness is lesser than the happiness Rādhikā derives from My sweetness. From this, I believe that there is present, in Me, an indescribable *rasa*, which apart from others, enchants Me too. Even Rādhikā is smitten with the same and becomes captivated by it.”

THE INCARNATION OF ŚRĪ GAURA IN ORDER TO RELISH RĀDHĀ’S PREMA-RASA IN DIFFERENT BHĀVAS —

VERSE 264

*রস আস্বাদিতে আমি কৈল অবতার ।
প্রেমরস আস্বাদিব বিবিধ প্রকার ॥ ২৬৪ ॥*
*rasa āsvādite āmi kaila avatāra
prema-rasa āsvādiba vividha prakāra*

CONDUCT AND PROPAGATION OF THE PROCESS OF RĀGABHAJANA —

VERSE 265

*রাগমার্গে ভক্তি ভক্তি করে যে-প্রকারে ।
তাহা শিখাইব লীলা-আচরণদ্বারে ॥ ২৬৫ ॥*

*rāga-mārge bhakta bhakti kare ye-prakāre
tāhā śikhāiba līlā-ācaraṇa-dvāre*

Translation: I will descend into the world to relish the *rasas*. I will relish the mellows of *prema* in various ways. How a devotee should practice *rāga-mārga bhakti*, I will instruct through My own conduct.

EXPERIENCING HAPPINESS OF SERVICE WITH THE MOOD OF VIṢAYA WITHOUT THE MOOD OF ĀŚRAYA IS NOT POSSIBLE —

VERSES 266-268

*এই তিনি তৃষ্ণা মোর নহিল পূরণ ।
বিজাতীয়-ভাবে নহে তাহা আস্বাদন ॥ ২৬৬ ॥*
*রাধিকার ভাবকান্তি-অঙ্গীকার বিনে ।
সেই তিনি সুখ কভু নহে আস্বাদনে ॥ ২৬৭ ॥*
*রাধাভাব অঙ্গীকরি’ ধরি’ তার বর্ণ ।
তিনসুখ আস্বাদিতে হব অবতীর্ণ ॥ ২৬৮ ॥*

*ei tina tr̄ṣṇā mora nahila pūrana
vijātiya-bhāve nahe tāhā āsvādana*

*rādhikāra bhāva-kānti-aṅgikāra bine
sei tina sukha kabhu nahe āsvādane*

*rādhā-bhāva aṅgikari’ dhari’ tāra varṇa
tina-sukha āsvādite haba avatīrṇa*

Translation: [What is the glory of Śrī Rādhā’s *prema*? How amazing is that sweetness of Mine? And what happiness does Rādhikā feel on experiencing that

sweetness of Mine?] Presently, these three desires of Mine could not be fulfilled, because of *bhāva* belonging to a different category, as *viṣaya* cannot experience the happiness felt by the *āśraya*. Without accepting the *bhāva* and bodily luster of Rādhikā, I cannot experience happiness from the fulfillment of these three desires. I, in order to experience the happiness from the fulfillment of these three desires, shall descend Myself by accepting the *bhāva* and bodily luster of Rādhikā.

Amṛta-pravāha Bhāṣya: ‘*Vijātiya*-’ belonging to the category of *viṣaya*.

THE TIME OF INCARNATION AS ŚRĪ GAURA COINCIDED WITH THE TIME OF YUGĀVATĀRA, ALSO, ŚRĪ ADVAITA ATTRACTED HIM AT THE SAME TIME —

VERSES 269-270

সর্বভাবে করিল কৃষ্ণ, এই ত' নিশ্চয় ।
হেনকালে আইল যুগাবতার-সময় ॥ ২৬৯ ॥

সেইকালে শ্রীঅবৈত্তি করেন আরাধন ।
তাঁহার হৃক্ষারে কৈল কৃষ্ণে আকর্ষণ ॥ ২৭০ ॥

*sarva-bhāve karila kṛṣṇa, ei ta' niścaya
hena-kāle āila yugāvatāra-samaya*

*sei-kāle śrī-advaita karena ārādhana
tāñhāra hūṅkāre kaila kṛṣṇe ākarṣaṇa*

Translation: After deep contemplation, Śrī Kṛṣṇa decided this [to descend]. The time of *yugāvatāra* coincided with that time. Further, during that very time, Śrī Advaita Prabhu worshiped Him and attracted Him with his loud calls.

THE INCARNATION OF ELDERS FIRST, FOLLOWED BY SVYAM-RŪPA ŚRĪ GAURA —

VERSES 271-272

পিতামাতা, গুরুগণ আগে অবতারি’ ।
রাধিকার ভাব-বর্ণ অঙ্গীকার করি’ ॥ ২৭১ ॥

নবদ্বীপে শটীগর্ভ—শুদ্ধদুঞ্জসিঙ্গু ।
তাহাতে প্রকট হৈলা কৃষ্ণ পূর্ণ ইন্দু ॥ ২৭২ ॥

*pitā-mātā, guru-gaṇa āge avatāri'
rādhikāra bhāva-varṇa aṅgikāra kari'*

*navadvīpe śacī-garbha—
suddha-dugdha-sindhu
tāhāte prakaṭa hailā kṛṣṇa
pūrṇa indu*

Translation: Making His parents and elders appear first, then accepting Rādhā's *bhāvas* and complexion, Śrī Kṛṣṇacandra appeared in Navadvīpa like the full moon, from the pure ocean of milk-like womb of mother Śacī.

Anubhāṣya: ‘*Avatāri*’ – On making them appear.

VERSES 273-274

এই ত' ষষ্ঠশ্লোকের করিলুঁ ব্যাখ্যান ।
শ্রীরূপ-গোসান্নির পাদপদ্ম করি’ ধ্যান ॥ ২৭৩ ॥

এই দুই শ্লোকের আমি যে করিল অর্থ ।
শ্রীরূপ-গোসান্নির শ্লোক প্রমাণ-সমর্থ ॥ ২৭৪ ॥

*ei ta' ṣaṣṭha ślokera kariluṇ vyākhyāna
śrī-rūpa-gosāñira pāda-padma kari' dhyāna*

*ei duī ślokera āmi ye karila artha
śrī-rūpa-gosāñira śloka pramāṇa-samartha*

Translation: I, after meditating on the lotus feet of Śrīla Rūpa Gosvāmī, have

described the sixth *śloka*. The meaning of the fifth and sixth verses as explained by me is based on the following verse of Śrīla Rūpa Gosvāmī.

Amṛta-pravāha Bhāṣya: To fulfill the above-mentioned three desires, and to instruct the devotees, through His own conduct, about the *rāga-mārga bhakti*, with these intentions in mind, when Śrī Kṛṣṇa decided to appear, that same time coincided with the appearance of the *yugāvatāra* and during that very time Śrī Advaitācārya worshipped Śrī Kṛṣṇa. For these very reasons Śrī Kṛṣṇacandra, accepted Rādhikā's *bhāva* and complexion and appeared from the womb of Mother Sacī in Navadvīpa as Śrī Gaurāṅga. The *tattva* which was defined with the help of two verses of Śrī Svarūpa Gosvāmī by me is supported by the following verse of Śrīla Rūpa Gosvāmī.

VERSE (3) OF SECOND CAITANYĀṢṭAKA FROM STAVAMĀLĀ —

VERSE 275

অপারং কস্যাপি প্রণয়িজনবৃন্দস্য কুতুকী
রসস্তোমং হস্তা মধুরমুপভোজ্জুং কমপি যঃ ।
রঞ্চ স্বামাবন্নে দ্যুতিমিহ তদীয়াং প্রকটযন্
স দেবশ্চেতন্যাকৃতিরত্নাঃ নঃ কৃপযত্তু ॥ ২৭৫ ॥

apāram kasyāpi prāṇayi-jana-
vr̥ndasya kutukī
rasa-stomāṁ hṛtvā madhuram
upabhoktum kam api yaḥ
rucim svām āvavre dyutim
iha tadīyāṁ prakaṭayan
sa devaś caitanyākṛtir atitarāṁ
nah kṛpayatu

Translation: May that curious Śrī Kṛṣṇa who, along with relishing the mellows of love of the multitude of His devotees,

aims to limitlessly relish one special type of *madhura-rasa*, hides His complexion by accepting Śrī Rādhā's luster, and appears in His Caitanya form, confer His special grace upon me.

Anubhāṣya: Please refer to *Adi-līlā* 4/52.

VERSE 276

মঙ্গলাচরণং কৃষ্ণচেতন্য-তত্ত্বলক্ষণম् ।
প্রযোজনঞ্চবাতারে শ্লোকষট্টকের্ণিলাপিতম্ ॥ ২৭৬ ॥

maṅgalācaranāṁ kṛṣṇa-
caitanya-tattva-lakṣaṇam
prayojanañ-cāvatāre
śloka-ṣaṭkaiḥ-nirūpitam

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: The following three subjects, the auspicious invocation, the *tattva* of Śrī Kṛṣṇa Caitanya, and the reasons behind the appearance as Śrī Caitanya, have been set forth by the first six *ślokas*.

THUS COMPLETES THE AMṚTA-PRAVĀHA BHĀṢYA
OF THE FOURTH CHAPTER.

Anubhāṣya:

kṛṣṇa-caitanya-tattva-lakṣaṇam (*gaura-*
tattva-nirūpañ-ātmakam) *maṅgalācaranāṁ*,
avatāre (*gaur-āvatāra-visaye*) *prayojanāṁ*
ca śloka-ṣaṭkaiḥ ('*vande gurun'* *ityārabhya*
'*garbhasindhau harīnduh'* *ityantaiḥ* *ślokaiḥ*
ṣaṭa-saṁkhyakaiḥ) *nirūpitam*.

ŚLOKA BHĀVĀNUVĀDA:

The essential truth regarding Śrī Gaura, elaborated by the auspicious invocation, and reasons behind the appearance of

Śrī Gaura, have been done in the first six *ślokas* starting from ‘*Vande gurun*’ and ending with ‘*garbhasindhau harindu*’.

THUS COMPLETES THE ANUBHĀSYA
OF THE FOURTH CHAPTER.

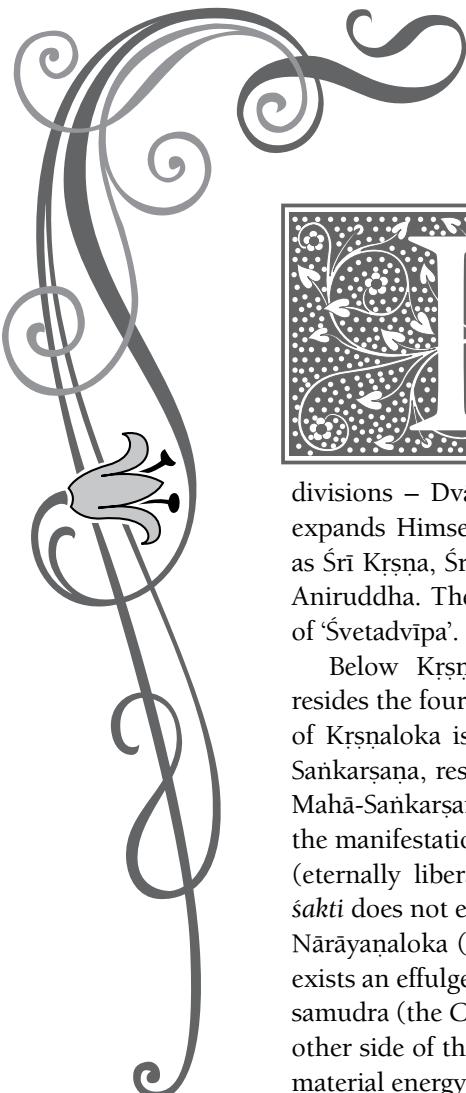
VERSE 277

ଶ୍ରୀରୂପ-ରଘୁନାଥ-ପଦେ ଯାର ଆଶ ।
ଚୈତନ୍ୟଚରିତାମୃତ କହେ କୃଷ୍ଣଦାସ ॥ ୨୭ ॥

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

Translation: Desiring the mercy of the lotus feet of Śrī Rūpa-Raghunātha, Kṛṣṇadāsa is narrating Śrī Caitanya Caritāmṛta.

THUS ENDS THE TRANSLATION OF
ŚRĪ CAITANYA CARITĀMRTA, ĀDI-LILĀ, CHAPTER 4,
DESCRIBING THE PRIMARY REASON BEHIND THE
APPEARANCE OF ŚRĪ CAITANYA.



Chapter Five

SUMMARY OF THE FIFTH CHAPTER



In this chapter, the glories of Śrī Nityānanda Prabhu have been described in five verses in the following manner. Śrī Kṛṣṇa is Svayam Bhagavān; His *vilāsa* expansion, His second form, is Śrī Balarāma. Beyond the material world there exists a transcendental sky by the name of ‘Paravyoma’, the uppermost section of which is ‘Kṛṣṇaloka’, the abode of Śrī Kṛṣṇa. Kṛṣṇaloka has three divisions – Dvārakā, Mathurā, and Gokula. There, Svayam Bhagavān expands Himself in primary *caturvyūha* (quadruple) form and resides as Śrī Kṛṣṇa, Śrī Baladeva, Pradyumna (the transcendental Cupid), and Aniruddha. There is an abode in Vṛndāvana in Kṛṣṇaloka by the name of ‘Śvetadvīpa’.

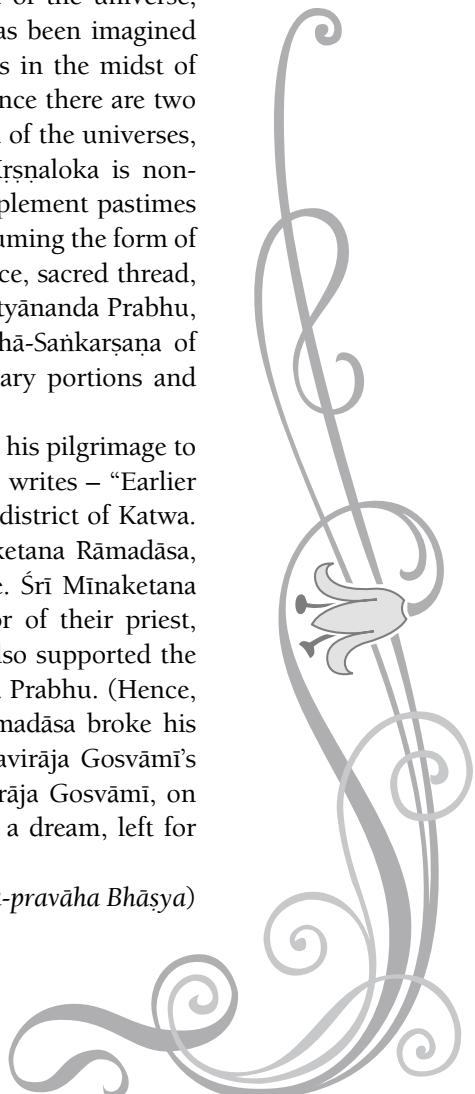
Below Kṛṣṇaloka lies ‘Paravyoma’, namely ‘Vaikuṇṭha’, wherein resides the four-handed *vilāsa* form of Śrī Kṛṣṇa, Nārāyaṇa. Śrī Balarāma of Kṛṣṇaloka is the original Saṅkarṣaṇa. His *vilāsa* expansion, Mahā-Saṅkarṣaṇa, resides in Vaikuṇṭha in the ‘Paravyoma’. By the *cit-śakti* of Mahā-Saṅkarṣaṇa all the transcendental planets exist in Paravyoma as the manifestation of *śuddha-sattva*, and from His *jīva-śakti* the pure *jīvas* (eternally liberated souls) stay there. However, His (external) *māyā-śakti* does not exist there. The second quadruple expansion is present in Nārāyaṇaloka (the abode of Nārāyaṇa). Outside this ‘Paravyoma’, there exists an effulgent abode known as ‘Brahmaloka’. Beyond that is Kāraṇa-samudra (the Causal Ocean) consisting of transcendental waters. On the other side of the Kāraṇa-samudra, without touching it, exists *māyā* (the material energy).

The portion of Mahā-Saṅkarṣaṇa, the original *puruṣa* incarnation, Mahā-Viṣṇu resides in Kāraṇa-samudra. From afar, He casts a glance on *māyā*. The reflection of His limb (that is, what seems to be a limb but is actually not a limb) unites with the *upādāna-kāraṇa* (the ingredient cause) of *māyā*. *Māyā* as *upādāna-kāraṇa* is known as ‘*pradhāna*’ (the material element source), and as *nimitta-kāraṇa* (the efficient cause) is known as ‘*prakṛti*’ (the manifestation of the material energy). The glance of Mahā-Viṣṇu on mundane ‘*prakṛti*’ is, however, the primary efficient

cause, hence *prakṛti* is the secondary efficient cause. It is Kāraṇodakaśāyī Mahā-Viṣṇu alone who enters into all the universes as Garbhodakaśāyī, and in each *jīva* as Kṣīrodakaśāyī. Garbhodakaśāyī *puruṣa* manifests one Vaikuṇṭha in each universe and resides there as Viṣṇu, Paramātmā (Supersoul), Iśvara (controller), and others. He sleeps on the *śeṣa-śayyā* (body of Śeṣa used as a couch) in the water portion of the universe; He is the father of Brahmā and one portion of His has been imagined as the universal form. In each universe, there appears in the midst of *kṣīra-sāgara*, a ‘Śvetadvīpa’, wherein resides Viṣṇu. Hence there are two Śvetadvīpas — one in Kṛṣṇaloka and the other in each of the universes, in the midst of the Ocean of Milk. Śvetadvīpa in Kṛṣṇaloka is non-different from Vṛndāvana and is a place for some supplement pastimes of Śrī Kṛṣṇa. In each universe, Śeṣa serves Viṣṇu by assuming the form of His umbrella, footwear, couch, pillow, clothes, residence, sacred thread, throne, etc. Śrī Baladeva Prabhu of Kṛṣṇaloka is Śrī Nityānanda Prabhu, therefore, He is the original Saṅkarṣaṇa. Hence, Mahā-Saṅkarṣaṇa of Paravyoma and His *puruṣa* incarnations are the plenary portions and portions of plenary portions of Śrī Nityānanda Prabhu.

In this chapter, the author has written a story about his pilgrimage to Vṛndāvana and his attainment of all success there. He writes – “Earlier he resided in Jhāmaṭapura Village near Nehāṭī, in the district of Katwa. They were two brothers. They had invited Śrī Mīnaketana Rāmadāsa, an associate of Śrī Nityānanda Prabhu, to their place. Śrī Mīnaketana Rāmadāsa became very dissatisfied with the behavior of their priest, Guṇarṇava Miśra. The brother of Kavirāja Gosvāmī also supported the priest and did not accept the glories of Śrī Nityānanda Prabhu. (Hence, Śrīla Kavirāja Gosvāmī snubbed his brother). Śrī Rāmadāsa broke his flute and left. Due to this offense, the life of Śrīla Kavirāja Gosvāmī’s brother was destroyed. On the same night Śrīla Kavirāja Gosvāmī, on attaining Śrī Nityānanda Prabhu’s mercy and order in a dream, left for Vṛndāvana.

(*Amṛta-pravāha Bhāṣya*)



THE KNOWLEDGE OF THE SVARŪPA OF NITYĀNANDA PRABHU THROUGH THE POWER OF THE MERCY OF ŚRĪ NITYĀNANDA PRABHU —

VERSE 1

বন্দেন্তাত্ত্বৈতেশ্঵র্যং শ্রীনিত্যানন্দমীশ্বরম্ ।
যস্যেচ্ছ্যা তৎস্মরপমজেনাপি নিরূপ্যতে ॥ ১ ॥

*vande 'nantādbhutaiśvaryam
śrī-nityānandam iśvaram
yasyecchayā tat-svarūpam
ajñenāpi nirūpyate*

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: I offer my obeisances to Iśvara Śrī Nityānanda who has unlimited and wonderful opulence. By His will, even a fool can ascertain His svarūpa.

Anubhāṣya:

*yasya (nityānandasya) icchayā (anukampayā)
ajñena (śāstra-jñānānbhijñena) api [mayā]
tat-svarūparin (nityānanda-tattvam) nirūpyate
(varṇyate), tam anant-ādbhut-aiśvaryam
(anantam adbhitam aiśvaryam yasya tam deśa-
kāla-patr-ātīt-aiścarya-sampannam) iśvaram
(deva-devam) śrīnityānandam ahaṁ vande.*

ŚLOKA BHĀVĀNUVĀDA:

Even a person (like me) who does not know the śāstras, by the mercy of Śrī Nityānanda, becomes capable of describing the *tattva* of Śrī Nityānanda Prabhu. I offer my obeisances to Śrī Nityānanda Prabhu, who is beyond place, time and object, has infinite wonderful opulences, and is the God of the gods.

VERSE 2

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

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

Translation: All glories to Śrī Caitanya Mahāprabhu, Śrī Nityānanda Prabhu, Śrī Advaita-candra Prabhu, and all the devotees of Śrīman Mahāprabhu.

ŚRĪ GAURA TATTVA IN SIX ŚLOKAS AND ŚRĪ NITYĀNANDA TATTVA IN FIVE ŚLOKAS —

VERSE 3

এই ষট়শ্লোকে কহিল কৃষ্ণচৈতন্য-মহিমা ।
পঞ্চশ্লোকে কহি নিত্যানন্দতত্ত্ব-সীমা ॥ ৩ ॥

*ei ṣaṭ-sloke kahila kṛṣṇa-caitanya-mahimā
pañca-sloke kahi nityānanda-tattva-sīmā*

Translation: I described the glories of Śrī Kṛṣṇa Caitanya in the first six ślokas. Now, I shall describe Śrī Nityānanda tattva and His glories in five ślokas.

ŚRĪ BALADEVA TATTVA —

VERSE 4

সর্ব-অবতারী কৃষ্ণ স্বয়ং ভগবান् ।
তাঁহার দ্বিতীয় দেহ শ্রীবলরাম ॥ ৪ ॥

*sarva-avatārī kṛṣṇa svayam bhagavān
tāñhāra dvitīya deha śrī-balarāma*

Translation: The fountainhead of all the incarnations, Śrī Kṛṣṇa, is Svayam Bhagavān. Śrī Balarāma is His (Śrī Kṛṣṇa's) second body.

Amṛta-pravāha Bhāṣya: ‘Tāñhāra dvitīya deha’ – Śrī Kṛṣṇa’s *vilāsa* body.

VERSE 5

একই স্বরূপ দোঁহে, ভিন্নমাত্র কায় ।
আদ্য কায়বৃৰুহ, কৃষ্ণলীলার সহায় ॥ ৫ ॥

*eka-i svarūpa doṅhe, bhinna-mātra kāya
ādya kāya-vyūha, kṛṣṇa-lilāra sahāya*

Translation: They both are non-different; the only difference is that of the body. Śrī Balarāma is *ādya-kāya-vyūha* of Śrī Kṛṣṇa,

that is, He is the first expansion of Śrī Kṛṣṇa's body and He assists Śrī Kṛṣṇa in His pastimes.

Amṛtānukāṇikā: The *tadekātma-rūpa*, non-different in *svarūpa* from the original form, with the aim of performing a particular pastime, manifests in a different form (in different complexion, different dress, etc.); such form is known as *vilāsa*. Śrī Kṛṣṇa's complexion is dark and Śrī Balarāma's is fair, Śrī Kṛṣṇa's clothes are yellow and Śrī Balarāma's are blue. Due to the difference in the complexion and dress, Śrī Balarāma is Śrī Kṛṣṇa's *vilāsa*. When one or more expansions manifest from one body, with a special objective, then that group of expansions is known as *kāya-vyūha*.

'*Ādya-kāya-vyūha*' – means the first *kāya-vyūha*. With the objective of pastimes, Śrī Kṛṣṇa expands Himself in different forms. Among those, Śrī Balarāma is the most superior and dear when compared to the other expansions. How He helps in Śrī Kṛṣṇa's pastimes is described further in verses eight to eleven.

ŚRĪ KRṢNA IS ŚRĪ GAURA, ŚRĪ BALARĀMA IS ŚRĪ NITAI —

VERSE 6

সেই কৃষ্ণ—নবদ্বীপে শ্রীচৈতন্যচরণঁ ।
সেই বলরাম—সঙ্গে শ্রীনিত্যানন্দ ॥ ৬ ॥

sei krṣṇa — navadvīpe śrī-caitanya-candra
sei balarāma — saṅge śrī-nityānanda

Translation: The same Śrī Kṛṣṇa has appeared in Navadvīpa in the form of Śrī Caitanyacandra and Śrī Balarāma in the form of Śrī Nityānanda Prabhu is with Him.

Amṛta-pravāha Bhāṣya: Śrī Baladeva is but the original expansion of Śrī Kṛṣṇa, His *ādya-kāya-vyūha*, and He assists Him

in His pastimes. The same Śrī Kṛṣṇa Himself has appeared in Navadvīpa as Śrī Caitanyacandra and His *ādya-kāya-vyūha*, Śrī Balarāma, is with Him as Śrī Nityānanda.

THE ELABORATION OF THE SEVENTH ŚLOKA, FROM AMONGST THE FIRST FOURTEEN ŚLOKAS

ŚRĪ NITYĀNANDA OR ŚRĪ BALADEVA, THE SOURCE OF SAṄKARSANA, VIṄNUS LYING IN KĀRAṄA-GARBHA-KṢIRA OCEANS, AND ŚEṢA

(FROM ŚRĪ SVARŪPA GOSVĀMĪ'S DIARY) —

VERSE 7

সক্ষমণঁ কারণতোয়শাযঁ
গর্ভেদশাযঁ চ পয়োহন্তিশাযঁ ।
শেষচ যস্যাংশকলাঃ স
নিত্যানন্দাখ্যরামঁ শরণঁ মমাঞ্জ ॥ ৭ ॥

saṅkarṣaṇah kāraṇa-toya-śāyī¹
garbhoda-śāyī ca payo 'bdhi-śāyī²
śeṣaḥ ca yasyāṁśa-kalāḥ sa nityā-
nandākhyā-rāmāḥ śaraṇam mamāstu

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: May that Śrī Nityānanda-Rāma be my shelter, whose plenary portions and portions of the plenary portions are Saṅkarṣaṇa, Kāraṇābdhiśāyī, Garbhodaśāyī, Payobdhīśāyī, and Śeṣa.

Anubhāṣya:

sankarṣaṇah (paravyoma-stho mahā-sankarṣaṇah), kāraṇatoyaśāyī (ādi-puruṣ-āvatārah), garbhodaśāyī (dvitiya-puruṣ-āvatārah hiranyagarbhaḥ samaṣṭi-viṣṇuh), payobdhīśāyī (trītya-puruṣ-āvatārah kṣiraśāyī vyaṣṭi-viṣṇuh), śeṣah (anantadevah) yasya amśakalāḥ, saḥ nityānand-ākhyā-rāmāḥ (nityānanda-nāmā baladevah) mama śaraṇam astu.

ŚLOKA BHĀVĀNUVĀDA:

May that Śrī Baladeva, now known as Śrī Nityānanda, be my shelter! His plenary

portions and portions of the plenary portions are Mahā-Saṅkarṣaṇa residing in Paravyoma, Kāraṇodaśāyī (the original *puruṣa* incarnation), Garbhodaśāyī (the second *puruṣa* incarnation – Viṣṇu present as Supersoul of all in a universe), Kṣirodaśāyī (the third *puruṣa* incarnation – Viṣṇu present as Supersoul in the hearts of individual *jīvas*), and Ananta Deva.

THE ORIGINAL SAṄKARṢAṄA ŚRĪ BALADEVA SERVING ŚRĪ KRṢNA BY ASSUMING FIVE FORMS —

VERSES 8-9

ଶ୍ରୀବଲାରାମ ଗୋସାନୀ ମୂଳ-ସଙ୍କର୍ଷଣ ।
ପଞ୍ଚରୂପ ଥରି' କରେନ କୃଷ୍ଣେର ସେବନ ॥ ୮ ॥
ଆପନେ କରେନ କୃଷ୍ଣଲୀଳାର ସହାୟ ।
ସୃଷ୍ଟିଲୀଳା-କାର୍ଯ୍ୟ କରେ ଥରି' ଚାରି କାଯ ॥ ୯ ॥

*śrī-balarāma gosāñi mūla-saṅkarṣaṇa
pañca-rūpa dhari' karena krṣṇera sevana
āpane karena krṣṇa-lilāra sahāya
sṛṣṭi-lilā-kārya kare dhari' cāri kāya*

ASSUMING FOUR FORMS FOR CREATION, MAINTENANCE, ETC. OF BOTH THE CONSCIOUS AND MATERIAL WORLD, AND SERVING WITH TEN FORMS AS ŚEṢĀ —

VERSES 10-11

ସୃଷ୍ଟ୍ୟାଦିକ ସେବା,—ତାଁର ଆଜ୍ଞାର ପାଲନ ।
'ଶେଷ' ରୂପେ କରେ କୃଷ୍ଣେର ବିବିଧ ସେବନ ॥ ୧୦ ॥
ସର୍ବରାପେ ଆସ୍ତାଦୟେ କୃଷ୍ଣ-ସେବାନନ୍ଦ ।
ସେଇ ବଲାରାମ—ଗୌରସଙ୍ଗେ ନିତ୍ୟାନନ୍ଦ ॥ ୧୧ ॥

*sṛṣṭy-ādika sevā, — tānra ājñāra pālana
'śeṣa'-rūpe kare krṣṇera vividha sevana
sarva-rūpe āsvādaye krṣṇa-sevānanda
sei balarāma — gaura-saṅge nityānanda*

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: The *ādya-kāya-vyūha*, Śrī Balarāma, can be called the

original Saṅkarṣaṇa. It is because He in His second expansion manifests as Mahā-Saṅkarṣaṇa, His plenary portion, and as Kāraṇābdhiśāyī, 'Garbhodaśāyī, 'Payobdhīśāyī', and 'Śeṣa', portions of His plenary portion. Assuming these five forms He serves Śrī Krṣṇa. He Himself assists in the pastimes of Śrī Krṣṇa and manifesting in these four forms, namely, Mahā-Saṅkarṣaṇa, Kāraṇābdhiśāyī, Garbhodaśāyī, and Payobdhīśāyī – He, by Śrī Krṣṇa's will, performs the pastimes of creation, etc. He, as Śeṣa, assumes the form of 'Ananta' and performs various services to Śrī Krṣṇa. It is Śrī Balarāma alone who in all these forms relishes the bliss obtained from serving Śrī Krṣṇa. He (Śrī Balarāma) is Śrī Nityānanda Prabhu, the companion of Śrī Gaurasundara.

Anubhāṣya: The five forms of Śrī Balarāma – (1) Mahā-Saṅkarṣaṇa, (2) Kāraṇodaśāyī, (3) Garbhodaśāyī, (4) Kṣirodaśāyī, and (5) Śeṣa.

Amṛtānukāṇikā: Kamsa killed six sons of Devakī as soon as they took birth. Then Śrī Balarāma came as the seventh child in Devakī's womb. At the same time, Vasudeva noticed Rohinī's pregnancy and he immediately, through some person, secretly sent her to the house of Nanda Mahārāja. Then Śrī Krṣṇa, expecting Kamsa's atrocities, ordered *yogamāyā* to go to Gokula (*Śrimad Bhāgavatam* 10/2/8, 13) —

*devakyā jathare garbhāni
śeṣākhyāṁ dhāma māmakam
tat sannikṛṣya rohiṇyā
udare sanniveśaya*

*garbha-saṅkarṣaṇāt tam vai
prāhuh saṅkarṣaṇām bhuvu
rāmeti loka-ramanād
balabhadram balocchrayāt*

"You go there [Gokula] and painlessly attract my second *svarūpa* or the *āśraya-svarūpa*, Saṅkarṣaṇa, also known as Śeṣa, from the womb of Devakī and secretly place Him in the womb of Rohinī. Being attracted from the womb of Devakī, the son of Rohinī will be well known in this world as 'Saṅkarṣaṇa'. He will be glorified as 'Rāma' for increasing the happiness of the residents of Gokula, and as 'Balabhadra' because of having abundant power, that is, being the embodiment of *sandhinī-śakti*." Here, the abundance of power does not just refer to physical strength, rather, what is being implied here is the power of love for Śrī Kṛṣṇa or the immense *prema* for Śrī Kṛṣṇa.

'Srṣṭi-lilā-kārya' – The work of creation has been referred to as a pastime. (*Madhya-lilā*, 20/255-257) —

*"kriyā-śakti-pradhāna saṅkarṣaṇa balarāma
prākṛtāprākṛta-srṣṭi karena nirmāṇa

ahaṅkārera adhiṣṭhātā kṛṣṇera icchāya
goloka, vaikuṇṭha srje cic-chakti-dvārāya

yadyapi asrjya nitya cic-chakti-vilāsa
tathāpi saṅkarṣaṇa-icchāya tāhāra prakāśa"*

"The dominance of *kriyā-śakti* (creative energy) is in Śrī Saṅkarṣaṇa. Through this energy of His, He creates the material and spiritual worlds. By the desire of Śrī Kṛṣṇa, Śrī Balarāma, in the form of Mahā-Saṅkarṣaṇa, manifests the Vaikuṇṭha and other transcendental abodes through a special feature of *cit-śakti*, *śuddha-sattva* dominated by *sandhinī*. Although the abodes of Bhagavān are eternal and thus their creation is not possible, they still manifest only by Śrī Saṅkarṣaṇa's will."

THE DESCRIPTION OF THE SEVENTH ŚLOKA OF AUSPICIOUS INVOCATION IN FOUR VERSES DESCRIBING NITYĀNANDA TATTVA —

VERSE 12

সপ্তম শ্লোকের অর্থ করি চারিশ্লোকে ।
যাতে নিত্যানন্দতত্ত্ব জানে সর্বলোকে ॥ ১২ ॥
*saptama ślokera artha kari cāri-śloke
yāte nityānanda-tattva jāne sarva-loke*

Translation: I am explaining the meaning of the seventh *śloka* through the following four *ślokas*. Through this explanation, people will be able to understand the *tattva* of Śrī Nityānanda Prabhu.

Amṛta-pravāha Bhāṣya: '*Saptama ślokera artha*' – The essence of the seventh *śloka* has been described in four *ślokas* (eighth to eleventh) of this chapter.

FROM THE DIARY OF ŚRĪ SVARŪPA GOSVĀMĪ —

VERSE 13

মায়াতীতে ব্যাপিবৈকুঞ্ঠলোকে
পূর্ণেশ্বর্যে শ্রীচতুর্বৃহমধ্যে ।
কৃপং যস্যোভূতি সঙ্কৰণাখ্যং
তৎ শ্রীনিত্যানন্দরামং প্রপদ্যে ॥ ১৩ ॥

*māyātīte vyāpi-vaiakuṇṭha-loke
pūrṇaiśvarye śrī-catur-vyūha-madhye
rūpam yasyodbhāti saṅkarṣanākhyam
tam śrī-nityānanda-rāmam prapadye*

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: I take shelter of Śrī Nityānanda-Rāma, who is known as Saṅkarṣaṇa amongst the all-opulent quadruple expansions – Vāsudeva, Saṅkarṣaṇa, Pradyumna, and Aniruddha, and resides in the all-pervading, Vaikuṇṭhaloka, which is beyond *māyā*.

Anubhāṣya:

māyātīte (guṇamaya-deśa-bahir-bhāge) vyāpi-vaiküñṭha-loke (māyā-rahitā-saṅkucit-ākhanḍādhare) pūrṇaiśvarye (pari-pūrṇa-sakti-samanvite) śrī-caturvṛyūha-madhye (vāsudeva-saṅkarṣaṇa-pradyumna-niruddha-viṣṇu catuṣṭayasya madhye) yasya (nityānanda-rāma-sya) saṅkarṣaṇ-ākhyāṇ rūpam udbhāti (virājate), tam nityānanda-rāmam aham prapadye.

ŚLOKA BHĀVĀNUVĀDA:

Please refer to *Amṛta-pravāha Bhāṣya*.

'PARAVYOMA'— TRANSCENDENTAL AND POSSESSING SIX OPULENCES —

VERSE 14

প্রকৃতির পার 'পরব্যোম'—নামে ধার্ম।
কৃষ্ণবিশ্ব মৈছে বিভুত্যাদি-গুণবান् ॥ ১৪ ॥

prakṛtira pāra 'paravyoma'— nāme dhāma kṛṣṇa-vigraha yaiche vibhūty-ādi-guṇavān

BRAHMA AND THE LOKAS ABOVE; ABODES OF ŚRĪ KRṢNA AND HIS INCARNATIONS —

VERSE 15

সর্বগ, অনন্ত, বিভু—বৈকুঞ্ছাদি ধার্ম।
কৃষ্ণ, কৃষ্ণ-অবতারের তাহাত্রিঃ বিশ্রাম ॥ ১৫ ॥

sarvaga, ananta, brahma —vaiküñṭhādi dhāma kṛṣṇa, kṛṣṇa-avatārera tāhāni viśrāma

THE THREE TYPES OF KRṢNALOKAS AMONGST THE PLANETS LOCATED IN THE HIGHEST REGION OF PARAVYOMA —

VERSE 16

তাহার উপরিভাগে 'কৃষ্ণলোক' খ্যাতি।
দ্বারকা-মথুরা-গোকুল—ত্রিবিধত্বে স্থিতি ॥ ১৬ ॥

*tāhāra upari-bhāge 'kṛṣṇa-loka' khyāti
dvārakā-mathurā-gokula — tri-vidhatve sthiti*

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: Beyond the material cosmos, composed of twenty-four elements, there exists a transcendental abode known as Paravyoma. This transcendental abode has all attributes and opulences like Śrī Kṛṣṇa. All-pervading innumerable Brahmalokas and Vaikuṇṭha planets are located in that Paravyoma. Śrī Kṛṣṇa and all His incarnations reside in those Vaikuṇṭha planets. In the upper one-third section of that Paravyoma, there exists the supreme transcendental abode known as 'Kṛṣṇaloka'. There are three divisions within that Kṛṣṇaloka – Dvārakā, Mathurā, and Gokula.

Amṛtānukaṇikā: 'Vibhūty-ādi-guṇavān' – Which is all-pervading, infinite, and the greatest. All the *bhagavat-svarūpas* have different abodes in Paravyoma. Each abode is *sac-cid-ānanda-maya* (eternal, conscious, and full of bliss), all-pervading, infinite, and limitless. There are infinite *bhagavat-svarūpas* in Paravyoma. The abodes of Śrī Kṛṣṇa also have inconceivable potency like Śrī Kṛṣṇa. It is due to this inconceivable potency that the inclusion of innumerable limitless abodes was possible in only one Paravyoma. Just as Svayam Bhagavān Śrī Kṛṣṇa, though being one, for the sake of pastimes manifests in many *bhagavat-svarūpas*, and hence all His expansions are known as His portions, similarly the abode of Svayam Bhagavān Śrī Kṛṣṇa, Vṛndāvana, also, even though one, expands itself in various abodes for various expansions of Śrī Bhagavān. Thus, all the abodes like Vaikuṇṭha are considered as the portion of Vṛndāvana. This is stated in *Padma Purāṇa* (38/9, Pātāla-khaṇḍa) — "vaikuṇṭhādi tadaṁśāṁśāṁ svayam vṛndāvana bhuvi".

IN THE TOPMOST SECTION – VRAJA, GOLOKA, AND
ŚVETADVĪPA ARE LOCATED —

VERSE 17

সর্বোপরি শ্রীগোকুল—ব্ৰজলোক-ধাম ।
শ্রীগোলোক, শ্বেতদ্বীপ, বৃন্দাবন-নাম ॥ ১৭ ॥

*sarvopari śrī-gokula — vrajaloka-dhāma
śrī-goloka, śvetadvīpa, vrñdāvana-nāma*

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: Śrī Gokula or Vrajaloka; Śrī Goloka – the abode of Śrī Kṛṣṇa with the mood of *svakīyā*, Śvetadvīpa, and Vṛndāvana are located in the topmost section of Paravyoma.

Amṛtānukanikā: (Herein, now the eternal personal residence of Śrī Kṛṣṇa is being described.) Gokula, the abode of Śrī Kṛṣṇa, is adorned in the form of a lotus with a thousand petals. Its specialties – it is made from *cintāmani*, a transcendental gemstone, and just like Śrī Kṛṣṇa, it is also *sac-cid-ānanda-maya*, all-pervading, omnipotent, and omni-luminous. That *loka* is considered to be supreme.

That *loka*, the one that has been mentioned herein as the highest, does not mean it is the highest from the point of view of geographical location. All-pervading, infinite and omnipresent abodes of various expansions of Śrī Bhagavān cannot be located up and down in a geographical manner. The placement of a planet at a high or low position is from the point of view of the planet's glories. Śrīla Sanātana Gosvāmī in *Śrī Brhad-bhāgavatāmrītam* (2/5/87-88) writes —

*sukha-krīḍā-viśeṣo'sau
tatraty-ānāñca tasya ca
mādhuryā-ntyāvadhim prāptah
sidhyet-tatrocit-āspade*

*aho kila tadevāham manye
bhagavato hareḥ
sugopya-bhagavattāyāḥ
sarvasāra-prakāśanam”*

“Love for Śrī Kṛṣṇa, like a worldly friend and relative, exists only in Goloka. There, the bliss experienced by Śrī Kṛṣṇa and all His associates in their pastimes reaches the pinnacle of sweetness. Oh! What more can I say? I have concluded that Bhagavān Śrī Hari has manifested the entire essence of His most confidential *bhagavattā* (Godliness) in Goloka.”

In the commentary on this *śloka*, Śrīla Sanātana Gosvāmī has used the word ‘*aho*’ for exclamation, and ‘*kil*’ means concluded. I am conclusively stating that Śrī Hari’s beauty, attributes, and sweet pastimes that are not, in particular, manifested anywhere else, are manifested to their zenith in Goloka alone. Śrī Bhagavān has manifested His most confidential *bhagavattā*, which is the most exalted essence of greatest opulence, in Goloka alone; else the position of Goloka at the top would have been inconsistent.

Some also call it the Mahā-Vaikuṇṭhaloka. In order to avoid any kind of confusion on this subject, it is said - That abode, where the *gopas* and *gopīs* reside, is called Gokula. In the same context, in the Tenth Canto of *Śrīmad Bhāgavatam* “*bhagavān gokuleśvarah*” is mentioned, that is, Bhagavān Śrī Kṛṣṇa is the Īśvara or Lord of Gokula. The innermost exalted residence (*antahpura*) of Bhagavān Śrī Kṛṣṇa, where He eternally resides with His father Nanda Mahārāja, Mother Yaśodā, and the other Vrajavāsīs, is known as Gokula. The whorl of that eternal realm Gokula is the hexagonal abode of Śrī Kṛṣṇa. It is there that the

original cause, the generating seed-giving father of the entire *jīva* world, one without a second, Śrī Śrī Rādhā-Kṛṣṇa, absorbed in the mellows of the bliss of *prema* and great transcendental jubilations, reside. They feel elated when They are served in a thousand ways, by millions and millions of Their portions, incarnated in the form of the *sakhīs* and *sakhās*. The *gopas*, exalted loving devotees who are but the portions of Śrī Kṛṣṇa, with the same mood, have their residences surrounding that lotus whorl, like saffron and small petals of the lotus, and shine brightly like ramparts on all four sides. Those *gopas* and *gopīs* along with hundreds of thousands of *kāmadhenus* (wish-fulfilling cows) and their calves, always ready to serve Śrī Kṛṣṇa, reside blissfully at their places. The extended petals of that lotus, resembling a grove, are the residing places of the beloved of Śrī Kṛṣṇa, Śrīmatī Rādhikā, and other damsels of Vṛndāvana.

Kṛṣṇaloka that manifested from the *cit* potency, with its various blissful variegatedness, is adorned with various trees, creepers, petals, flowers, forests, ponds, rivers, mountains, animals, birds, and insects, satisfies Śrī Kṛṣṇa. However, it is not temporary, like the temporary beauty and the grace of the material world, as perceived by our senses. In fact, it is unchanging, eternal, and a giver of happiness by being forever new. Everything there is transcendental; transcendence being their inherent nature. Further, all of them are engaged in serving their Lord, Śrī Kṛṣṇa, for His happiness, in every possible way. Śrī Kṛṣṇa's non-different *svayam-prakāśa*, Śrī Baladeva, by one portion of His, serves Śrī Kṛṣṇa in the form of the *dhāma* (abode). There is no effect of *kāla* (time) in that abode. An auspicious and blissful moment,

without a beginning and end, is eternally present there, absorbed in the service of Śrī Kṛṣṇa. There, time is not divided into past, present, and future. However, the usefulness of the past, present, and future to provide bliss, is always made available by Śrī Kṛṣṇa's inconceivable potency, who in order to satisfy Him, always serves as His facilitator and servitor. There, flowers are present but without insects. The sun and the moon do not illuminate that abode as it is transcendental and self-luminous.

BRAHMA SAṂHITĀ (5/56) —

*“śriyah kāntāḥ kāntah parama-
puruṣaḥ kalpa-taravo
drumā bhūmiś cintāmaṇi-gaṇa-
mayī toyam amṛtam
kathā gānam nātyam gamanam
api vāṁśi priya-sakhī
cid-ānandam jyotiḥ param api
tad āsvādyam api ca
sa yatra kṣirābdhiḥ sraवati
surabhībhyaś ca su-mahān
nimesārdhākhyo vā vrajati na
hi yatrāpi samayaḥ
bhaje śvetadvīpam tam aham
iha golokam iti yam
vidantas te santah kṣiti-
virala-cārāḥ katipaye”*

“I worship that supreme transcendental seat, known as Śvetadvīpa, where the transcendental Laksṁīs are the beloveds, however, there is only one lover, Śrī Kṛṣṇa. Every tree is a transcendental desire tree, the land is made of wish-fulfilling touchstone gems, all water is nectar, speaking is a melodious song, every step is a dance, the flute is the favorite companion, the effulgence is transcendental bliss, the supreme transcendental entities are relishable and enjoyable, where the vast transcendental

ocean of milk flows with the milk of millions and millions of *surabhi* cows. There is no division of time between the past and future – there exists eternally an indivisible present time. Therefore, the time equivalent to even half the blinking of the eye does not pass there. A very few, rare *sādhus* know it as Goloka.”

Outside that hexagonal Gokula, on all four sides, there is a wonderful quadrangular-shaped place called Śvetadvīpa surrounding Gokula’s outskirts. This Śvetadvīpa is divided into four sections in four directions. Each of the divisions has a separate abode of the presiding deities Vāsudeva, Saṅkarṣaṇa, Pradyumna, and Aniruddha. These four abodes are enveloped by the four-fold objects of human pursuit—religiosity, wealth, passion, and liberation, and, also by the four Vedas – R̥k, Yaju, Sāma, and Atharva – which deal with the *mantras* and form the basis of achievements of the four-fold material pursuits. Ten lances are fixed in ten directions, including the zenith and nadir. The eight directions are ornamented with eight jewels, namely Mahāpadma, Padma, Śaṅkha, Makara, Kacchapa, Mukunda, Kunda, and Nīla. There are ten guardians (*dikpālas*) of ten directions in the form of *mantras*. The associates of Bhagavān with hues of blue, yellow, red, and white and with a host of wondrous potencies, such as Vimalā, shine brightly on all sides.

Even though the boundaries of Gokula and Śvetadvīpa have been indicated differently, Gokula which is Vrajaloka is also known as Goloka, Śrī Kṛṣṇa’s abode with a mood of *svakiyā*, Śvetadvīpa, and Vrndāvana. (Śrī Laghu-bhāgavatātmīta Pūrva-khaṇḍa 498) – “yattu golokanāma syāt tacca gokula-vaihbavam”, that is, Gokula is more exalted than Goloka, therefore Goloka is known as the opulence of Gokula.

GOLOKA-VRNDĀVANA ABODE IS COMPLETELY NON-DIFFERENT FROM ŚRĪ KRṢNA —

VERSE 18

সর্বগ, অনন্ত, বিভু, কৃষ্ণতনুসমা ।
উপর্যথো ব্যাপিয়াছে, নাহিক সীমা ॥ ১৮ ॥

*sarvaga, ananta, vibhu, krṣṇa-tanu-samā
upary-adho vyāpiyāche, nāhika sīmā*

Translation: This abode is all-pervading, infinite, and supreme like the transcendental body of Śrī Kṛṣṇa. It expands both upwards and downwards without any restrictions.

Anubhāṣya: Verse 106 of *Śrī Kṛṣṇa-sandarbha* by Śrī Jīva Gosvāmī — In what kind of abode does Bhagavān roam about? This is being described here. Just as the abodes (Dvārakā, Mathurā, and Gokula), which are dear to Bhagavān, are present in the material world, similarly His three very dear abodes, with the intention of facilitating respective pastimes, are also present in Vaikunṭha. According to this statement from *Skanda Purāṇa*, all the places present in Vaikunṭha can also be found in the material world; it will have to be interpreted in this way. All the Vaikunṭha planets are present above the material creation. According to *Svāyambhuva-tantra* – Vaikunṭha is independently situated, far above all. In this book, in a discussion between Devī and Maheśvara regarding meditating on the fourteen-syllable *mantra*, it is said – ‘The practitioner while chanting the *mantra*, shall meditate on Vaikunṭha, which is full of various desire trees and creepers, is very extensive and indivisible. Below that Vaikuntha lies the *prakrti*, the cause of the material world, endowed with the modes of goodness, passion, and ignorance in an equilibrium state.’

Hence, ‘just as the various abodes of Hari are present on the Earth, similarly they are

present there'. According to this logic also, we understand that Kṛṣṇaloka — divided into Dvārakā, Mathurā, and Gokula — exists independently and it is the abode of the pastimes of Svayam Bhagavān; thus, it is proved that it is located at the top. Thus Vṛndāvana-Gokula is present at the highest position and is famous as 'Goloka'.

Even in *Brahma-Saṁhitā* it is said — 'Gokula Kṛṣṇaloka is like a thousand petal lotus flower. Surrounding its outskirts on all four sides is a quadrangular-shaped magnificent abode known as Śvetadvīpa'. In the innermost portion of that abode of Śrī Kṛṣṇa, there is an elaborate arrangement for His residence; along with His eternal associates such as Nanda and Yaśodā.

The *svarūpa* of Gokula is as follows — 'Gokula has manifested from Ananta, the portion of Śrīla Baladeva Prabhu, and it is the eternal abode'. The same is understood from the *tantra-sāstras* also. The place where Śrī Baladeva Prabhu, whose portion is Śrī Anantadeva, takes birth and resides, is known as *Bhagavad-dhāma*.

The description of various coverings of Gokula is as follows — Beyond the boundary of Gokula, in all four directions, there exists a quadrangular-shaped place known as Śvetadvīpa'. This portion, Śvetadvīpa, is not known as Gokula. However, the innermost abode of this quadrangular place is known as 'Vṛndāvana' and the portion outside the same is known as Śvetadvīpa, whose other name is 'Goloka'. The word 'Brahmaloka' must be understood as 'Vaikunṭha'. In the 'Nāradapañcarātra' in the context of *Vijayākhyāna*, it is said — 'In the topmost section of Vaikunṭha, in Goloka, Śrī Gopinātha, the Lord of Gokula, Śrī Govindadeva Himself, eternally, blissfully performs His pastimes.' Hence, the topmost position of Śrī Kṛṣṇaloka is confirmed. The conclusion is — in that very

Kṛṣṇaloka, there are three eminent divisions, namely Dvārakā, Mathurā, and Gokula; based on the variegatedness of the pastimes, associates, and expansions. Elsewhere, it has been said — it is heard that there are places by the same name in this material world, which are identical with them, for they also, like Vaikuṇṭha, are beyond this material world, eternal, miraculously beautiful, and said to be eternally dear to Bhagavān. Hence, these should be considered as non-different from Kṛṣṇaloka in Vaikuṇṭha.

THAT GOLOKA IS SELF-ILLUMINATED AND HAS APPEARED
IN THIS MATERIAL WORLD BY ŚRĪ KRİŞNA'S DESIRE —

VERSE 19

ব্ৰহ্মাণ্ডে প্ৰকাশ তাঁৰ কৃষ্ণেৰ ইচ্ছায়।
একই স্বরূপ তাঁৰ, নাহি দুই কায় ॥ ১৯ ॥

*brahmāṇḍe prakāśa tānra kṛṣṇera icchāya
eka-i svarūpa tānra, nāhi dui kāya*

THOUGH THROUGH A SENSE-ENJOYER'S EYES, IT LOOKS LIKE
A MUNDANE PLACE, YET THROUGH THE EYES OF A DEVOTEE
ŚRĪ KRİŞNA'S PASTIMES PLACE IS TRANSCENDENTAL AND IS
MADE OF DESIRE-FULFILLING GEMS —

VERSE 20

চিন্তামণি-ভূমি, কল্পবৃক্ষময় বন ।
চৰ্মচক্ষে দেখে তাঁৰে প্ৰপঞ্চেৰ সম ॥ ২০ ॥

*cintāmaṇi-bhūmi, kalpa-vṛkṣa-maya vana
carma-cakṣe dekhe tānre prapañcera sama*

VERSE 21

প্ৰেমনেত্ৰে দেখে তাঁৰ স্বরূপ প্ৰকাশ ।
গোপ-গোপীসঙ্গে যাঁহা কৃষ্ণেৰ বিলাস ॥ ২১ ॥

*prema-netre dekhe tānra svarūpa prakāśa
gopa-gopī-sange yānhā kṛṣṇera vilāsa*

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: Even though the transcendental Vraja-dhāma manifests in the material world, by Śrī Kṛṣṇa's desire, it remains the same. Some people believe that the Goloka and other abodes in Paravyoma are different from Vraja-dhāma manifested in the material world; but this is not true. They are non-different and are simultaneously present both in Paravyoma and the material world. The Vraja manifested in the material world also has terrain made of touchstone, and the trees in the forest are desire trees; this can only be witnessed with eyes full of *prema*. However, when seen with ordinary material eyes, it seems to be an ordinary material place. Śrī Kṛṣṇa eternally performs pastimes with the *gopas* and *gopīs* here.

Amṛtānukāṇikā: A question may arise — The material world has limited boundaries and is small, and Vrajaloka has manifested in a small portion of it, which would mean that the same would also be small and limited by boundaries; but it is not true. Just as Śrī Kṛṣṇa in His childhood pastimes appears in the form of a small boy, however, He actually is all-pervading (as He showed all the *lokas* in His mouth to Mother Yaśodā while she was breastfeeding Him). Similarly, the abode Vrajaloka, even though manifested in a small part of the material world, seems to be limited by boundaries, is actually all-pervading; this becomes possible due to the inconceivable potency of Śrī Gokula.

GOVINDA IN GOLOKA
BRAHMA-SĀMHITĀ (5/29) —

VERSE 22

চিত্তামণি-প্রকরসন্ধসু কল্পবৃক্ষ-
লক্ষ্মাবৃত্তেষু সুরভীরভিপালযন্তম् ।
লক্ষ্মীসহস্রশতসন্ধমসেব্যমানং
গোবিন্দমাদিপুরুষং তমহং ভজামি ॥ ২২ ॥

cintāmani-prakara-sadmasu kalpa-vrkṣa-
lakṣāvṛteṣu surabhīr-abhipālayantam
lakṣmī-sahasra-śata-sambhrama-sevyamānam
govindam ādi-puruṣam tam aham bhajāmi

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: I worship Śrī Govinda, the primeval Lord, who is tending cows, fulfilling all desires, in abodes built with *cintāmani* (wish-fulfilling jewels), surrounded by millions of wish-fulfilling trees, always served by hundreds of thousands of Lakṣmīs in a mood of great reverence and affection (*sambhrama*).

Anubhāṣya:

kalpa-vrkṣa-lakṣāvṛteṣu (kalpa-vrkṣānām
prārthan-ocit-ābhīṣṭa-phala-prada-vrkṣānām
lakṣaiḥ asaṁkhyaiḥ āvṛteṣu manḍiteṣu)
cintāmani-prakara-sadmasu (cintāmanīnām
abhiṣṭa-phala-dāna-samartha-ratnānām
prakareṇa samūhena racitāni sadmāni hrmyāni
teṣu) surabhīḥ (kāmadhenuḥ) abhipālayantam
(abhi sarvato-bhāvena gopocita-go-paricaryā-
prakareṇa pālayantam) lakṣmī-sahasra-
śata-sambhrama-sevyamānam (lakṣmayah
goparāmāḥ tāsāṁ sahasrānām śataih
sambhramena sevyamānam) tam ādi-puruṣa
govindam aham bhajāmi.

ŚLOKA BHĀVĀNUVĀDA:

I worship Śrī Govinda, the primeval Lord, who resides in a place adorned with innumerable desire-fulfilling trees that bestow items according to one's desires, and abodes made of wish-fulfilling jewels (*cintāmani*), renders care to the cows, that is, performing duties of a cowherd boy, and is served by hundreds of thousands of Lakṣmīs (*gopīs*) with a mood of great reverence and affection.

THE ORIGINAL QUADRUPLE —

VERSE 23

মথুরা-দ্বারকায় নিজরূপ প্রকাশিয়া ।
 নানারূপে বিলসয়ে চতুর্বৃত্ত হৈগ় ॥ ২৩ ॥

*mathurā-dvārakāya nije-rūpa prakāsiyā
 nānā-rūpe vilasaye catur-vyūha haiñā*

THE SOURCE OF ALL QUADRUPLES —

VERSE 24

বাসুদেব-সক্ষর্ণ-প্রদ্যুম্নানিরূপ ।
 সর্বচতুর্বৃত্ত-অংশী, তুরীয়, বিশুদ্ধ ॥ ২৮ ॥

*vāsudeva-saṅkarṣaṇa-pradyumna-niruddha
 sarva-catur-vyūha-amśī, turīya, viśuddha*

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: In the Mathurā and Dvārakā divisions of Krṣṇaloka, Śrī Krṣṇa performs various pastimes in many ways by manifesting the original quadruple expansion, Vāsudeva-Saṅkarṣaṇa-Pradyumna-Aniruddha. The quadruple expansion of Dvārakā, the primary quadruple, is the source of all other quadruple expansions and is purely transcendental.

Amṛtānukaṇikā: ‘Vāsudeva’ – The son of Devakī and Vasudeva; He is the first expansion of the Dvārakā-quadruple and is the *prakāśa* of Vrajendra-nandana Śrī Krṣṇa. Vrajendra-nandana has a two-handed form, dresses like a cowherd boy, and has the mood of a cowherd boy. Vāsudeva sometimes has a two-handed and other time a four-handed form. He dresses like a *kṣatriya* (warrior) and has the mood of a *kṣatriya*.

‘Saṅkarṣaṇa’ — The form in which Śrī Balarāma performs His pastimes in Dvārakā and Mathurā is known as Saṅkarṣaṇa.

Being attracted from the womb of Devakī and subsequently placed in the womb of Rohinī, He is known as Saṅkarṣaṇa. He is the second expansion of the Dvārakā-quadruple. Śrī Balarāma, who in His original form helps *svayam-rūpa* Śrī Krṣṇa in His pastimes, the same Śrī Balarāma, in the form of Saṅkarṣaṇa serves Vāsudeva in His pastimes in Dvārakā and Mathurā. Just as Vāsudeva is known as Śrī Krṣṇa, similarly Saṅkarṣaṇa is also known as Balarāma. There is no difference between Balarāma, the performer of pastimes in Vraja, and Saṅkarṣaṇa, the performer of pastimes in Dvārakā and Mathurā; with respect to the complexion and bodily features, both are fair complexioned and have a two-handed form. The only difference is in their moods: in Vraja, His mood is that of a *gopā*, and in Dvārakā and Mathurā His mood is that of a *kṣatriya*. In the unmanifested pastimes, there is an eternal presence of three different forms of Śrī Krṣṇa and Śrī Balarāma in three abodes – Gokula, Dvārakā, and Mathurā. However, in the manifested pastimes, while performing pastimes in one abode, Their forms in the other abodes remain unmanifested.

‘Pradyumna’ – He is the son of Śrī Krṣṇa from the womb of Śrī Rukminī-devi. It is Śrī Krṣṇa only who in order to enjoy *vātsalyarāsa*, as *āśraya*, appears as a son with the name Pradyumna, and performs the eternal Dvārakā pastime with the mood of being a son. Therefore, Śrī Pradyumna is the special manifestation of Śrī Krṣṇa. He is the third expansion of the Dvārakā-quadruple.

‘Aniruddha’ – He is the grandson of Śrī Krṣṇa. He is the son of Śrī Pradyumna from the womb of Rukmavatī, the daughter of Rukmī. He, like Pradyumna, is but a special manifestation of Śrī Krṣṇa and is the fourth expansion of the Dvārakā-quadruple.

THE PASTIMES IN A TWO-HANDED FORM IN GOKULA-MATHURĀ-DVĀRAKĀ –

VERSE 25

এই তিনি লোকে কৃষ্ণ কেবল লীলাময় ।
নিজগণ লঙ্ঘন খেলে অনন্ত সময় ॥ ২৫ ॥

*ei tina loke krṣṇa kevala līlā-maya
nija-gaṇa lañā khele ananta samaya*

Translation: In these three places, Śrī Kṛṣṇa, along with his eternal associates, since time immemorial, has been absorbed in performing pastimes, that is, He does not do any work related to the creation, maintenance, and destruction of the material world.

Anubhāṣya: ‘*Tina loke*’ – In Gokula, Mathurā and Dvārakā.

THE SOVEREIGNTY IN THE FORM OF FOUR-HANDED NĀRĀYAÑA IN PARAVYOMA-VAIKUÑTHA –

VERSE 26

পরব্যোম-মধ্যে করি’ স্বরূপ-প্রকাশ ।
নারায়ণরূপে করেন বিবিধ বিলাস ॥ ২৬ ॥

*paravyoma-madhye kari’ svarūpa-prakāśa
nārāyaṇa-rūpe karena vividha vilāsa*

Translation: Śrī Kṛṣṇa manifests Himself as Nārāyaṇa in the Paravyoma and performs various pastimes.

SVAYAM-RŪPA ŚRĪ KRṢNA HAS A TWO-HANDED FORM;
AIŚVARYA-VILĀSA NĀRĀYAÑA HAS A FOUR-HANDED FORM —

VERSES 27-28

স্বরূপবিশুদ্ধ কৃষ্ণের কেবল দ্বিভুজ ।
নারায়ণরূপে সেই তনু চতুভুজ ॥ ২৭ ॥

শঙ্খ-চক্র-গদা-পদ্ম, মৌহেশ্বর্যময় ।
শ্রী-ভূ-নীলা-শক্তি যাঁর চরণ সেবয় ॥ ২৮ ॥

*svarūpa-vigraha krṣṇera kevala dvi-bhuja
nārāyaṇa-rūpe sei tanu catur-bhuja*

*śaṅkha-cakra-gadā-padma,
mahaīśvara-maya
śrī-bhū-nīlā-śakti yāñra
carana sevaya*

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: Śrī Kṛṣṇa’s original form is always two-handed. In Paravyoma He manifests as Nārāyaṇa, the four-handed form, and is eternally served by three potencies, namely śrī, bhū, and nīlā. (There is a detailed description of these three potencies in the books authored by the Vaiṣṇavas of the Śrī-sampradāya.)

Anubhāṣya: ‘*Śrī, bhū, nīlā*’ – In Bengal, the *nīlā* potency is called *līlā* potency by some. All three potencies are present in the service of Nārāyaṇa in Vaikuṇṭha.

One night in Gehalī village, when the three Ālvāras (great personalities who have attained perfection) – Bhūtayogī, Sarayogī, and Bhrāntayogī – took shelter in the house of a *brāhmaṇa*, Nārāyaṇa gave them His *darśana* in person. They, in verses 77/61-62 of *Prapannāmṛta* described His appearance —

“*tārkṣyādhirūḍham taḍid-ambudābham
lakṣmī-dharam vaksasi pañkajākṣam
hasta-dvaye śobhita-śaṅkha-cakram
viṣṇum dadṛśur bhagavantam ādyam
ā-jānu-bāhum kamanīya-gātram
pārśva-dvaye śobhita-bhūmi-nīlam
pītāmbaram bhūṣaṇa-bhūṣitāṅgam
catur-bhujam candana-ruṣitāṅgam*”

“Seated on the back of Garuda, the complexion of the original *puruṣa*, four-handed Bhagavān Viṣṇu, resembles the color of dark blue rain clouds with flashing lightning and has a delicate body. He is lotus-eyed, His arms stretch down to the knees, and

His two hands are adorned with the conch shell and disc. He wears a yellow garment and his limbs, smeared with sandalwood, are decorated with various ornaments. Lakṣmī (śrī) resides on His chest, and *bhū* and *nīlā* are situated on either side.”

ŚITOPANIṢAD —

“*mahā-lakṣmī deveśasya bhinnābhinna-rūpā cetanācetanātmikā. sā devī tri-vidhā bhavati, śakti-ātmanā icchā-śaktih kriyā-śaktih sākṣāt-chaktir iti. icchā-śaktis tri-vidhā bhavati, śrī-bhūminīlātmikā.*”

“Parmeśvara’s own potency Mahā-Lakṣmī is simultaneously experienced differently. She is divided into spiritual and material potencies, and in both features, she acts as the willing energy (*icchā-śakti*), creative energy (*kriyā-śakti*), and the internal energy (*sākṣat-śakti*). The willing energy is further divided into *śrī*, *bhū*, and *nīlā*.”

ŚRĪ MADHVACHARYA’S COMMENTARY

ON VERSE (4/6) OF GĪTĀ —

“*mahadādestu mātā yā śrī-bhū-nīleti kalpitā vimohikā ca durgākhyā tābhirviṣṇurajo’pi hi jātavat prathate hyātmacidvalānmūrha-cetasām*”

“The mother of *mahat-tattva*, etc., who has been ascertained as *śrī*, *bhū*, and *nīlā* potency, is also known as ‘Durgā’, who causes bewilderment. Further, to the foolish, being weak in *cit-bala* (spiritual strength), the unborn Śrī Viṣṇu appears as taking birth.”

IN VYĀSAYOGA (7/14) —

“*śrībhūdурети yā bhinnā mahāmāyā tu vaiṣṇavī tacchaktyanantāṁśahināthāpi tasyāśrayat prabhoh anantabrahmarudrāde syāḥ śaktikalāpi hi teṣāṁ duratyayāpyeṣā binā-viṣṇuprasādataḥ*”

“Mahāmāyā, Vaiṣṇavī (the portion of Viṣṇu), is different from her three expansions, namely *śrī*, *bhū*, and Durga. Mahāmāyā is

not infinite, but being under the shelter of Viṣṇu, even innumerable Brahmā-Rudra and others do not possess potency equal to the plenary portion of her potency. Without the mercy of Viṣṇu, it is very difficult for even Brahmā and Rudra to surpass that *māyā*.”

THE COMMENTARY OF ŚRĪ MADHAVA

ON GĪTĀ VERSE (14/3) —

“*mahadbrahma prakṛtiḥ sā ca śrī-bhū-durgeti bhinnā umā-sarasvatyādyastu tadaṁśayutā anyajīvāḥ*”

“*Mahad-brahma* is also known as *prakṛti* (material nature). The same *prakṛti* manifests in three different forms, namely, *śrī*, *bhū*, and *Durgā*. Sarasvatī, Umā, and others are just the *jīvas* invested with a portion of this *śakti*.

KĀRŚYĀYĀ-ŚRUTI —

“*śrī bhū-durgā mahatī tu māyā, sā lokasūtirjagato bandhikā ca umā vāgādyā anya-jīvās-tadaṁśās-tadātmanā sarva-vedeṣu gītāḥ*” iti.

“*Mahāmāyā* in the form of *śrī*, *bhū*, and *Durgā* gives birth to (manifests) universes and is the cause of creating bondage with the material world. Umā, Sarasvatī, and others are the *jīvas* invested with her portions. It is because of *mahāmāyā* that their glories are sung in the scriptures.”

VERSES 80 AND 22, BHAGAVAT SANDARBHA AUTHORED BY ŚRĪ JĪVA GOSVĀMĪ STATE —

“That form of Īśvara which resides in the supreme abode is eternal, auspicious, and is present along with potencies, namely *śrī*, *bhū*, and *nīlā*. In *Mahaśāṅhitā*, the name and *svarūpa* of three potencies have been described. For instance, Śrī Bhagavān’s (1) *jīvamāyā* is different from these three forms, *śrī*, *bhū*, and *Durgā*; (2) *ātmamāyā* (Internal potency) is His desire; and (3) *guṇamāyā* is material.”

His potency, 'śrī', is the one that maintains the world, 'bhū' is His creation potency, and 'Durgā' is His potency of destruction. These three potencies act in relation to the jīvas, and thus they are together called 'jīvamāyā'. According to the conversation between Satyabhāmā and Śrī Kṛṣṇa, found in *Padma Purāṇa* – 'I only manifest in three forms and exist along with three modes.' After this statement, it is mentioned – 'Then all the demigods, after hearing and being influenced by her statement, paid obeisances to Gaurī (Durgā), Lakṣmī (śrī) and Pṛthvī (bhū) with devotion'.

ŚRĪ KRṢNA IS CAUSELESSLY MERCIFUL TOWARDS THE JĪVAS,
EVEN ON BEING ABSORBED IN HIS PASTIMES —

VERSE 29

যদ্যপি কেবল তাঁর ক্রীড়ামাত্র ধর্ম ।
তথাপি জীবেরে কৃপায় করে এক কর্ম ॥ ২৯ ॥

yadyapi kevala tānra krīḍā-mātra dharma
tathāpi jīvere kṛpāya kare eka karma

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: Even though performing pastimes is His only *dharma*, out of His causeless mercy for the jīvas, Śrī Kṛṣṇa performs one pastime for the jīvas, that is, their deliverance.

DELIVERANCE OF THE JĪVAS THROUGH FOUR TYPES OF LIBERATION OR BRINGING THEM IN VAIKUNTHA —

VERSE 30

সালোক্য-সামীপ্য-সাঞ্চিসারণ্য-প্রকার ।
চারি মুক্তি দিয়া করে জীবের নিষ্ঠার ॥ ৩০ ॥

sālokya-sāmīpya-sārṣṭi-sārūpya-prakāra
cāri mukti diyā kare jīvera nistāra

Translation: Śrī Kṛṣṇa delivers the fallen jīvas by offering them these four types of

liberation – sālokya, sāmīpya, sārṣṭi, and sārūpya.

THE RESIDING PLACE OF THOSE ATTAINING BRAHMA-SĀYUJYA LIBERATION IS OUTSIDE VAIKUNTHA —

VERSE 31

ব্ৰহ্মসাযুজ্য-মুক্তেৰ তাঁহা নাহি গতি ।
বৈকুণ্ঠ-বাহিৱে হয় তা' সবাৱ স্থিতি ॥ ৩১ ॥

brahma-sāyujya-mukterā tānhā nāhi gati
vaikunṭha-bāhire haya tā'-sabāra sthiti

Translation: There is no place in Vaikunṭha for those who attain brahma-sāyujya liberation. Their residence is outside Vaikunṭha.

THE TRANSCENDENTAL BRAHMA-LOKA IS SITUATED OUTSIDE THE PARAVYOMA —

VERSE 32

বৈকুণ্ঠ-বাহিৱে এক জ্যোতিশ্চর্য মণ্ডল ।
কৃষ্ণেৰ অঙ্গেৰ প্ৰভা, পৰম উজ্জ্বল ॥ ৩২ ॥

vaikunṭha-bāhire eka jyotir-maya maṇḍala
kr̄ṣṇera aṅgera prabhā, parama ujjvala

EVEN THOUGH TRANSCENDENTAL, ONLY THE FEATURE OF CONSCIOUSNESS IS PRESENT, NO VARIEGATEDNESS —

VERSE 33

‘সিদ্ধলোক’ নাম তাৱ প্ৰকৃতিৰ পাৱ ।
চিত্তস্বৰূপ, তাঁহা নাহি চিচ্ছক্তি-বিকাৱ ॥ ৩৩ ॥

‘siddha-loka’ nāma tāra prakṛtira pāra
cit-svarūpa, tānhā nāhi cic-chakti vikāra

AN ANALOGY FOR BRAHMA-DHĀMĀ —

VERSE 34

সূর্যমণ্ডল যেন বাহিৱে নিৰ্বিশেষ ।
ভিতৱে সূর্যেৰ রথ-আদি সবিশেষ ॥ ৩৪ ॥

sūrya-maṇḍala yena bāhire nirviśeṣa
bhitare sūryera ratha-ādi saviśeṣa

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: [Vaikuṇṭha should be understood to mean the abode of Śrī Kṛṣṇa and Paravyoma, the spiritual sky]. Outside the Paravyoma, there exists a region of glaring effulgence. This effulgence emanates from Śrī Kṛṣṇa's body. This region is known as 'Siddha-loka' or 'Brahma-loka'. This alone is the place for those attaining *brahma-sāyujya* liberation. This abode is transcendental but there is no activity of *cit-śakti*, that is, it lacks variegatedness. Just as the sphere of the sun externally is just effulgence without any variegatedness, but has many varieties inside, like the chariot of the sun, similarly, the Vaikuṇṭha planets which exist inside the effulgence are full of attributes and variegatedness. The effulgence on the outside of the sun's sphere is like Brahma-loka.

ŚRĪMAD BHĀGAVATAM (7/1/29) —

VERSE 35

কামাদ্বেষাদ্ ভয়াৎ মেহাং যথা ভঙ্গেশ্বরে মনঃ ।
আবেশ্য তদষং হিত্তা বহবস্তুপতিং গতাঃ ॥ ৩৫ ॥

*kāmād dvesād bhayāt snehād
yathā bhakteśvare manah
āveśya tad-agham hitvā
bahavas tad gatim gatāḥ*

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: As through devotion unto Śrī Bhagavān one can attain His abode, many, by abandoning sinful activities, and by absorbing their minds in Him through lusty desires, enmity, fear, and affection, have attained their destinations.

The following verse is found in some editions (*Śrimad Bhāgavatam* 7/1/31) —

*“gopyah kāmād bhayāt kamso
dvesāc caidyādayo nṛpāḥ
sambandhād vṛṣṇayah snehād
yūyām bhaktyā vayaṁ vibho”*

[Nārada said to Yudhiṣṭhīra] — “*Gopīs* through *kāma* (pure love), *Kāṁsa* and others through fear, kings like Śiśupāla, Dantavakra through enmity, the *Yadus* through their affectionate family relationship, all of you (Pāñḍavas) through affection, and we through *bhakti* have absorbed our minds in Śrī Bhagavān.”

Anubhāṣya: How did Śiśupāla, even on being inimical to Śrī Kṛṣṇa, become eligible for *sāyujya* liberation? In answer to this question of Dharmarāja Yudhiṣṭhīra, Nārada said —

*yathā [vihitayā] bhaktyā (sevanena) iṣvare
manah āveśya [tadgatim gacchanti], tathā
kāmād [yathā gopyah], dvesat [yathā
dantavakra-śiśupālādayah], bhayāt [yathā
kāmādāyāḥ], snehāt [yathā pāndava] [etādrśah]
bahavāḥ tadaghāni (kāmādi-nimittam pāpam)
hitvā tadgatim (mokṣa-prakāra-bheda) gatāḥ
(prāptāḥ)*

ŚLOKA BHĀVĀNUVĀDA:

Many people attained liberation (of different types) by abandoning sinful activities and absorbing their minds in *kāma* (like the *gopīs*), enmity (like Dantavakra and Śiśupāla), fear (like *Kāṁsa*), and affection (like you Pāñḍavas); just as one attains liberation by absorbing one's mind with devotion.

Please refer to the various commentaries under the *Tathya* section of *Gaudiya-bhāṣya* of verses 7/1/22-46 and 7/3/30, 32, 34 of *Śrimad Bhāgavatam*, relating to the conversation between sage Nārada and Mahārāja Yudhiṣṭhīra.

BHAKTI-RASĀMRITA-SINDHU (1/2/278) —

VERSE 36

যদরীগাং প্রিয়াণাংশ প্রাপ্যমেকমিরোদিতম্ ।
তদ্বন্ধকৃষ্ণয়োরেক্যাং কিরণার্কোপমা-জুষোঃ ॥৩৬॥

yad arīnām priyānām ca prāpyam ekam ivoditam
tadbrahma-kṛṣṇayor aikyāt kiraṇārkopamā-juṣoh

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: Wherever in scriptures it is stated that the enemies of Bhagavān and those dear to Him attain the same destination, it has been said by considering *brahma*, like the rays, non-different from sun-like Śrī Kṛṣṇa. [It means that dear devotees of Śrī Bhagavān attain Vaikuṇṭha, full of variegatedness while Bhagavān's enemies attain 'Siddhaloka', the place devoid of His pastimes.]

Anubhāṣya:

yat (yasmin sāstre) arīnām (bhagavad-vidveśinām) priyanānca (bhagavad-bhaktānām) ekām prāpyam uditam (kathitam), tat (tu) kiraṇ-ārk-opamā-juṣoh brahma-kṛṣṇayoh aikyāt (arthāt kiraṇa-sthānīya-nirviṣeṣa-brahmaṇah, arka sthānīya-kṛṣṇasya ca tattvato'bhedat) [boddhavyām ityarthah].

SLOKA BHĀVĀNUVĀDA:

Please refer to *Amṛta-pravāha Bhāṣya*.

ŚRĪMAD BHĀGAVATAM (10/2/32) —

ye 'nye 'ravindākṣa vimukta-māninas
tvayy asta-bhāvād aviśuddha-buddhayaḥ
āruhya krcchreṇa param padān tataḥ
patanty adho 'nādr̥ta-yuṣmad-aṅghrayaḥ

"O lotus-eyed one! Apart from Your devotees, those who undergo severe austerities like *sama* (control of mind) and

dama (control over the external organs), but do not have pure intelligence due to lack of devotion, consider themselves liberated, however, being disrespectful towards Your lotus feet, which are the ultimate shelter, they fall down, that is, again they end up in a lowly state.

TRANSLATION OF THE ESSENCE OF THE VERSES (25-37) OF THE SECTION DESCRIBING THE GLORIES OF ŚRĪ KRṢNA IN LAGHU-BHĀGAVATĀMRITA WRITTEN BY ŚRĪLA RŪPA GOSVĀMĪ —

(In the fourth part of *Viṣṇu Purāṇa*) Śrī Maitreya inquired from Sage Parāśara – 'The demon who first took the form of Hiranyakaśipu and later of Rāvaṇa attained the opulence, that is beyond the reach of even the demigods, but did not, however, attain liberation. How then, did the same demon taking the form of Śiśupāla attain *sāyujya* with Śrī Kṛṣṇa?'

Parāśara said – "On the appearance of Śrī Nṛsiṁhadeva, Hiranyakaśipu's mind did not accept Him to be Viṣṇu, instead the demon considered Him to be a powerful, pious creature. Due to the dominance of the mode of passion at the time of his death, Hiranyakaśipu could not meditate on His form. Thus, not accepting Śrī Bhagavān as the embodiment of the object of devotion, his mind could not be absorbed in Him. However, as a result of being killed by Him, Hiranyakaśipu, in his next birth as Rāvaṇa, conquered the three worlds and attained great opulence. In that body of Rāvaṇa, captivated by lust, his heart engrossed in Jānakī, he only took *darśana* of the form of Bhagavān Śrī Rāmacandra. However, at the time of his death, he did not have the conception of Śrī Rāma being Viṣṇu, instead, he in his heart considered Him to be an ordinary

human being. Again, as a result of being killed at the hands of Śrī Rāma, he took birth in the famous Cedirāja dynasty as Śiśupāla and attained great opulence. By considering Śrī Kṛṣṇa as Vāsudeva, he had this conception of Him being Viṣṇu. As a result of malice, which had compounded over many past lives, and had now become firm in his heart, he uttered Śrī Kṛṣṇa's name while showing anger and criticizing Him. Due to the influence of this deeply embedded malice, in any and every situation – walking, eating, bathing, sitting, standing, and sleeping – the beautiful form of Śrī Kṛṣṇa never left his heart, which was absorbed in Him. Constantly calling Śrī Kṛṣṇa's name in anger and keeping His beautiful form always in his heart, in the last moments of his life, his malice and offenses disappeared and he took *darśana* of the Para-inbrahma, Śrī Bhagavān, in the effulgence of the Sudarśana disc who had come for his destruction. As a result of remembering Śrī Bhagavān (even though with unfavorable sentiments), all his *anarthas* were destroyed and Śiśupāla, on being killed by the disc of Bhagavān, went close to Śrī Bhagavān and merged into Him. O Maitreya! This is the answer to your question. If as a result of unfavorable pursuit, those full of malice for Śrī Kṛṣṇa, inimical to Him are delivered, then as a result of favorable pursuit, the pure devotees will attain the highest position, that is, the lotus feet of Śrī Kṛṣṇa or *kṛṣṇa-prema*. What doubt can there be in this?

Parāśara Muni did not mention that both these demons, earlier, were Jaya and Vijaya, the *pārśadas* (associates) of Śrī Bhagavān. He just stated that they had taken three births. Thus, these two associates take birth as demons in every *kalpa* (one day of Brahmā), but that is not what Parāśara

Muni intends to say. Thus, in absence of such intention, the idea that these associates of Śrī Bhagavān fall down in every *kalpa* is very incompatible. (That means just as the *icchā-śakti* or willing potency, for creation is eternally present in Viṣṇu, likewise, the *icchā-śakti* to fight is also eternally present in Him. Just as a king, interested in sports, constantly tries to indulge in it with his opponents, in the absence of any opponent, he enjoys those sports activities with his associates and followers, who also in turn engage, considering the king as an opponent, and satisfy him.

Similarly, Bhagavān Viṣṇu also fulfills his intent for enjoying battle sports by playing with an opponent; who either is a *jīva*, averse to Him since time immemorial and has unfavorable sentiments towards Him; or with some personal associate of His, instilling that associate with unfavorable sentiments. Further, He also adopts unfavorable sentiments towards him. Therefore, the concept of the fall down of the associates of Śrī Bhagavān in every *kalpa* is incompatible).

When Bhagavān appeared in His transcendental Nṛsiṁha form, Hiranyakāśipu did not accept Him as Viṣṇu; rather, he considered Him simply a creature resulting from great piety. Due to the dominance of the mode of passion, his intelligence was deluded, and he considered Nṛsiṁhadeva as 'just a powerful creature'. At the time of death, he could not realize the form of Śrī Bhagavān. Thus, after being killed at the hands of Bhagavān Śrī Nṛsiṁha, he attained extremely rare opulences for sense-enjoyment in his next life as Rāvaṇa. In the absence of both – one's firm belief of Him being Viṣṇu and having great enmity against Viṣṇu – the absorption of one's mind in Śrī Bhagavān does not increase. Without an

increase in absorption, the enmity against Bhagavān is the cause of one's falling into hell as was the case of King Vena. Without complete absorption, the offenses resulting from criticism, etc., are not destroyed.

Due to the non-destruction of his offenses, Hiranyakasipu could not take *darśana* of the pure *svarūpa* of Bhagavān, therefore he could not merge into Parabrahma Nṛsiṁhadeva, despite His personal presence. Even in the body of Rāvaṇa, his mind was captivated with lust, hence even he, like Hiranyakasipu, considered Śrī Rāma as an ordinary human being. For this reason, that demon in the form of Śiśupāla, like his previous birth, attained great opulences for sense enjoyment. Considering Śrī Kṛṣṇa as Vāsudeva, whom Śiśupāla held responsible for his death in his past two births, with great enmity and absorption, he used to always chant all those names of His, by actually criticizing Him. Further, by taking His *darśana* in His four-handed form, considering Him Viṣṇu, he would also constantly remember His form, just like the incessant chanting of His names out of animosity. Thus, his sins resulting from enmity were burnt due to the chanting of Śrī Kṛṣṇa's names; his demoniac nature went away by the effulgence of Sudarśana disc, sent by Śrī Kṛṣṇa, and he attained completely purified divine eyes with which he took *darśana* of Bhagavān's Parabrahma human-like form. At that very moment, due to the blow of Sudarśana-disc, his demon body was destroyed, and he merged into Parabrahma. Śiśupāla attained *sāyujya* merging into Śrī Kṛṣṇa due to his deep absorption in Him out of animosity. After this discussion, this narration has been told in order to discuss elaborately the fact as to why Pūtanā and others, during Śrī Kṛṣṇa's

childhood pastimes, were bestowed with liberation but people like Kālanemī who were killed either by various incarnations of Bhagavān or at the hands of Īśvara, did not receive liberation.

Here 'hi' means fame. When compared to the various other incarnations, on remembering and doing *kīrtana* of Śrī Bhagavān, the fountainhead, even with malice or unfavorable intent, the demon is delivered.

Please also refer to the commentary by Śrī Baladeva Vidyābhūṣāṇa.

THE TRANSLATION OF THE VERSES (GOLOKA GLORIFICATION-2/2/200-201) OF BṛHAD-BHĀGAVATĀMṛTA, BY ŚRĪ SANĀTANA GOSVĀMĪ, PRESENTED IN THE TENTH PART OF SAJANA TOṢĀNĪ, BY ŚRĪ BHAKTI VINODA THĀKURA –

"How can *sāyujya* liberation attained by all demons like Karīṣṇa who are criticized as the killer of cows and *brāhmaṇas* in the scriptures, be appreciated? The devotees of Bhagavān are *sādhus* and those having malice against Bhagavān are demons. Just as symptoms of *sādhus* and demons are always contrary, similarly, the presence of contradiction in their *sādhana* and the *sādhyā* would be essential. The *sādhana* of the demons is to be inimical towards the *sādhus*, and killing cows and *brāhmaṇas*; their *sādhyā* is liberation. As for the devotees, *bhakti* is the *sādhana* and *prema* is the *sādhyā*. Hence, those who endeavor for that *sāyujya* liberation, like demons, take shelter of the wicked process wherein the efforts are only towards the attainment of knowledge."

THE ABODE OF TRANSCENDENTAL PASTIMES, PARAVYOMA IS ABOVE THE BRAHMALOKA –

VERSE 37

তৈছে পরব্যোমে নানা চিছত্তিবিলাস ।
নির্বিশেষ জ্যোতির্বিষ্ম বাহিরে প্রকাশ ॥ ৩৭ ॥

*taiche para-vyome nānā cic-chakti-vilāsa
nirviśeṣa jyotir-bimba bāhire prakāśa*

Translation: Various pastimes are performed through the *cit* potency in the Paravyoma, that is, a variety of distinctive features are present there and the impersonal reflection of light appears outside Vaikuṇṭha.

THE ONE WITH A GOAL TO MERGE WITH THE BRAHMA ATTAINS THE TRANSCENDENTAL BRAHMA-LOKA ALONE —

VERSE 38

নির্বিশেষ-বৰ্ক্ষ সেই কেবল জ্যোতিম্বয় ।
সাযুজ্যের অধিকারী তাঁহা পায় লয় ॥ ৩৮ ॥

*nirviśeṣa-brahma sei kevala jyotir-maya
sāyujyera adhikārī tāñhā pāya laya*

Translation: The impersonal *brahma* is just the effulgent rays emanating from Bhagavān's body, and those eligible for *sāyujya* liberation merge into that effulgence.

THE DESTINATION OF JÑĀNĪS, YOGIS, AND THOSE INIMICAL TO BHAGAVĀN

THE QUOTATION FROM BRAHMĀNDĀ PURĀNA IN BHAKTI-RASĀMṛTA-SINDHU (1/2/280) —

VERSE 39

সিদ্ধলোকস্ত তমসঃ পারে যত্র বসন্ত হি ।
সিদ্ধা বৰ্ক্ষসুখে মঞ্চ দৈত্যাশ হরিণা হতাঃ ॥ ৩৯ ॥

*siddha-lokas-tu tamasah
pāre yatra vasanti hi
siddhā brahma-sukhe magnā
daityāś ca harinā hatāḥ*

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: *Tamah*, that is, the material world, beyond which exists the

realm of impersonal *brahma* known as 'Siddhaloka'. Herein reside the Māyāvādīs, who are absorbed in the bliss of *brahma*, and the demons like Kāṁsa killed by Śrī Bhagavān. Yogīs who attain oneness [with Īśvara] following the Pātañjala *yoga* system also attain that *loka*.

Anubhāṣya:

*tamasah pāre (triguṇatīte pradeśe) tu siddha-lokah [varttate], yatra siddhāḥ (nirbheda-brahma-jñāna-siddhāḥ), kaivalya-yoga-siddhāḥ-ca) harināḥ (kṛṣṇena) hatāḥ daityāḥ ca,
brahma-sukhe (nirviśeṣa-brahmeśvara-sāyujye) magnāḥ [santah] vasanti hi.*

ŚLOKA BHĀVĀNUVĀDA:

Please refer to *Amṛta-pravāha Bhāṣya*. Please also refer to the *Anubhāṣya* of verses 35-36 of this chapter.

THE SECOND QUADRUPLE, IN PARAVYOMA, IS THE EXPANSION OF THE PRIMARY QUADRUPLE OF DVĀRAKĀ —

VERSE 40

সেই পরব্যোমে নারায়ণের চারি পাশে ।
দ্বারকার চতুর্বৃত্ত দ্বিতীয় প্রকাশে ॥ ৪০ ॥
*sei para-vyome nārāyaṇera cāri pāše
dvārakāra catur-vyūha dvitīya prakāśe*

Translation: In that Paravyoma, the Lord of Paravyoma, Śrī Nārāyaṇa, is surrounded from all four sides by the second expansion of the Dvārakā quadruple.

Anubhāṣya: Verses 83-84 in the context of the description of quadruple in *Laghubhāgavatāmṛta* by Śrī Rūpa Gosvamī —

"It is stated in *Padma Purāṇa* that the quadruples of Vāsudeva, etc., reside in Paravyoma in the four directions (east, etc.) respectively. These four forms,

like Vāsudeva, also reside in *eka-pāda-vibhūti*, which is the material world, at four different places respectively. Vāsudeva resides in Vedavatīpura, which is in Vaikuṇṭha encompassed by water; Saṅkaraṣana resides in Viṣṇuloka, which is located above Satyaloka; Pradyumna resides in eternal Dvārakāpura; and Aniruddha lies on *ananta-śayyā* (Ananta serving like a couch) in Airāvatīpura, in Śvetadvīpa, located in the middle of Kṣīra-Sagara (ocean of milk), which is located on the northern shore of the pure water ocean.

THEY ALL ARE TRANSCENDENTAL AND ARE BEYOND VIRĀṭA,
GARBHA, AND KĀRAṄA —

VERSE 41

বাসুদেব-সন্ধর্ষণ-প্রদুষ্মানিরূপ ।
'দ্বিতীয় চতুর্বৃহ' এই—তুরীয়, বিশুদ্ধ ॥ ৪১ ॥

*vāsudeva-saṅkarṣaṇa-pradyumna-niruddha
'dvitīya catur-vyūha'* ei — *turiya, viśuddha*

Translation: Vāsudeva, Saṅkarṣaṇa, Pradyumna, and Aniruddha constitute the second quadruple and are purely transcendental.

Anubhāṣya: 'Mahā-Saṅkarṣaṇa' is another name of Saṅkarṣaṇa. (This has been described later in verses 42-48).

MAHĀ-SAṄKARṢAṄA OF THE SECOND QUADRUPLE IS THE PRIMARY SHELTER OF THE CIT-POTENCY —

VERSE 42

তাঁহা যে রামের রূপ—মহাসন্ধর্ষণ ।
চিছক্তি-আশ্রয় তিহোঁ, কারণের কারণ ॥ ৪২ ॥

*tāñhā ye rāmera rūpa — mahā-saṅkarṣaṇa
cic-chakti-āśraya tīñho, kāraṇera kāraṇa*

CIT-POTENCY'S SANDHINĪ MANIFESTS TAD-RŪPA-VAIBHAVA —

VERSE 43

চিছক্তি-বিলাস এক—‘শুদ্ধসত্ত্ব’ নাম ।
শুদ্ধসত্ত্বময় যত বৈকুণ্ঠাদি-ধার্ম ॥ ৪৩ ॥

*cic-chakti-vilāsa eka —
'śuddha-sattva' nāma
śuddha-sattva-maya yata
vaikuṇṭhādi-dhāma*

THE SIX OPULENCES ETC., ALL ARE MAHĀ-SAṄKARṢAṄA'S TRANSCENDENTAL OPULENCES —

VERSE 44

ষড়বিধেশ্বর্য তাঁহা সকল চিন্ময় ।
সঙ্কর্ষণের বিভূতি সব, জানিহ নিষ্ঠয় ॥ ৪৪ ॥

*ṣad-vidhaiśvarya tāñhā sakala cinmaya
saṅkarṣaṇera vibhūti saba, jāniha niṣṭaya*

Translation: There [in Paravyoma], Śrī Balarāma is in the form of Mahā-Saṅkarṣaṇa, who is the shelter of the cit potency, and the cause of all causes. One variety of pastimes of the cit potency is known as *śuddha-sattva* (pure goodness). All the abodes of Vaikuṇṭha are of *śuddha-sattva*. All the six types of opulences which exist there, are completely transcendental and are the opulences of Mahā-Saṅkarṣaṇa. One should surely understand it in this way.

MAHĀ-SAṄKARṢAṄA ALONE IS THE SHELTER OF THE JĪVA POTENCY —

VERSE 45

‘জীব’-নাম তটাশ্বাখ্য এক শক্তি হয় ।
মহাসন্ধর্ষণ—সব জীবের আশ্রয় ॥ ৪৫ ॥

*jīva'-nāma taṭasthākhya eka śakti haya
mahā-saṅkarṣaṇa — saba jīvera āśraya*

Translation: There is a *taṭasthā* (marginal) potency by the name of *jīva* potency and

Mahā-Saṅkarṣaṇa alone is the shelter of all its *amṛas* (portions), the *jivas*.

Amṛta-pravāha Bhāṣya: The expansion of the quadruple of Śrī Kṛṣṇa-Baladeva and others in Dvārakā, namely the second quadruple, resides in Paravyoma. The second quadruple is also transcendental and pure. There, Śrī Balarāma takes the form of Mahā-Saṅkarṣaṇa. In the Paravyoma, the *sandhī* manifestation of the *cit* potency is known as *śuddha-sattva*. Thus, all the abodes of Vaikuṇṭha, the manifestation of *śuddha-sattva*, and the six opulences are the opulences of Mahā-Saṅkarṣaṇa. Mahā-Saṅkarṣaṇa is the shelter of all the *jivas*, therefore, He is the shelter of the *jīva-śakti* called *taṭasthā*. The *jīva*, the spiritual spark, even on being manifested by the *jīva-śakti* is constitutionally such that it can be captivated by *māyā-śakti*. Hence being manifested with marginal attributes, that is, ‘*māyā*’ and ‘*cit*’, it is known as ‘*taṭastha*’.

KĀRĀNODAŚAYĪ VIṢNU IS ALSO THE AMĀSA (PORTION) OF SAṄKARṢAÑA —

VERSES 46-48

যাঁহা হৈতে বিশ্বোৎপত্তি, যাঁহাতে প্রলয় ।
সেই পুরুষের সক্র্যণ সমাশ্রয় ॥৪৬॥
সর্বাশ্রয়, সর্বাঙ্গুত, ঐশ্বর্য অপার ।
'অনন্ত' কহিতে নারে মহিমা যাঁহার ॥৪৭॥
তুরীয়, বিশুদ্ধসন্দৰ্ভ, 'সক্র্যণ' নাম ।
তিন্হো যাঁর অংশ, সেই নিত্যানন্দ-রাম ॥৪৮॥

*yāñhā haite viśvotpatti, yāñhātē pralaya
sei puruṣera saṅkarṣaṇa samāśraya
sarvāśraya, sarvādbhuta, aiśvarya apāra
'ananta' kahite nāre mahimā yāñhāra
turīya, viśuddha-sattva, 'saṅkarṣaṇa' nāma
tiñho yāñra amāsa, sei nityānanda-rāma*

Translation: The original shelter of the *puruṣa* incarnation responsible for the creation and dissolution of the material world, Kāraṇodaśayī Viṣṇu, is Śrī Saṅkarṣaṇa. That Saṅkarṣaṇa is the shelter of all, He is magnificent in all ways, and has unlimited opulences. ‘Ananta’ also can not describe His glories. Saṅkarṣaṇa is *viśuddha-sattva*, beyond *māyā*, and is the *amāsa* of Śrī Nityānanda-Balarāma.

Amṛta-pravāha Bhāṣya: Mahā-Saṅkarṣaṇa is transcendental *viśuddha-sattva*. He is a portion (*prakāśa*) of Śrī Nityānanda-Rāma.

Anubhāṣya: The word ‘*amṛsa*’ used in the original verse and the word ‘*āṅga*’ in Amṛta-pravāha Bhāṣya, both have the same meaning.

Śrī Saṅkarācārya in his commentary on the ‘*utpattyā-sambhav-ādhikaraṇe*’ of the second chapter of the second part of the *Brahma-sūtra*, has presented deluding views on quadruple, which have been completely refuted by the author (Śrī Krṣṇadāsa Kavirāja Gosvāmī) by critically analyzing them in verses 41-47.

Śrī Saṅkarācārya’s misconception of considering *advaya-jñāna* Viṣṇu *vastu* as a part of this material world is indicated by Śrī Nārāyaṇa in Pañcarātra. However, by the order of Śrī Nārāyaṇa, Śiva incarnated as Śrī Saṅkarācārya and propagated this misconception, with the intention to delude the conditioned *jivas* of demoniac nature. However, as a result of this illusion, which he took recourse to with a specific intention, those initiated in his disciplic line of succession, the followers of the path of non-dualism, have raised that illusion to its culmination. There is no possibility for the conditioned souls to have the eligibility to attain knowledge of the quadruple. In order to increase that very ignorance,

Śrī Śaṅkarācārya took recourse to this irrationality.

The quadruple is of *śuddha-sattva*, an enjoyer of the *cit* potency, and full of six opulences. To state or consider them deficient in opulences or potency would be done only by the foolish *jīvas*. Such types of *jīvas* are eligible to become enchanted by *māyā*. The reason behind the possible origination of such a type of misconception is the inability to understand the difference between Vaikunṭha and the material world. Śrī Śaṅkarācārya has put in vain efforts while trying to negate the existence of the quadruple in his commentary on the aphorism numbers 42-45 of the second part of the second chapter of the *Brahma-sūtra*. The distorted assumptions as stated in his commentary, relating to the quadruple have been quoted below.

The translation of the Śaṅkarā-bhāṣya on aphorism-42 – Bhāgavatas (Vaiṣṇavas) think that Bhagavān Vāsudeva is one, He is a pure Supreme being, His body is full of knowledge, and is the Highest Truth. He expands Himself in four forms. Following is the quadruple – First Vāsudeva *vyūha*, second Saṅkarṣaṇa *vyūha*, third Pradyumna *vyūha*, and the fourth is Aniruddha *vyūha*. These four types of *vyūhas* are His body. The other name of Vāsudeva is ‘Paramātmā’ (Supersoul), another name of Saṅkarṣaṇa is ‘*jīva*’, that of Pradyumna is ‘mind’, and another name of Aniruddha is ‘ego’. Amongst this quadruple, the Vāsudeva *vyūha* alone is *parā-prakṛti*, that is, the root cause. Saṅkarṣaṇa and others have originated from Vāsudeva *vyūha*, thus Saṅkarṣaṇa, Pradyumna, and Aniruddha are the creation of *parā-prakṛti*. The *jīva* for a long time stays in the *bhagavat-gr̥ha* (matha-temple), and

while engaging in *upādāna*, worship, self-study, and practicing *yoga*, frees himself from sins. Then, in his pure form, he attains the *parā-prakṛti* Bhagavān. The Bhāgavatas or Vaiṣṇavas say that Nārāyaṇa is beyond *prakṛti*, is known as Paramātmā, and is the soul of all; this statement is not against the scriptures (*śrutis*). Further He Himself exists in various *vyūha* forms; this is accepted even by us. Thus, this portion of their doctrine is not refuted by this aphorism. However, when the Bhāgavatas say that Saṅkarṣaṇa manifests from Vāsudeva, Pradyumna manifests from Saṅkarṣaṇa, and Aniruddha manifests from Pradyumna, this is not in order, and to refute this very portion of their doctrine, Ācārya Vedavyāsa has formulated this aphorism.

Due to the presence of doubt about this defect of temporariness, the origination of a *jīva* named Saṅkarṣaṇa from Paramātmā, named Vāsudeva, is impossible. If the *jīva* is created, then the defect of it being temporary shall definitely arise. If the *jīva* is temporary, then it will not be possible for him to be liberated and attain Śrī Bhagavān as the destruction of work is indispensable with the destruction of the cause behind it. Ācārya Vyāsadeva has completely denied the creation of *jīvas* in this aphorism “*nātma-śruter-nityatvācca tābhyaḥ*” in the third part of the second chapter, and the Bhāgavatas will prove the eternity of the *jīvas* through this aphorism. Hence this concoction is inconsistent.

THE TRANSLATION OF THE ŚAṄKARĀ-BHĀṢYA ON APHORISM 43 –

This type of fabrication has been called inconsistent for a reason. For example, the production of equipment like an axe is not seen (possible) from Devadutta (a

person), the *karttā* (doer). Similarly, still, the Bhāgavatas say that the equipment, that is, mind, namely Pradyumna, is produced from doer-*jīva*, namely Saṅkarṣaṇa. Again, from that same Pradyumna, who took birth from that doer, Aniruddha, the ego, is produced. The Bhāgavatas are unable to explain this statement of theirs with the help of an example, hence how can it be accepted? Also, any statement from the scriptures, supporting this theory, is not heard of.

**THE TRANSLATION OF THE ŚAṄKARĀ-BHĀṢYA
ON APHORISM 44 –**

The Bhāgavatas can also mean that the above-mentioned Saṅkarṣaṇa and others do not belong to the *jīva* category. They all are Īśvaras, full of the opulences of knowledge, wealth, strength, valiance, and glory, all are Vāsudeva, all are pure, *niradhiṣṭhita* (not appointed by anyone), and *niravadya* (faultless). Therefore, regarding Them, there does not exist the defect of being born (*utpattyasambhava-doṣa*). On this basis it can be said – even with this interpretation, the *utpattyasambhava-doṣa* is not ruled out, as this *doṣa* still exists from another angle. Vāsudeva, Sankarṣaṇa, Pradyumna, and Aniruddha – all have separate identities, and they are not one, however, they all have the same nature, and are Īśvaras. If this interpretation is accepted then, one will have to accept the existence of many Īśvaras. There is no point in accepting many Īśvaras as it is just through one Īśvara that all the functions of the Īśvara are performed. Further, Bhagavān Vāsudeva is one without a second and transcendental *tattva*, and thus with the existence of this fact, the *doṣa* of being against the doctrine will also be added. Their intention is — this quadruple is that of Bhagavān alone

and They all are of the same nature. Even on being so, there exists no respite from *utpattyasambhava-doṣa*. It is because one is neither superior nor inferior to the other and hence Saṅkarṣaṇa cannot take birth from Vāsudeva, Pradyumna from Saṅkarṣaṇa, and Aniruddha from Pradyumna. There exists a specialty of cause and effect, and one shall have to accept that. Just as a clay pot (effect) is made from clay (cause), without the gradation between them one would be unable to decide what is the cause and what is the effect. It can be further seen that the followers of Pañcarātra principles do not accept the differences on the basis of gradation, say of knowledge, etc., in fact, they consider the quadruple as just one, Vāsudeva. So, are just four expansions of Bhagavān enough? Of course, it is not so. The entire material world from Brahmā to a blade of grass, all are the *vyūhas* of Bhagavān – this has been affirmed (proved) by all the scriptures, both Śrutis and Smṛtis.

**THE TRANSLATION OF THE ŚAṄKARĀ-BHĀṢYA
ON APHORISM 45 –**

A lot of contradictory assumptions are seen in the Pañcarātra scriptures of the Bhāgavatas, such as between the attributes and the bearer of the attributes. To be the attribute and the possessor of the attribute itself is not possible in any way. They say that the opulences of knowledge and wealth, strength, valiance, and glory are the attributes; even though Pradyumna and others are different, they are the *ātmā* (Supersoul) and Bhagavān Vāsudeva.

IN ANSWER TO ŚRĪ ŚAṄKARĀCĀRYA'S DOCTRINE, ŚRĪ RŪPA GOSVĀMĪ IN LAGHU-BHĀGAVATĀMṛTA (CATURVYŪHA - CONTEXT - VERSES 80-83) –

In the famous quadruple expansion by the name of ‘*mahāvastha*’ of Nārāyaṇa, the

Lord of Mahā-Vaikuṇṭha in the spiritual sky, Vāsudeva is the ‘ādīvyūha’ (first expansion) and the worshipable deity of the *citta*. Thus, He is the presiding deity of the *citta* and is situated in viśuddha-sattva. (*Śrimad Bhāgavatam* 4/3/23) – Śrī Saṅkarṣaṇa is His direct portion, that is, His *vilāsa*. Saṅkarṣaṇa is known as the second expansion, also He is known as ‘jīva’ since He is the source of all the *jīvas*. His effulgence is more soothing and sweeter than the bright rays of the infinite number of full moons of the autumn season. He is the presiding deity of the *ahankāra-tattva* (ego). He has vested His potency of sustenance into Anantadeva. He as Supersoul in Rudra, who incinerated Kamadeva to ashes, in Adharma (the personality of irreligion), in *ahi* (snakes), in Antaka (Yamarāja, the Lord of death), and in the demons, executes the job of the destruction of the material world. The same Saṅkarṣaṇa’s *vilāsa* is the third *vyūha*, namely Pradyumna. The intelligent worship Pradyumna as the principle of intelligence. Lakṣmī, in the Ilāvṛta-varṣa, serves Him while singing His glories. His effulgence sometimes is like molten gold and sometimes like new clouds of rain. He is the primary cause behind the creation of this world, and He has vested His potency of creation in Cupid. He is the creator and as Supersoul of all the Prajāpatis, the living entities like demigods and humans attached to sense enjoyment, and Cupid, executes this work of creation. The fourth *vyūha* Aniruddha is the *vilāsa* of Pradyumna. The wise worship Aniruddha as the principle of the mind. His effulgence is like that of blue clouds. He is constantly engaged in the maintenance of the world. He as Supersoul of Dharma (the deity of religiosity), the Manus (the progenitors

of mankind), demigods, and the kings, executes the function of maintenance. In the *Mokṣa-dharma*, Pradyumna has been affirmed as the presiding deity of the mind and Aniruddha as the presiding deity of the ego. However, the above-mentioned statement about the quadruple (that is, Pradyumna is the presiding deity of intelligence and Aniruddha the presiding deity of ego) is completely in consonance with Pañcarātra scriptures.

VERSES 44-46 IN THE CONTEXT OF THE OPULENCE OF ŚRĪ BHAGAVĀN AND HIS INCONCEIVABLE POTENCY IN LAGHU-BHĀGAVATĀMRITA —

One may raise a doubt on hearing the following from the *Mahāvarāha Purāṇa* – ‘All the forms of Paramātmā Hari are eternal, and all the forms time and again manifest in the material world. All these forms are indestructible; hence they are never the creation of *prakṛti*. All these forms are abundantly blissful, with complete transcendental knowledge, full of all types of transcendental qualities, and devoid of any defects (vices).’ Further, Nārada-pañcarātra states: Just as *Vaidūrya-mani* (a type of gemstone) displays different colors like blue or yellow at different places, similarly, Bhagavān Acyuta too keeps manifesting His different forms according to the variety of worshippers. Then, what is the reason behind the description of the gradation of all the incarnations? If one has this apprehension, then this can be said – “Due to the influence of the inconceivable potency, that one Puruṣottama alone can have simultaneous oneness and differentiation, or can be a portion and source of all portions, for Him nothing is impossible or inconsistent. It is possible for Him to manifest simultaneous oneness and difference. For instance,

Śrī Nārada states in the Tenth Canto of *Śrimad Bhāgavatam* – ‘It is a matter of great amazement that one Śrī Kṛṣṇa alone simultaneously married sixteen thousand queens in different palaces.’ This is an example of oneness existing in different forms. For instance, *Padma Purāṇa* states – ‘That very *nirguṇa* (one devoid of any material qualities), spotless, primal cause, Puruṣottama Śrī Hari, even though manifesting Himself in various forms, is seen again resting in one particular form.’

That One can simultaneously be a portion and source of all portions, and be the shelter of contradictory potencies. As *Śrimad Bhāgavatam* says – ‘You are one but manifest Yourself in various forms. Therefore, the devotees worship You by absorbing their minds in thinking about You.’ In *Kūrma Purāṇa* it is said – ‘He is not gross, but still, He appears gross; He is the greatest but still He exists in the most subtle form; He is without material color but still His complexion is bluish and the corners of His eyes reddish. All these qualities are contradictory, still, they exist eternally in Śrī Bhagavān due to the influence of His inconceivable potency. Despite this, it is not appropriate to make any kind of accusations of temporariness, etc., against Parameśvara, for even though there exist mutually contradictory qualities, they can easily be reconciled when it comes to Śrī Bhagavān.’

For instance, there is mention of inconceivable potency (which is contradictory) in the Sixth Canto of *Śrimad Bhāgavatam* – ‘O Bhagavān! Your transcendental pastimes are inconceivable. One cannot see the general concept of cause and effect in You; for without taking any support or bodily endeavor, being *nirguṇa* (devoid of

any material qualities), You, without any expectation of any kind of support from us, just by Your *svarūpa*, create, maintain, and annihilate this material world, yet remain unchanged. O Lord! Do you, like a conditioned *jīva*, say Devadatta, exist within this material world in a body like demigods and demons produced by the material modes? Do You accept the reactions resulting from the good and bad actions You perform as Your own? Or, on the contrary, are You present here only as a neutral witness who is full of transcendental potency, absorbed in self-bliss, unattached? We do not know about this. You are full of six opulences and possess infinite transcendental qualities. You are the controller of all and Your glories are beyond the purview of anyone’s intelligence. Those whose intelligence has been deluded by the scriptures, which are shrouded by the net of alternatives, arguments, opinions, unauthorized evidence, and fallacious arguments, are unable to understand the truth about You. Furthermore, because of their polluted eagerness to arrive at the right conclusion, their theories are incapable of revealing You, who are transcendental to their material conceptions. You are inconceivably powerful and therefore Your contradictions, like action and inaction, and happiness and distress, are not contradictory. What subject can be inconceivable for You, if You so desire? For You are beyond material knowledge, being full of transcendental knowledge. The impersonal form (beyond material qualities) and personal form (full of transcendental qualities) are not two different forms of Yours. In fact, they just appear to be different forms of the same personal form of Yours, to the people

according to their beliefs. Those whose intelligence's subject matter is a snake, to them, a piece of a rope appears to be a snake. Similarly, according to the intentions of those whose intelligence is equipoised and those with indecisive intelligence, You manifest different types of philosophies in them.' "

THE KĀRIKĀ (CONCISE STATEMENT) OF THIS VERSE –

Your actions for creation are completely inconceivable, for they are without any bodily endeavor, without the support of the earth, etc. [as ingredients], and without the assistance of the wheel and the stick [here it is compared to the activity of a potter] because You remain unchanged. The word 'guṇa-visarga' refers to the battle between the demigods and the demons. To take part in it, that is, to be attached to it, is termed as dependence. It is out of mercy that You appear to be dependent on the demigods, who actually are dependent on You, and thus, this does not bring any harm to Your independence. Therefore, do You accept the accumulated happiness and distress, in the form of auspicious and inauspicious results, by Your demigods? Or being *ātmārāma*, do You remain completely indifferent towards it? We do not know. However, (You being the possessor of the contradictory qualities) the presence of both of them in You is not an impossibility. The reason behind this is the usage of two adjectives like 'Bhagavati' and five adjectives like 'in Īśvara'. Here, from the word 'Bhagavat' – omniscience, from the adjectives like '*apariganita*' – possessor of good qualities, and from the word '*kevala*' – being the *brahma*, can be very clearly understood. The possibility of a mood of neutrality everywhere, being *brahma*, does exist. Still due to the two attributes

like 'Bhagavati', there is a possibility of partiality towards the devotees. Someone may raise a doubt, how are two forms from the same *svarūpa* simultaneously possible? To remove this doubt, words like '*arvācīna*' (contrary) have been used; that is, for those who cannot know the *vastu*'s (Your) *svarūpa*, You are beyond the arguments of such theologians. Therefore, due to Your inconceivable potency, what subject, though contradictory, can be impossible for You? Your *svarūpa* is inconceivable for the non-devotees making false arguments, and similarly, Your potency is also inconceivable. On witnessing You as the shelter of various contradictory actions, one can only estimate that Your potency is inconceivable.

The author of *Brahma-Sūtra* has said – 'The inconceivable *sevyā-viṣaya* (object of service) can only be seen through Śruti, that is, the *śabda-pramāṇa* (scriptures).

Also, *Skanda Purāṇa* states – 'There is no room for logic in the inconceivable subject areas.' Just as even in the material *mani-mahausadha* (jewel-medicines) one can witness the inconceivable effect, similarly supremacy of Parameśvara cannot be proved without the inconceivable potency. It is said that due to the power of this inconceivable potency, it is extremely difficult to understand the glories of Īśvara.

Ignorance and magical skill can be seen almost everywhere, hence through these two, one cannot prove that Parameśvara is the possessor of supreme opulences. This is because through adjectives like '*uparata*' (non-existing), one can understand that Īśvara is devoid of these two. If one accepts the existence of ignorance and magical skill in Īśvara, then the purpose of using the six types of adjectives like 'Bhagavati' is defeated. Therefore, according to the logic and the scriptures defining the inconceivable

potency, the attribute of maintaining the material world and simultaneously being neutral towards it, cannot be contradictory.

Just as out of ignorance, those whose minds are absorbed in snakes, to them the rope will appear to be a snake. Similarly, those whose intelligence is absorbed in various kinds of beliefs, and are thus devoid of real knowledge of the Absolute Truth, You create various philosophical methods according to their beliefs.

If someone says that one who is knowledge alone is ‘*brahma*’ and the one who is the shelter of various *dharma*s is known as ‘*Bhagavān*’, then, are these two *svarūpas* witnessed separately? In order to clear this doubt, it is said – ‘*svarūpa-advayābhāvāt*’. Through this, it has been made clear that there is no duality in His *svarūpa* ever, and two types of *dharma*s alone of that one *svarūpa* have been concluded. And thus, this very contradictory appearance of His potency’s activities is known as His inconceivable opulence. This is not His blemish but an adornment.

In the Third Canto also, this type of contradiction has been mentioned – ‘You perform actions without any mundane endeavor. You are unborn but take birth, You are *kāla* (time, the mighty destroyer of the worlds), still, out of fear of the enemy, You take shelter in a fort and flee from Mathurā, and despite being *ātmārāma* You enjoy with Your sixteen thousand queens. When it comes to all these subject matters, even learned sages are deluded.’ If all these activities are not real, then the intelligence of the learned sages will never be deluded. Thus, the inconceivable potency of Śrī Bhagavān is the cause of His pastimes. The inconceivable potency continues to invent various forms of pastimes in consonance with the desires expressed by Śrī Bhagavān.

Pañcarātra-sāstras are approved by all the Vedas and are an elaboration of those Vedic scriptures whose prime focus is on the method of worshipping the Lord. These are neither *rājasa* nor *tāmasa* *tantras*, in fact, scholarly persons call these the ‘*Sātvata-samhitās*’. The narrator of these scriptures is Śrī Nārāyaṇa Himself; this is mentioned clearly in the 349/68 verse of *Mokṣa-dharma* of Śāntiparva in *Mahābhārata*. The divine scholars like Śrī Nārada, who are beyond the four defects of the conditioned soul, like Illusion and negligence, are the authors of these scriptures. *Śrīmad Bhāgavatam* is also known as ‘*Sātvata-samhitā*’. The endeavor of Śrī Śaṅkarācārya, by being completely against the doctrine of the *Pañcarātra* scriptures, to refute those very statements which he himself has presented as former arguments, posing them to be in accordance with *Pañcarātra* doctrine, is nothing but denial of what is just and true. The following is described with the objective of refuting this endeavor of his.

(1) Śrīpad Śaṅkara in his commentary on *sūtra* 42 of *Brahma-sūtra* has addressed Saṅkarṣaṇa as ‘*jīva*’. The pure Vaiṣṇavas have never addressed Saṅkarṣaṇa as ‘*jīva*’. He (Saṅkarṣaṇa) Himself is Adhoksaja, Acyuta, Viṣṇu *vastu*, the presiding deity of the *jīvas*, complete, the *amīśi, vibhu-caitanya* (infinite spiritual consciousness), and the cause of all the material and transcendental creation. He is never the infinitesimal conscious entity, *amīśa jīva*. ‘There is no origination and death of the *jīva*’ – this would be accepted not only by the Vaiṣṇavas, but by anyone in disciplic succession who has the true realization of the *sāstras* or even who listens to the *sāstras*.

(2) In an answer to the commentary of *sūtra* 43, there has been mention of the

manifestation of various Viṣṇu *tattvas*, from the original Saṅkarṣana in ‘*Brahma-saṁhita*’ — ‘dīpārcireva hi daśāntaram-abhyupetya dīpāyate vivṛta-hetu-samāna-dharmā, yastādṛgeva hi ca viṣṇutayā vibhāti govindam-ādipuruṣam tam-aharī bhajāmi.’ This means ‘just as the lamps that have been lit from the original lamp glow like the original, I worship the original personality Śrī Govinda, who similarly has manifested Himself equally in the various forms of Viṣṇu.’

(3) The following is a statement in the commentary of *sūtra* 44 – ‘They are mutually different and not one’ – This former argument of Śrī Saṅkarācārya is not accepted by the followers of *pāñcarātrika* philosophy as their own. Śrīpad Saṅkarācārya in his own commentary of *sūtra* 42 has accepted this – (‘sa ātmātmānam-aneka-dhā vyūhyāvasthita iti, tana nirākriyate’, that is, ‘He Himself exists in His various expansions’, this is in accordance with the scriptures, and we accept the same). This statement of his is against the objection in the former argument of this *sūtra*, that is, the commentary on *sūtra* 44 and the commentary on *sūtra* 42 are contradictory to each other. He is now trying to refute what he has already accepted, by presenting in the form of a former argument. Even though the Bhāgavatas have accepted the quadruple of Śrī Nārāyaṇa, they have not accepted the existence of more than one God. They accept the *tattva-vastu* as *advaya-jñāna* Bhagavān. They are never in favor of the existence of more than one God, which is against the Vedic scriptures. They have firm faith in Śrī Nārāyaṇa’s inconceivable, powerful potency. [Please see the essence of the translation of the *Laghu-bhāgavatāmrta*.]

Vāsudeva, Saṅkarṣaṇa, Pradyumna, and Aniruddha – there is no cause and effect relationship in these four *tattvas*. ‘Nānyat yat sadasatparam’, ‘deha-dehi-vibhedo’�am neśvare vidyate kvacit’ (*Kūrma Purāṇa*), all of them are the controllers of *māyā*, presiding deities of śuddha-sattva, and transcendental. Even in their manifestations, there is no existence of *māyā*’s prowess or transformation or resultant, or division. They are one *advaya-jñāna*, Adhokṣaja, and complete *vastu*. Evidence from śruti scriptures (*Bṛhadāraṇyaka-5/1*) – “om pūrṇam-adah pūrṇam-idam pūrṇat pūrṇam-udacyate, pūrṇasya pūrṇam-ādāya pūrṇam-evāśisye.”

Considering anyone or anything from Brahmā to a blade of grass, or Bhagavān Viṣṇu’s gross external portion (His universal form) to be non-different or equal to *caturvyūha*, the controller of the three potencies (internal, marginal, and external) is a futile endeavor of *cit-acit-samanvayavādīs* (those with doctrine to reconcile spiritual and material) and just atheism based on complete opposition to Bhagavān. Everyone and everything from Brahmā to a blade of grass or the complete material creation, the external opulence of Viṣṇu, is one-fourth of the total opulence of Bhagavān. Since it is related to *māyā* or *prakṛti*, it is material. Endeavor to equate them or consider them equal to the quadruple, the Īśvara of the transcendental and material worlds, is the nature of the Māyāvādīs.

(4) In answer to the commentary on *sūtra* 45, the essence of the statements, in the context of the transcendental attributes of Śrī Bhagavān, (made in verses 97-99) quoted in *Laghu-bhāgavatāmrta* — “If someone says that all the qualities are

created by *prakṛti* alone and thus like a mirage they are not taken into account — what can be more astonishing than this? You can never say this, for the qualities of Bhagavān can never be mundane. All His qualities are inherent in Him and are thus surely joyous. Just as in *Brahma-tarka* — ‘Bhagavān Hari is full of inherent, personal qualities, thus the qualities of Viṣṇu and the liberated souls are never different from their own *svarūpas*.’ *Viṣṇu Purāṇa* says — ‘Parameśvara is devoid of any trace of material modes like the mode of goodness. May that supremely pure, the original *puruṣa* Hari be pleased.’ The same *Viṣṇu Purāṇa* further states — ‘All the possible knowledge, strength, potency, opulence, valiance, and power are synonymous with the word Bhagavān, who is beyond the lowly three modes of material nature.’ Even in *Padma Purāṇa* — ‘Wherever in the scriptures it is mentioned that Parameśvara has been addressed as *nirguṇa*, this only means that lowly or material qualities are absent.’ Again, in the sixteenth chapter of the First Canto — ‘O Dharma (personality of religious principles)! Whatever qualities I have described, all these listed qualities and other reservoirs of the qualities which eternally exist in Śrī Kṛṣṇa, and even the qualities prayed for by the people desirous of achieving greatness — all those qualities are never separated from Him.’ Therefore, Śrī Kṛṣṇa is the possessor of the innumerable transcendental qualities, infinitely potent, and the embodiment of complete condensed bliss.” Also, please refer to *Śrīmad Bhāgavatam* 3/26/21, 25, 27, 28.

The translation of the essence of the portion of *Śrī Bhāṣya* of Śrī Rāmānuja which refutes the arguments of Śrī Saṅkara is as follows :

‘Śrī Nārāyaṇa is the original narrator of the *Pañcarātra-śāstras*, which serve as a guide to the most auspicious process. Śrī Saṅkara, by considering some portions of *Pañcarātra-śāstras* to be against the *śrutis* like the scriptures of Śrī Kapila and others, thus doubted their authenticity and abandoned them.’ *Pañcarātra-śāstra* says — ‘From the primeval cause Bhagavān Vāsudeva, a *jīva* known as ‘Saṅkarṣaṇa’ is created, from ‘Saṅkarṣaṇa’ mind, namely ‘Pradyumna’, and from mind ego, namely ‘Aniruddha’ are created.’ However, here ‘creation of the *jīva*’ cannot be stated as it is against the *śrutis*. *Kaṭhopaniṣada* (2/18) says — ‘The transcendental *jīvātmā* never takes birth or dies’. This statement and all the *śrutis* confirm that the *jīva* is without beginning and never created. Therefore, here Saṅkarṣaṇa, Pradyumna, and Aniruddha have been referred to as the presiding deities of the *jīva*, mind, and ego respectively and through the word creation, their manifestation is indicated (*sūtra 42*).

It has been said that the mind called Pradyumna emanated from Saṅkarṣaṇa. From a doer-*jīva*, the instrument-mind cannot be created, for the *śrutis* state — ‘It is Paramātmā alone who creates the *prāṇa* (life force), mind, and senses.’ Therefore, if it has been said that the mind emanates from *jīva* then it goes against the statement of the *śrutis* that — ‘all these emanate from Paramātmā’. Since this statement propounds a meaning which is against the *śrutis*, it cannot be accepted as evidence. (*sūtra 43*)

Saṅkarṣaṇa, Pradyumna, and Aniruddha indeed have the characteristics of Para-brahma (like Vāsudeva), the authenticity of the scriptures propounding this truth cannot be refuted. That is, the intention

is not to consider Saṅkarṣaṇa and other *vyūhas* as ordinary *jīvas*, who can come under *māyā*'s influence. They all are Īśvaras. All are full of six opulences, namely—*jñāna* (omniscience), *aiśvarya* (ability to command everyone), *śakti* (ability to control everyone), *bala* (ability to support everyone), *vīrya* (not undergoing any change), and *teja* (not needing the help of anything that is not under His control, or ability to subdue others). Hence the doctrine of Pañcarātra is not inauthentic. Those who are ignorant of Pañcarātra and *Bhāgavatam* context can make a statement against the scriptures such as – '(In Pañcarātra, etc.) the contrary story of the creation of the *jīvas* has been stated'. The *Bhāgavatam* context is as follows – 'He who is known as Śrī Vāsudeva, the Parabrahma and bestower of mercy on His devotees, exists out of His own will in four forms who are dependent upon Him and at the same time identical to Him in all manners.' For instance, *Pauṣkara-Saṁhitā* says – 'The *śāstras* that command the *brāhmaṇas* to worship the quadruple forms of Bhagavān through Their names in proper order as their obligatory duty, are called the 'āgamas'.'

Even in *Sātvata-saṁhitā* it has been said that the worship of this quadruple is the worship of Parabrahma Vāsudeva. Parabrahma Vāsudeva is the embodiment of six opulences in their entirety and is differentiated into the divisions of the supremely subtle (*para*), the aggregated (*vyūha*), and the great and the mighty (*vibhava*). He is completely attained by the devotees when He is worshipped by them according to the regulative principles and their eligibility. By worshipping *vibhava*, that is, Nṛsiṁhadēva, Raghunātha (Rāmacandra), or Matsya-Kūrma and other

incarnations, one attains the Saṅkarṣaṇa quadruple, and by worshipping that quadruple, one attains the Parabrahma, Vāsudeva. For it has been said in *Pauṣkara-Saṁhitā* – 'According to this process of the *śāstra*, if one worships by following the regulative principles, one can attain eternal Parabrahma, Vāsudeva.' Thus, the position of Saṅkarṣaṇa, Pradyumna, and Aniruddha as Parabrahma also is proved, because they have taken up these forms out of Their own will. 'They manifest or descend in various forms not taking birth like the material living entities; this is concluded by Śrutis. Out of love for Their devotees, They can willingly take any form, and this is not against the *Pañcarātra-śāstra*. According to this scripture, Saṅkarṣaṇa, Pradyumna, and Aniruddha are the presiding deities of the *jīva*, mind, and ego respectively. And thus, their description through the use of the words like '*jīva*' is not against the scriptures. This is similarly seen in *brahma* sometimes being addressed through words like '*ākāśa*' (ether) and '*prāṇa*' (life force). (*sūtra* 44).

In this scripture, the creation of the *jīva* has been denied. Evidence for this is found in *Parama-saṁhitā*, which states – 'The *prakṛiti* which is inert, meant to be used by others, and eternally susceptible to the transformation of the *trigunas*, is the domain of the *karmīs*' activities. It is externally related to the eternal Parabrahma and hence it is also eternal.'

In this manner, the '*jīva*' has been described as eternal in all the *Saṁhitās*, and thus in the Pañcarātra doctrine, the creation of the *jīvas* is negated. For one that is created, its annihilation is also a must, — if the creation of the *jīva* is accepted, then his annihilation also will have to be accepted. Now since the *jīva* is eternal, its attribute of being eternal itself negates the

possibility of its creation. At the beginning of the *Parama-samhitā* it is said – ‘The nature of *prakṛti* is that ‘it is eternally susceptible to transformation’, and thus creation and annihilation should be connected to this ‘eternal transformation’.’

Hence, the faults that Śrī Saṅkarācārya exhibited by stating that Saṅkarṣaṇa and others are created as the *jīvas*, have been refuted (*sūtra* 45). Also, please refer to the commentary of Śrīdhara Svāmī on verse 3/1/34 of *Śrīmad Bhāgavatam*.

Those keen to know the refutation of Śrī Saṅkarācārya’s refutation of the quadruple’ in detail, may kindly refer to the ‘*Śruti-prakāśikā*’, the commentary of Śrīmat Sudarśanācārya on Śrī *Bhāṣya*.

VERSE 49

আষ্টম শ্লোকের কৈল সংক্ষেপ বিবরণ ।
নবম শ্লোকের অর্থ শুন দিয়া মন ॥ ৮৯ ॥

*aṣṭama ślokera kaila saṅkṣepa vivarana
navama ślokera artha śuna diyā mana*

Translation: I have summarised the eighth verse, now please listen to the description of the ninth verse with rapt attention.

THE MEANING OF THE NINTH VERSE FROM AMONGST THE
FOURTEEN VERSES OF AUSPICIOUS INVOCATION
FROM THE DIARY OF ŚRĪ SVARŪPA GOSVĀMĪ —

VERSE 50

মাযাভৰ্তজাগ্নসজ্ঞাশ্রয়ঙঃ
শেতে সাক্ষাৎ কারণাত্মোধি-মধ্যে ।
যস্যেকাংশঃ শ্রীগুমানদিদেব-
স্তং শ্রীনিত্যানন্দরামঃ প্রপন্দে ॥ ৫০ ॥

*māyā-bhartājānda-saṅghāśrayāṅgah
śete sākṣat kāraṇāmbhodhi-madhye
yasyaikāṁśah śrī-pumān ādi-devas
tam śrī-nityānanda-rāmam prapadye*

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: I take shelter of Śrī Nityānanda-Rāma – whose one portion is Kāraṇābdhiśayī Viṣṇu, the controller of māyā, the shelter of all the universes, and the original *puruṣa* incarnation.

Anubhāṣya:

*sāksat māyā-bhartā (māyāyāḥ bhartā
adhiśvarah) ajānda-saṅgh-āśrayāṅga
(ajāndānām brahmāṇḍānām saṅghah
samūhah tasya āśrayah aṅga yasya saḥ)
kāraṇāmbhodhi-madhye (kāraṇa-samudra-
jalopari) śete, asau śripumān ādidevaḥ (ādi-
puruṣā-vatāraḥ) yasya (śrīnityānandasya)
ekāṁśa tam śrīnityānanda-rāmam [aham]
prapadye.*

ŚLOKA BHĀVĀNUVĀDA:

Please refer to *Amṛta-pravāha Bhāṣya*.

THE DESCRIPTION OF THE WATER OF THE CAUSAL OCEAN —

VERSE 51

বৈকুণ্ঠ-বাহিরে সেই জ্যোতিশ্চয় ধাম ।
তাহার বাহিরে ‘কারণার্ণব’ নাম ॥ ৫১ ॥

*vaikunṭha-bāhire sei jyotir-maya dhāma
tāhāra bāhire ‘kāraṇārṇava’ nāma*

THE CAUSAL OCEAN IS LOCATED AT THE BORDER OF THE
PARAVYOMA —

VERSE 52

বৈকুণ্ঠ বেড়িয়া এক আছে জলনিধি ।
অনন্ত, অপার—তার নাহিক অবধি ॥ ৫২ ॥

*vaikunṭha bediyā eka āche jala-nidhi
ananta, apāra — tāra nāhika avadhi*

Translation: Outside Vaikunṭha is the effulgent *brahma-dhāma* and outside that effulgence lies the Kāraṇārṇava (Causal

Ocean). Surrounding Vaikuṇṭha, there is an infinite and unfathomable water body, whose expansion is unlimited.

Anubhāṣya: *Jalaṇidhi* – ‘Virajā’ or ‘Kāraṇajala’ (Causal Ocean) (please refer to *Madhya-līlā* 15/175-176, *Madhya-līlā* 20/268-269, and *Madhya-līlā* 21/52).

THE MAHĀBHŪTAS, ETC., PRESENT IN THE VAIKUṄTHA ARE BEYOND MĀYĀ —

VERSE 53

বৈকুণ্ঠের পৃথিব্যাদি সকল চিময় ।
মায়িক ভূতের তথি জন্ম নাহি হয় ॥ ৫৩ ॥

*vaikuṇṭhera pr̥thivy-ādi sakala cinmaya
māyika bhūterā tathi janma nāhi haya*

Translation: Earth, water, fire, air, ether, etc., of Vaikuṇṭha are completely transcendental since they emanate from the śuddha-sattva. There is absolutely no trace of the material elements in them.

Anubhāṣya: ‘Māyika bhūta’ – The five gross elements like earth.

THE TRANSCENDENCE OF THE WATER OF THE CAUSAL OCEAN —

VERSE 54

চিময়-জল সেই পরম-‘কারণ’ ।
যার এক কণা গঙ্গা পতিতপাবন ॥ ৫৪ ॥

*cinmaya-jala sei parama – ‘kāraṇa’
yāra eka kanā gaṅgā patita-pāvana*

Translation: The Causal Ocean is the original cause of this material world, and its water is completely transcendental. The Ganges, who purifies the fallen souls, is but a drop of it.

Anubhāṣya: ‘Kāraṇa’ – Even though it has designation connected to māyā,

it is completely devoid of the mix of the material modes of passion and ignorance; it is pure sattva. (Please refer to Ādi-līlā 2/53).

ONE PORTION OF SAṄKARŚANA WHO RESIDES IN PARAVYOMA IS KĀRAṄODAŚĀYI —

VERSE 55

সেই ত’ কারণার্ণবে সেই সক্ষয়ণ ।
আপনার এক অংশ করেন শয়ন ॥ ৫৫ ॥

*sei ta’ kāraṇārṇave sei saṅkarṣaṇa
āpanāra eka amṛṣa karena śayana*

Translation: One portion of Saṅkarṣaṇa, Kāraṇodaśāyī Viṣṇu, lies in that Causal Ocean.

HE ALONE IS THE ORIGINAL PURUṢA INCARNATION AND THE ONE CASTING A GLANCE AT MĀYĀ —

VERSE 56

মহৎস্রষ্টা পুরুষ, তিঁহো জগৎ-কারণ ।
আদ্য-অবতার করে মায়ার দরশন ॥ ৫৬ ॥

*mahat-sraṣṭā puruṣa, tinho jagat-kāraṇa
ādya-avatāra kare māyāra daraṣṭā*

THE CAUSAL OCEAN IS BEYOND MĀYĀ’S REACH —

VERSE 57

মায়াশক্তি রহে কারণার্ণব বাহিরে ।
কারণ-সমুদ্র মায়া পরাশিতে নারে ॥ ৫৭ ॥

*māyā-śakti rahe kāraṇārdbhira bāhire
kāraṇa-samudra māyā paraśite nāre*

Translation: The original incarnation, the creator of *mahat-tattva* (total material energy), and the cause of the material world, Kāraṇodaśāyī Viṣṇu, casts a glance at māyā. The māyā potency resides beyond the periphery of the Causal Ocean; being transcendental, māyā cannot touch it.

MĀYĀ'S EXISTENCE IN TWO FORMS – PRADHĀNA AND PRAKR̄TI —

VERSE 58

সেই ত' মায়ার দুইবিধি অবস্থিতি ।
জগতের উপাদান 'প্রধান', প্রকৃতি ॥ ৫৮ ॥

*sei ta' māyāra dui-vidha avasthiti
jagatera upādāna 'pradhāna', 'prakṛti'*

Translation: The external potency, *māyā*, exists in two forms. One, in the form of the *upādāna* (ingredient aspect), is '*pradhāna*' or '*prakṛti*'.

Anubhāṣya: Please refer to 20/271 of *Madhya-līlā* for '*pradhāna*' and '*prakṛti*'.

In this context, the following is stated by Śrīla Jīva Gosvāmī in verse 49 of his *Paramātma-sandarbha* –

There are two portions of *māyā*, the external potency of Bhagavān — '*gunarūpā māyā*' as *nimittānśa* (the causal aspect) and '*dravyarūpa pradhāna*' as *upādānāṁśa* (the ingredient aspect). The difference between these two portions is described in four verses of Śrīmad *Bhāgavatam* (11/24/1-4). Also, in the verse 10/63/26, details of their classification on the basis of their nature can be found – “O Bhagavān! ‘Time’ (the one that agitates), ‘*karma*’ (the cause), ‘*daiva*’ (the providence), and *samskāra* (nature). The conditioned soul is attached to these four parts of causal aspects. The ingredient aspects of *māyā* are – the subtle material ingredients called ‘*dravya*’, *prakṛti* – the ‘*kshetra*’ (field of activity), ‘*prāṇa*’ – the vital force, *ātmā* – false ego acting as soul, and ‘eleven senses, earth, fire, water, air, and ether’ — these sixteen transformations collectively constitute a ‘*deha*’ (body). *Karmas* as seeds are generated from the body and the seed of *karmas* germinates the body; thus, this endless cycle is called ‘*māyā*’. O Prabhu! You are far away from *māyā*, I take shelter of You.”

Although the *jīva* is primarily related to the causal portion of *māyā*, he, being connected to both portions, also follows the ingredient portion of *māyā*. The causal portion of the ‘*māyā*’ potency has three aspects: ‘knowledge’, ‘desire’, and ‘activity’. The description of the ingredient aspect ‘*pradhāna*’ – ‘where the three modes of material nature – goodness, passion, and ignorance – are in a dormant stage known as ‘*avyakta*’. The reason behind addressing it as ‘*avyakta*’ (unmanifested) is this – it is without varieties, that is, since all three modes are in a dormant state, their specialty remains unmanifested. Hence, ‘*pradhāna*’ is known as ‘*avyākṛta*’ (undeveloped).

The reason for addressing it as ‘*pradhāna*’ is that it is superior because it is the source of the varieties manifested through *mahattattva*, etc., as *māyā*’s effect.

MĀYĀ WITH MATERIAL MODES IS NEVER THE PRIME CAUSE BEHIND THE MATERIAL WORLD —

VERSE 59

জগৎকারণ নহে, প্রকৃতি জড়ন্তপা ।
শক্তি সঞ্চারিয়া তারে কৃষ করে কৃপা ॥ ৫৯ ॥

*jagat-kāraṇa nahe, prakṛti jāda-rūpā
śakti sañcāriyā tare kṛṣṇa kare kṛpā*

BHAGAVĀN'S GLANCE ON PRAKR̄TI MAKES IT THE SECONDARY CAUSE OF THE MATERIAL WORLD —

VERSE 60

কৃষ্ণত্বে প্রকৃতি হয় গৌণ-কারণ ।
অগ্নিশত্রে লোহ যৈছে করয়ে জারণ ॥ ৬০ ॥

*kṛṣṇa-śakte prakṛti haya gaṇa-kāraṇa
agni-śakte lauha yaiche karaye jāraṇa*

BHAGAVĀN ALONE IS THE ORIGINAL CAUSE OF THE MATERIAL WORLD —

VERSE 61

অতএব কৃষ মূল জগৎকারণ ।
প্রকৃতি-কারণ, যৈছে অজা-গলতন ॥ ৬১ ॥

*ataeva kṛṣṇa mūla jagat-kāraṇa
prakṛti — kāraṇa, yaiche ajā-gala-stana*

Translation: *Prakṛti* is not the cause of the material world, because it is inert. Śrī Kṛṣṇa alone, out of mercy, transmits His potency in it. Just as a piece of iron on attaining the burning potency from fire can burn, similarly, *prakṛti* is the secondary cause behind the creation of the material world through Śrī Kṛṣṇa's potency. Thus, Śrī Kṛṣṇa alone is the original cause behind the material world. *Prakṛti* appears to be a cause behind the creation of the material world; just like the nipples on the neck of a goat [the nipples that cannot give milk].

Anubhāṣya: Please refer to 20/259-261 of *Madhya-lilā*. The external potency *māyā*, as the ingredient portion of the material world, is well known as '*pradhāna*' and '*prakṛti*', and as the instrumental portion of the material world is known as '*māyā*'. The inert *prakṛti* is not the cause behind the creation of the material world, because Śrī Kṛṣṇa in His expansion as Kāraṇodakaśayī Mahā-Viṣṇu by providing the *upādāna* or *dravya-śakti* (energy for the creation of the ingredients) in *prakṛti* makes it potent. For instance: just as in iron there is not any potency to burn or give heat, however, when it remains in the fire for some time, it attains fire's potency to burn and give heat. Similarly, the inert *prakṛti* too is not independent in manifesting as material ingredients. It is only on the transmission of the energy through the glance of [fire-like] Kāraṇodakaśayī Viṣṇu that the [iron-like] *prakṛti* becomes potent like the *upādāna*. Hence, it would be a misconception to consider *prakṛti*, introduced as *upādāna*, the *upādāna* cause.

Śrī Kapiladeva in *Śrīmad Bhāgavatam* 3/28/40 has also stated –

"yatholmukād visphulingād
dhūmād vāpi sva-sambhavāt
apy ātmavēnābhimatād
yathāgnih prthag ulmukāt"

"Even though smoke, burning firewood, and sparks seem to be one with the fire flames, all three are different from the fire. Similarly, '*pradhāna*', analogous to burning firewood; gross and subtle body, analogous to smoke; and the *jīva*, analogous to sparks, all of them reveal their separate identities by receiving the potency from the fire-like original cause of all the ingredients, Bhagavān; hence Bhagavān alone is the cause of all the ingredients." '*Pradhāna*' is accepted as *upādāna* of the material world only because of the ingredients that are made available by Śrī Bhagavān's potency in that *pradhāna*. '*Pradhāna*' as the source of ingredients cannot be independent of Śrī Bhagavān. The statement of the Sāṅkhyas alleging that the *prakṛti* is the source of the ingredients instead of the real cause Śrī Kṛṣṇa is but a futile exercise; like trying to obtain milk from the nipple-like lumps of flesh on the neck of a goat.

ŚRĪ NĀRĀYANA ALONE IS THE INSTRUMENTAL CAUSE —

VERSE 62

মায়া-অংশে কহি তারে নিমিত্ত-কারণ ।
সেহ নহে, যাতে কর্তা-হেতু—নারায়ণ ॥ ৬২ ॥
*māyā-amīse kahi tare nimitta-kāraṇa
se-i nahe, yāte kartā-hetu — nārāyana*

THE ORIGINAL CONDUCTOR IS THE SUPREME CONSCIOUS
BHAGAVĀN —

VERSE 63

ঘটের নিমিত্ত-হেতু যেছে কৃষ্ণকার ।
তেছে জগতের কর্তা—পুরুষাবতার ॥ ৬৩ ॥
*ghatera nimitta-hetu yaiche kumbhakāra
taiche jagatera kartā — puruṣāvatāra*

THE CREATION OF THE MATERIAL WORLD BY ŚRĪ KRṢNA
THROUGH MĀYĀ —

VERSE 64

কৃষ্ণ—কর্তা, মায়া তাঁর করেন সহায় ।
ঘটের কারণ—চক্র-দণ্ডাদি উপায় ॥ ৬৪ ॥

*krṣṇa — kartā, māyā tānra karena sahāya
ghaṭera kāraṇa — cakra-dandādi upāya*

Translation: The *māyā* portion which is known as the instrumental cause, is also not correct; Śrī Nārāyaṇa is the real instrumental cause. Just as the potter is the instrumental cause behind the making of the pottery, similarly, the first *puruṣa* incarnation is the instrumental cause behind the creation of the material world. Śrī Kṛṣṇa alone is the creator of this world. *Māyā* is just a facilitator in this task, just as the accessories, the wheel, stick, etc., are used to make the pot.

Amṛta-pravāha Bhāṣya: [verses 51-64] – Outside Paravyoma, there exists an effulgent ‘brahma-dhāma’, and beyond this abode lies the Causal Ocean. The transcendental world is causeless; *māyā* has a cause behind it. The place between these two [material and transcendental worlds] is known as the ‘Causal Ocean’, which is a transcendental water body; for in these waters lies Śrī Mahā-Viṣṇu, whose glance aimed at *māyā*, situated beyond this ocean, agitates it and as a result, creates the world. *Māyā* has no function related to the *svarūpas* of Śrī Kṛṣṇa and the Lord of the Paravyoma Nārāyaṇa, who are in no way directly related to the world’s creation, etc.

Mahā-Viṣṇu while lying in the Causal Ocean, by one portion of a glance from a great distance, creates the *mahat-tattva*. He is the original *puruṣa* incarnation. *Māyā* resides beyond the Causal Ocean;

Bhagavān casts a glance at it. *Māyā* cannot touch the Causal Ocean. The glance of Bhagavān on entering *māyā* makes it functional. The *māyā* potency exists in two forms – ‘*pradhāna*’ as the ingredient portion and ‘*māyā*’ as the causal portion for the creation of the world. The fact is that *prakṛti* is inert. Just as the fire empowers the iron, with its potency to burn, when the iron is placed in it, similarly, the glance potency of Bhagavān when transmitted to *prakṛti*, makes it potent to become the ‘secondary cause’ of the creation of the material world. Therefore, Śrī Kṛṣṇa alone is the root cause of the material world. *Prakṛti*’s position as the ingredient cause is like the nipples on the neck of a goat. The *māyā* portion, that is, its portion of the three *guṇas*, is known as the instrumental cause. Here also, it is Śrī Nārāyaṇa who is the actual instrumental cause. In the making of a clay pot, the wheel, the stick, etc., and the potter are all instrumental causes. Nārāyaṇa, like the potter, is the primary instrumental cause, and *māyā*, like the wheel, stick, etc., is the secondary instrumental cause. Hence, just as a clay pot cannot be created without the presence of the potter, similarly, the creation of the material world is impossible without Nārāyaṇa. The instrumental cause, known as *māyā*’s portion of the three *guṇas*, which is like the wheel and stick, assists Nārāyaṇa, who is the primary instrumental cause.

KĀRAṄODAKAŚAYĪ’S CASTING OF HIS GLANCE ON MĀYĀ
AND THE PROCESS OF THE MANIFESTATION OF THE JĪVAS —

VERSE 65

দূর হৈতে পুরুষ করে মায়াতে অবধান ।
জীবরূপ বীর্য তাতে করেন আধান ॥ ৬৫ ॥

*dūra haite puruṣa kare māyātē avadhāna
jīva-rūpa virya tātē karena ādhāna*

DUE TO TOUCHING MĀYĀ THROUGH HIS BODILY REFLECTION, NĀRĀYAÑA IS THE INGREDIENT CAUSE –

VERSE 66

এক অঙ্গাভাসে করে মায়াতে মিলন ।
মায়া হৈতে জন্মে তবে ব্ৰহ্মাণ্ডের গণ ॥৬৬॥

*eka angābhāse kare māyātē milana
māyā haite janme tabe brahmāñdera gaṇa*

Translation: From a distance, the *puruṣa* (*Kāraṇodakaśāyī Viṣṇu*) casts a glance at *māyā* and impregnates her with the seed of life in the form of *jīvas*. That *puruṣa*'s bodily reflection when mixed with *māyā* results in the manifestation of the infinite universes.

Anubhāṣya: According to the Vedic scriptures, when the *vastu* (Absolute Truth) exerts His specific energies, the cosmic world manifests, which is visible to the eyes of the conditioned souls. However, according to the atheistic opinion, this manifested world is the creation of *prakṛti*. The Absolute Truth exhibits His potency in three ways – *cit* (transcendental), *acit* (material), and *cit-acit-miśra* (marginal). Those who do not follow a disciplic line of succession believe that the material world is created by the inert *prakṛti*, but this opinion is not approved by the Vedic conclusions. The Absolute Truth is non-different from His transcendental potency. Only when the *cit* potency is transmitted to *acit* potency, for the time being, temporary material manifestations thus appear active. Bhagavān's mix of *cit* and *acit* marginal potency, namely *jīva-śakti*, even on eternally being under *cit* potency, has the capacity from time immemorial to wander in the manifest material world, which is the transformation of the *acit* potency.

Due to the misuse of independence of the spiritual platform, the *jīva* separates from the *cit-śakti* and falls into the conditioned state. In fact, it is only on realizing his *svarūpa* that the *jīva* realises that a service attitude towards Śrī Bhagavān is fundamental for attaining his eternal highest auspiciousness. Till the time the *jīva* is averse to this service attitude, he, even though a portion of '*taṭasthā-śakti*', considers himself to be '*śaktimān*' (the possessor of the potency) and indulges in sense enjoyment. In order to become the Lord of the material world, he, through his senses, performs actions contrary to his spiritual potency. It is through Śrī Kṛṣṇa's internal potency that the energy is infused into the heterogeneous *acit-śakti*. For example – fire and its potency to burn when infused in iron, which is not fire, manifests the iron as fiery. In actuality, the *acit* potency draws its power to function from Śrī Kṛṣṇa's *cit* potency. The conditioned soul, being under the influence of the *acit* potency, considers the material world to have emanated from *prakṛti*. However, the liberated *jīva* that has realized transcendence is able to understand that it is the *cit-śakti* of *śaktimān* (Śrī Bhagavān) that transmits a portion of its energy into the *acit* potency which enables the latter to function. '*Prakṛti*', the root cause of *acit-śakti*, in various ways invites inauspiciousness, confinement, and aversion [towards Śrī Kṛṣṇa] for the *jīva*. In the conditioned state, the *jīva*, following the path of mental speculation, even on seeing the milk-providing nipples of a she-goat, still tries to obtain the milk from the nipple-like structure present on its neck, his efforts will prove futile; similarly, to call *prakṛti*, which is essentially inert, the cause of the material world is nothing but foolishness.

Śrī Bhagavān's *acit* potency, 'māyā' as 'nimitta' and 'upādāna' appears in front of the *jīvas*, averse to Śrī Hari, and causes them to become averse to the acceptance of the real *vastu* (Absolute Truth). The *jīva*, only on realization of his *svarūpa*, is able to understand the two types of endeavors of the *acit-śakti*, the 'āvaraṇī' (one that covers his natural relationship with Śrī Kṛṣṇa) and 'viksepātmikā' (one that imbibes the knowledge contrary to his natural relationship with Śrī Kṛṣṇa). Just as there are two causes behind the creation of a pot, the first being the potter, who is the *nimitta* (instrumental) cause, and the second the clay (ingredient) and wheel, stick, etc., (facilitators), similarly, on contemplating the real truth, the *śaktimān-tattva* is specified as the controller of the manifest world and all its ingredients. From the point of view of the different potencies, *māyā* with three *guṇas* controls the ingredients portion, the gross elements, through the modes of material nature. And the *jīva*, a portion of the marginal potency, by becoming averse to Śrī Hari, accepts the position of being the enjoyer in this manifested world. This illusion is the result of being averse to Śrī Kṛṣṇa. Under the control of material energy, the conditioned soul is engaged in sense gratification, whereas when that *jīva* attains the mercy of the *cit* potency, he realizes his eternal relationship with Śrī Bhagavān by engaging himself in His service. Śrī Kṛṣṇa alone is the cause of the eternal transcendental world; also, He is the hidden cause of this material world, and further, He is the root cause and controller of the *jīva*, who is a portion of the marginal potency.

The conditioning of the *jīva* is the function of the external potency of Śrī Bhagavān and the realization of his true *svarūpa* is the function of the internal potency. With the

help of the *cit* potency, we can understand that the power of complete independence to act according to His will and being the original cause of everything, is established in Śrī Kṛṣṇa. He is the Absolute Whole and His small fragments are known as '*jīvas*'. That *bhagavat-vastu*, even on expanding, does not manifest any deficiency; it remains perfect and complete. However, the eternally small fragments, the *jīvas*, can never be equal to the Supreme Whole, Śrī Bhagavān, that is, they remain different eternally. From the point of view of the pervading and localized, *brahma* and the *jīva* are qualitatively one, but Īśvara is the Lord of *māyā* and the *jīva* is capable of being controlled by *māyā*. When the one who is controlled by *māyā* takes shelter of the controller of *māyā*, he no longer remains in the captivity of *māyā*.

Please refer to *Madhya-līlā*-20/271-273 and *Śrīmad Bhāgavatam* verses 3/5/26 and 3/26/18.

THE RESULT OF KĀRAṄODAŚĀYĪ'S GLANCE —

VERSE 67

অগণ্য, অনন্ত যত অণ্ড-সন্নিবেশ ।
ততৰূপে পুরুষ করে সবাতে প্রবেশ ॥ ৬৭ ॥

*aganya, ananta yata anda-sanniveśa
tata-rūpe puruṣa kare sabāte praveśa*

Translation: Thus, that *puruṣa* expands Himself in as many forms as the innumerable and infinite universes that are created, and then enters into each universe in separate forms.

Amṛta-pravāha Bhāṣya: The Kāraṅodaśāyī *puruṣa* casts a glance at *māyā* from afar. That glance, being transcendental, acts in two ways. Firstly, it makes the innumerable *jīvas*, who are like atomic particles of the ray of His glance, enter in *māyā*, and secondly, He through His bodily

reflection unites with *māyā* and creates innumerable and infinite universes. He enters each universe through His expansions in separate forms. ‘*Āngābhāṣa*’ means the representation or appearance of unification and not real unification.

CREATION OF THE UNIVERSES WITH HIS EXHALATION AND ANNIHILATION WITH THE INHALATION —

VERSES 68-69

পুরুষ-নাসাতে যবে বাহিরায় শ্বাস ।
নিশ্বাস সহিতে হয় ব্ৰহ্মাণ্ড-প্ৰকাশ ॥৬৮ ॥

পুনৰপি শ্বাস যবে প্ৰবেশে অন্তরে ।
শ্বাস-সহ ব্ৰহ্মাণ্ড পৈশে পুরুষ-শৰীৰে ॥৬৯ ॥

*puruṣa-nāsātē yabe bāhirāya śvāsa
niśvāsa sahitē haya brahmāṇḍa-prakāśa
punarapi śvāsa yabe praveṣe antare
śvāsa-saha brahmāṇḍa paiese puruṣa-śarīre*

Translation: When the original *puruṣa* exhales through His nose, along with the breath all the universes manifest. Again, when He inhales, along with His breath all the universes enter His body.

THE INNUMERABLE UNIVERSES IN HIS SKIN PORES —

VERSE 70

গবাক্ষের রঞ্জে যেন অসরেণু চলে ।
পুরুষের লোমকূপে ব্ৰহ্মাণ্ডের জালে ॥৭০ ॥

*gavākṣera randhre yena trasarenu cale
puruṣera loma-kūpe brahmāṇḍera jāle*

Translation: Just as dust particles continuously move in and out of the openings of a window, similarly the universes keep on going in and coming out of the pores of the skin of that *puruṣa*.

Amṛta-pravāha Bhāṣya: Three atoms make one *trasarenu*.

Anubhāṣya: Please refer to 20/277-280 of *Madhya-līlā*.

BRAHMA-SĀMHIṬĀ-5/48 —

VERSE 71

যষ্ট্যেকনিশ্চিতি-কালমথাবলম্ব
জীবন্তি লোমবিলজা জগদগুণাথাঃ ।
বিষ্ণুর্মহান স ইহ যস্য কলাবিশেষো
গোবিন্দমাদিপুরুষং তমহং ভজামি ॥ ৭১ ॥

*yasyaika-niśvasita-kālam athāvalambya
jivanti loma-vila-jā jagad-aṇḍa-nāthāḥ
viṣṇur mahān sa iha yasya kalā-višeṣo
govindam ādi-puruṣāṁ tam ahaṁ bhajāmi*

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: The lords of the universe, that is, Brahmā-Viṣṇu-Maheśa, take birth from the skin pores of Mahā-Viṣṇu, and their life span is equal to one exhalation of Mahā-Viṣṇu. I worship that primeval *puruṣa*, Govinda, whose portion of the portion (*kalā*) is Mahā-Viṣṇu.

Anubhāṣya:

*atha yasya loma-vila-jāḥ (loma-kūpāt jātāḥ)
jagadanda-nāthāḥ (brahmāṇḍa-patayāḥ
samaṣṭi-viṣṇvādayāḥ) eka-niśvasita-kālam
(niśvāsaika-parimita-kālāma) avalambya
(āśritya) iha jivanti (āvirbhūtāḥ bhavanti) saḥ
mahān viṣṇuh yasya (govindasya) kalā-višeṣah,
tam-ādi-puruṣāṁ govindam ahaṁ bhajāmi.*

ŚLOKA BHĀVĀNUVĀDA:

Please refer to *Amṛta-pravāha Bhāṣya*.

ŚRĪMAD BHĀGAVATAM (10/14/11) —

VERSE 72

ক্রাহং তমো-মহদহং-খ-চৱাগ্নিবার্ত-
সংবেষ্টিতাওঘট-সপ্তবিতত্ত্বিকাযঃ ।
কেদৃংধীংবিগণিতাওপরাগুচ্ছ্যা-
বাতাধ্বরোমবিবরস্য চ তে মহিত্বম् ॥ ৭২ ॥

kvāhaṁ tamo-mahad-ahaṁ-
kha-carāgni-vār-bhū-
saṁveṣṭitāñda-ghaṭa-sapta-
vitasti-kāyah
kvedṛg-vidhā 'vigaṇitāñda-
parāṇu-caryā-
vātādhwā-roma-vivarasya
ca te mahitvam

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: What am I? I am the size of seven spans of my hand and my body is composed of *prakṛti*, *mahat-tattva*, false ego, and the five gross elements. And on the other hand, what are You? All the universes wander like atoms in Your skin pores. How exalted are Your glories? That is, my form in which I am known as the creator of the universe is nothing when compared to Your glories.

Anubhāṣya: This verse is one of the prayers of Brahmā, which he offered after stealing the cows and cowherd boys, to atone for his offense –

tamo-mahad-ahaṁ-kha-carāgni-vārbhū-
saṁveṣṭit-āñda-ghaṭa-sapta-vitasti kāyah
(tamah avyaktam, mahattattvam ahaṅkārah,
kham ākāśam, carah vāyuh, agnis-tejah
vārjalam, bhūḥ prthivī, etaiḥ pradhānādi-
ksityantaiḥ saṁveṣṭitah yah anda-ghaṭah
brahmāñda-rūpah ghaṭah dehah sa eva tasmin
nija-mānena sapta-vitasti-kāyah yasya sah)
ahaṁ kva, īdṛg vidhā-vigaṇitāñda-parāṇu-
caryā-vātādhwā-roma-vivarasya (īdṛg-vidhāni
yāni agaṇitāni aṇḍāni tāni eva paramāṇavah
teṣām caryā pari-bhramaṇam tad-arthaṁ vātā-
dhavaṇah gavākṣah iva roma-vivarāṇi yasya
tasya) te (tava) mahitvam ca kva?

ŚLOKA BHĀVĀNUVĀDA:

Please refer to *Amṛta-pravāha Bhāṣya*.

THE CONNECTION BETWEEN MŪLA-SAṄKARṢĀNA, MAHĀ-SAṄKARṢĀNA, AND THE THREE PURUṢA INCARNATIONS —

VERSES 73-75

অংশের অংশ যেই, ‘কলা’ তার নাম।
গোবিন্দের প্রতিমূর্তি শ্রীবলরাম ॥ ৭৩ ॥
তাঁর এক স্বরূপ—শ্রীমহাসক্ষর্ণ।
তাঁর অংশ ‘পুরুষ’ হয় কলাতে গণন ॥ ৭৪ ॥
যাঁহাকে ত’ কলা কহি তিঁহো মহাবিষ্ণু।
মহাপুরুষাবতারী তেঁহো সর্বজিষ্ণু ॥ ৭৫ ॥

amśera amśa yei, 'kalā' tāra nāma
govindera pratimūrti śrī-balarāma
tānra eka svarūpa — śrī-mahā-saṅkarṣāna
tānra amśa 'puruṣa' haya kalāte gaṇana
yānhāke ta' kalā kahi, tīnho mahā-viṣṇu
mahā-puruṣāvatārī tēnho sarva-jiṣṇu

Translation: The portion of the portion is known as *kalā*. Śrī Balarāma is like the second body of Śrī Kṛṣṇa and is non-different from Him. One of Śrī Balarāma's *svarūpas* is Mahā-Saṅkarṣāna. The *puruṣa* incarnation is the portion of Mahā-Saṅkarṣāna and comes in the category of the *kalā*. Further, one who is addressed as *kalā* is Kāraṇābdhiśayī Mahā-Viṣṇu; and He is the source of all the other *puruṣa* incarnations and is all-pervading.

Anubhāṣya: ‘*Pratimūrti*’ – second body (Please refer to *Ādi-līlā* 5/4-5; *Madhyalīlā* 20/174). The words ‘Mahā-Viṣṇu’ and ‘Mahā-puruṣāvatārī’ should be understood to be referring to the Kāraṇābdhiśayī.

VERSE 76

গভোদ-ক্ষীরোদ-শায়ী দোঁহে ‘পুরুষ’ নাম।
সেই দুই, যাঁর অংশ,—বিষ্ণু, বিশ্বধাম ॥ ৭৬ ॥
garbhoda-kṣiroda-śayī doñhe 'puruṣa' nāma
sei duei, yānra amśa, — viṣṇu, viśva-dhāma

Translation: Mahā-Viṣṇu is the shelter of all the universes. The two *puruṣa* incarnations, Garbhodaśayī and Kṣīrodakaśayī, are His portions.

Amṛta-pravāha Bhāṣya: Śrī Balarāma, the *vilāsa* form of Śrī Kṛṣṇa, is Mūla-Saṅkarṣaṇa. His portion is Saṅkarṣaṇa residing in the Paravyoma. His portion is Kāraṇābdhiśayī Mahā-Viṣṇu, who is the portion of the portion of Śrī Balarāma, and is therefore known as *kalā*. Garbhodaśayī and Kṣīrodakaśayī, both these *puruṣas* are portions of Mahā-Viṣṇu.

Anubhāṣya: Translation of *śloka 6/8/59* of Viṣṇu Purāṇa quoted in the *Laghu-bhāgavatāmrta* (section 2) detailing incarnations — “I offer my obeisances unto Puruṣottama Śrī Kṛṣṇa, who does not undergo six types of transformations; whose *amṛta* (portion) Mahā-Viṣṇu engages Himself with the material modes by casting a glance at the *prakṛti* and *mahat-tattva*, etc., for cosmic creation; who expands Himself in various transcendental forms which are non-different from His *svarūpa*; who is the maintainer of all the living beings; who is pure, not in any way associated with *māyā*, however when He descends in this material world, He appears to be impure (engaged with *māyā*), although He is always transcendental.”

The *kārikā* of Śrīla Rūpa Gosvāmī on this verse—

“*parameś-āmṛta-rūpo yaḥ pradhāna-guna-bhāgiva
tad-ikṣādi-kṛtir-nānāvatāraḥ puruṣaḥ smṛtaḥ*”

The *amṛta* of Parameśvara, who appears to be engaged with the *guṇas* of *pradhāna*, who casts His glance at the *prakṛti* and the *mahat-tattva*, etc., who manifests various incarnations, He has been addressed as the ‘*puruṣa*’ in the scriptures.

THE SĀTVATA-TANTRA STATEMENT IN THE PŪRVA-KHĀNDA
(2/9) OF THE LAGHU-BHĀGAVATĀMRITA —

VERSE 77

বিষ্ণেস্ত ত্রীণি রূপাণি পুরুষাখ্যান্যথো বিদুঃ ।
একন্ত মহতঃ ষষ্ঠি দ্বিতীয়ং ত্রিগুসংস্থিতম্ ।
তৃতীয়ং সর্বভূতস্থং তানি জ্ঞাতা বিমুচ্যতে ॥ ৭৭ ॥

viṣṇos tu trīṇi rūpāṇi
puruṣākhyāny atho viduḥ
ekam tu mahataḥ sraṣṭr
dvitīyam tv anda-saṁsthitam
trītyam sarva-bhūta-stham
tāni jñātvā vimucyate

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: Viṣṇu has three forms in the eternal abode. The first — Kāraṇābdhiśayī Mahā-Viṣṇu, the creator of the total material energy (*mahat-tattva*); the second — Garbhodaśayī, who is situated in each universe; and the third — Kṣīrodakaśayī, who resides in the hearts of all beings as the indwelling Supersoul and controller. The *jīva* on understanding the real truth about these three becomes liberated from the bondage of *māyā*.

Anubhāṣya:

viṣṇostu puruṣākhyāṇi trīṇi rūpāṇi viduḥ,
atha teṣu ekam (ādyam) tu mahataḥ (mahat-
tattvasya) sraṣṭr (prakṛty-antaryāmi), dvitīyam
tu anda-saṁsthitam (brahmāṇḍ-antaryāmi),
trītyam sarva-bhūtasthaṁ (jīvāntaryāmi), tāni
rūpāṇi jñātvā vimucyate (māyā-bandhanāt
vijñō mukto bhavati).

ŚLOKA BHĀVĀNUVĀDA:

Please refer to *Amṛta-pravāha Bhāṣya*.

KĀRAṄĀBDHIŚĀYĪ VIṢNU IS THE SOURCE OF ALL THE INCARNATIONS LIKE MATSYA —

VERSE 78

যদ্যপি কহিয়ে তাঁরে কৃষ্ণের ‘কলা’ করি ।
মৎস্য-কুর্মাদ্যবতারের তিঁহো অবতারী ॥ ৭৮ ॥

*yadyapi kahiye tānre kṛṣṇera 'kalā' kari
matsya-kūrmādya-avatārera tiñho avatārī*

Translation: Although Kāraṅābdhiśāyī Viṣṇu is called as ‘*kalā*’ of Śrī Kṛṣṇa, He is the source of the incarnations like Matsya and Kūrma.

ŚRĪMAD BHĀGAVATAM (1/3/28) —

VERSE 79

এতে চার্ষকলাঃ পুনঃকৃষ্ণস্তু তগবান্ত স্বয়ম् ।
ইন্দ্রারিব্যাকুলং লোকং মৃড়য়ান্তি যুগে যুগে ॥ ৭৯ ॥

*ete cāṁśa-kalāḥ pūṁsaḥ
kṛṣṇas tu bhagavān svayam
indrāri-vyākulaṁ lokam
mr̥dayanti yuge yuge*

Translation: Rāma-Nṛsiṁha and others are the *amīśa* and *kalā* (*amīśa* of the *amīśa*) of the *puruṣa*-*avatāras*, but Śrī Kṛṣṇa is Svayam Bhagavān. The incarnations appear in every *yuga* to protect the people from the atrocities of demons.

Amṛta-pravāha Bhāṣya: Please refer to Verse 2/67 of Ādi-līlā.

THE FUNCTIONS OF THE THREE PURUṢA INCARNATIONS —

VERSE 80

সেই পুরুষ সৃষ্টি-স্থিতি-প্রলয়ের কর্তা ।
নানা অবতার করে, জগতের ভর্তা ॥ ৮০ ॥

*sei puruṣa sr̥ṣṭi-sthiti-pralayera kartā
nānā avatāra kare, jagatera bhartā*

Translation: These *purasas* are creators, maintainers, and annihilators of the

material world. They descend in various incarnations, for They are the maintainers of the world.

Amṛta-pravāha Bhāṣya: That *puruṣa* incarnation Kṣirodaśāyī Viṣṇu is the maintainer of the material world.

Anubhāṣya: Śrīmad Bhāgavatam (1/3/5) —

*"etan nānāvatārāṇāṁ nidhānaṁ bijam avyayam
yasyāṁśāṁśena sr̥jyante deva-tiryāṇi-narādayah"*

“He as Kāraṅābdhiśāyī is responsible for the creation, maintenance, and annihilation, as Garbhodaśāyī, He is the source of various incarnations, and as Kṣirodakaśāyī, He is the maintainer of the world.”

THE INCARNATIONS ARE BUT THE PORTIONS —

VERSE 81

সৃষ্ট্যাদি-নিমিত্তে যেই অংশের অবধান ।
সেই 'ত' অংশেরে কহি 'অবতার' নাম ॥ ৮১ ॥

*sr̥ṣty-ādi-nimitte yei aṁśera avadhāna
sei ta' aṁśere kahi 'avatāra' nāma*

Translation: The portions of Śrī Kṛṣṇa, who manifest for the creation, maintenance, and annihilation, are known as ‘*avatāras*’ (incarnations).

Anubhāṣya: Verses 2-3 of the context relating to the symptoms of the incarnations, in Laghu-bhāgavatāmṛta —

*"pūrvoktā viśva-kāryārtham-apūrvā iva cet svayam
dvārāntareṇa vāvih-syūravatārāś-tadā smṛtāḥ
tacca dvārāṁ tadekātma-rūpas-tad-bhakta eva ca
śeṣa-śāyādiko yadvad vasudevādiko'pi ca"*

“Śrī Kṛṣṇa, addressed earlier as *svayam-rūpa*, manifests Himself or through someone [here referred to as doorway] for some specific purpose of the material world. Such manifestations are termed ‘*avatāras*’ (incarnations). These ‘doorways’ are of two

types – *tadekātma-rūpa* (like Śeṣaśāyī) and the devotees (like Vasudeva)."

In its commentary by Śrīla Baladeva Vidyābhūṣaṇa —

"When Śrī Bhagavān manifests in the material world either by Himself as *advāraka* (without making someone the medium) or through someone, then they are known as 'avatāras' (incarnations). Those who descend from Vaikuṇṭha to the material world are called 'avatāras'. Śrī Matsya, Śrī Haimīsa, and others manifested as *advāraka*. *Sadvāraka-avatāras* are those who manifest in the material world through someone; for instance – Śrī Garbhodakaśāyī manifested from Kāraṇodāśāyī, who lies on Śeṣa. This is similar to Śrī Kṛṣṇacandra manifesting from Śrī Vasudeva and Śrī Rāmacandra from Śrī Daśaratha. The incarnations descend with different objectives – like the creation of the *mahat-tattva*, etc., by agitating *prakṛti*, increasing the happiness of the demigods by the subjugation of the demons, distributing bliss to the highly enthusiastic *bhakti* practitioners by giving His *darśana* to them, and propagating pure *bhakti*."

This material world, which is divided by time, place, etc., is a partial kingdom of Bhagavān and He sometimes descends into this world to execute a specific function. Whatever actions of the *bhagavat-svarūpa* are witnessed, as the instrumental or ingredient cause, in the execution of that specific function, the cause behind that action is Mahā-Viṣṇu, the portion of Śrī Kṛṣṇa. This *amṛta* (portion) alone is known as the *avatāra* (incarnation). Generally, from a macro perspective, through the logic of '*paṅgu-andha*' (lame and blind), the inert *prakṛti* is known as '*upādāna*' and the *jīva*, who is the enjoyer and under the influence of the three modes of material

nature, is called the 'nimitta'. However, the *prakṛti* is neither the '*upādāna*' nor the '*nimitta*'— the Vaiṣṇavas have reached this understanding after analyzing it closely. Under the influence of the potency of His glance, *prakṛti* is famous as the '*upādāna*' (ingredient) cause of the material world and *māyā* as '*nimitta-kartī*' (instrumental creator); both these potencies have been provided by Bhagavān. The expansions of Śrī Bhagavān, who in order to create the material world or for the benevolence of the world, manifest a pastime in which *māyā* is endowed with potency. All these expansions are known as the '*amṛta*' or '*avatāra*'. (In *Brahmā Samhitā* – on lighting many lamps from one lamp, all of them illuminate alike) – From this example, even though the expansions that have been compared to the different lamps are Viṣṇu *tattvas*, emanating from the real *vastu* because they control *māyā*, they in material terms are just known as '*amṛta*' or '*avatāra*'. Please refer to Verses 20/263-264 of *Madhya-līlā*.

VERSE 82

আদ্যাবতার, মহাপুরুষ, ভগবান् ।
সর্ব-অবতারবীজ, সর্বাশ্রয়-ধাম ॥ ৮২ ॥

*ādyāvatāra, mahā-puruṣa, bhagavān
sarva-avatāra-bīja, sarvāśraya-dhāma*

Translation: Kāraṇodaśāyī Viṣṇu is the first or the original incarnation of Bhagavān Śrī Kṛṣṇa. He is the origin of even Garbhodakaśāyī Viṣṇu, the seed of all incarnations. Thus, He is the shelter of all shelters.

Anubhāṣya: Please refer to verse (1/3/5) of *Śrīmad Bhāgavatam* for Garbhodaśāyī Viṣṇu who is the seed of all the incarnations.

KĀRANODAŚĀYĪ MAHĀ-VIṢNU
ŚRĪMAD BHĀGAVATAM (2/6/42) —

VERSE 83

ଆଦ୍ୟୋତ୍ତବତାରଃ ପୁରୁଷଃ ପରସ୍ୟ
କାଳଃ ସ୍ଵଭାବଃ ସଦସମ୍ମନଶ୍ଚ ।
ଦ୍ୱୟଂ ବିକାରୋ ଗୁଣ ଇନ୍ଦ୍ରିୟାଣି
ବିରାଟ୍ ସ୍ଵରାଟ୍ ହାତୁ ଚରିଷୁ ଭୂମଃ ॥ ୮୩ ॥

*ādyo 'vatāraḥ puruṣaḥ parasya
kālaḥ svabhāvah sad-asan manas ca
dravyam vikāro guṇa indriyāṇi
virāṭ svarāṭ sthāsnu cariṣu bhūmnah*

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: Kāraṇabdhīśāyī puruṣa alone is the primary incarnation of Bhagavān. Time, nature, *prakṛti* as cause and effect, *mahat-tattva*, material elements, false ego, *guṇas* like *sattva*, all the senses, the universal form of the Lord, Hiranyagarbha, and moving and non-moving beings – all are His opulences.

The following verses are also seen in some editions:

ŚRĪMAD BHĀGAVATAM (2/6/43-45) —

“aham bhavo yajña ime prajeṣā¹
dakṣādayo ye bhavadādayaśca
svaloka-pālāḥ khaga-loka-pālā
mr̥-loka-pālās-tala-loka-pālāḥ

gandharva-vidyādhara-cāraneśā ye
yakṣarakṣoraga-nāganātāḥ
ye vā rṣinām-rṣabhaḥ pitṛnām
daityendra-siddheśvara-dānavendrāḥ
anye ca ye preta-piśāc-bhūta-
kuṣmāṇḍa-yādo-mrga-pakṣyadhiśāḥ

yat kiñca loke bhagavan-mahasvadojāḥ
sahasva-dvalavat kṣamāvat
śrīhī-vibhūty-ātmavad-adbhutārṇam
tattvam param rūpavadasvarūpam”.

Anubhāṣya: Brahmā is describing the opulences of Bhagavān Śrī Kāraṇārṇavaśāyī, to Nārada –

*parasya bhūmnah (bhagavataḥ) puruṣah
(kāraṇārṇava-sāyī) ādyah avatāraḥ, kālaḥ
(guṇa-kṣobhakāḥ), svabhāvah (tat-saṁskāraḥ),
sad-asat (kārya-kāraṇātmikā prakṛtiḥ) manah
(mahat-tattva), dravyam (bhūta-sūkṣmāṇi
pañca-mahābhūtāni), vikāraḥ (ahaṅkāraḥ),
guṇaḥ (sattvādih), indriyāṇi (ekādaśa), virāṭ
(samaṣṭi-śarīram), svarāṭ (vairāja), sthāsnu
(sthāvaram), cariṣu (jaṅgamāṁ vyāṣṭi-śarīram)
ca [sarvam tad-vibhūti-rūpam].*

Sloka Bhāvānuvāda: Please refer to *Amṛta-pravāha Bhāṣya*.

THE ORIGINAL PURUṢA INCARNATION, THE CREATOR OF THE MAHAT-TATTVA

ŚRĪMAD BHĀGAVATAM (1/3/1) —

VERSE 84

জগন্নাথে পৌরুষং রূপং ভগবান্মহদাদিভিঃ ।
সম্ভূতং যোড়শকলমাদৌ লোকসিসৃক্ষয়া ॥ ৮৪ ॥

*jagṛhe pauruṣam rūpam
bhagavān mahad-ādibhiḥ
sambhūtam ṣoḍaśa-kalam
ādau loka-sisṛkṣayā*

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: Bhagavān, with the intention of creating the material world, took the form of ‘puruṣa’ with sixteen *kalās* (principal energies) accompanied by the *mahat-tattva*.

Anubhāṣya: Sūta Gosvāmī, in answer to the fifth question of Sage Śaunaka and others, is narrating the pastime of Bhagavān’s incarnation –

ādau (sarg-ārambhe) bhagavān (mahā-saṅkarṣaṇaḥ) loka-sisṛkṣayā (lokānām bhuvanānām sraṣṭum-icchayā) mahad-ādibhiḥ (mahad-ahaṅkāra-pañca-mahābhūt-aikādaśendriya-pañca-tanmātraiḥ) sambhūtam (militām) ṣodaśa-kalam (tat-sṛṣṭy-upayogi-pūrṇa-śaktimat) pauruṣa rūpam jagrhe (prakaṭayāmāsa).

ŚLOKA BHĀVĀNUVĀDA:

“Bhagavān Mahā-Saṅkarṣaṇa, with the intention of creating the material universes at the beginning of the creation, manifested a form with sixteen principal energies (omnipotent form capable of the creation), known as ‘puruṣa’, accompanied by the mahat-tattva, ego, five gross elements, eleven senses, and five objects of sense perception.”

THE DESCRIPTION OF THESE SIXTEEN PRINCIPAL ENERGIES IN THE CONTEXT OF THE ELABORATION OF ‘PŪRUṢA’ (VERSE 68) IN LAGHU-BHĀGAVATĀMṚTA —

“śrī-bhūḥ-kīrttir-ilā līlā kāntir-vidyeti saptakam vimalādyā navetyatā mukhyāḥ ṣodaśa śaktayah”

(1) śrī, (2) bhu, (3) līlā, (4) kānti, (5) kīrti, (6) tuṣti, (7) gīḥ, (8) puṣṭi, (9) satyā, (10) jñānājñānā, (11) jayā utkarṣinī, (12) vimalā, (13) yogamāyā, (14) prahavī, (15) īśānā, and (16) anugrahā — These sixteen energies are present in Vaikuṇṭha.

FROM ŚRĪ BALADEVA VIDYĀBHŪṢĀNA’S COMMENTARY ON THIS VERSE —

“vimalotkarṣinī jñānān kriyā yogā tathaiva ca prahavī satyā tathośānānugraheti nava smṛtāḥ”

(1) vimalā, (2) utkarṣinī, (3) jñānān, (4) kriyā, (5) yogā, (6) prahavī, (7) satyā, (8) īśānā, and (9) anugrahā — These nine energies have been mentioned in the scriptures.

BHAGAVAT SANDHARBHA (117) —

Śrī, puṣṭi, gīḥ, kānti, kīrti, tuṣti, ilā, ūrjā, vidyāvidyā, śakti, and māyā serve Bhagavān.

(From the word ‘ca’) one must understand the mention of the following energies – sandhinī, samvit, hladinī, bhakti, mūrti, vimalā, jayā, yogā, prahavī, īśānā, anugrahā, and others. From the above-mentioned sixteen energies like ‘śrī’, one has to understand that all these are the functions of both the internal and external potencies. When ‘śrī’ is the function of the internal potency, it is the opulence in Vaikuṇṭha, and being a function of the external potency, it is the material opulence. Ilā is the bhu potency, its extension is the līlā potency also. Here, sandhinī alone is satyā, jayā is utkarṣinī, yoga is yogamāyā, and samvit alone is the jñānājñānā potency and śuddha-sattva. Prahavī is responsible for astonishing and infinite capability. īśānā is the cause behind the potency of supremacy.

Please also refer to *tathyā* and the purport authored by Śrī Madhvācārya under the Gaudiyā-bhāṣya (commentary) on Śrīmad Bhāgavatam.

THE SHELTER AND SUPERSOUL OF ALL —

VERSE 85

যদ্যপি সর্বাশ্রয় তিঁহো, তাঁহাতে সংসার ।
অন্তরাত্মা-রূপে তিঁহো জগৎ-আধার ॥ ৮৫ ॥

yadyapi sarvāśraya tiṅho, tāñhātē saṁsāra
antarātmā-rūpe tiṅho jagat-ādhāra

VIṢNU, DESPITE CONNECTING WITH MĀYĀ THROUGH HIS GLANCE, IS BEYOND MĀYĀ —

VERSE 86

প্ৰকৃতি-সহিতে তাৰ উভয় সম্বন্ধ ।
তথাপি প্ৰকৃতি-সহ নাহি স্পৰ্শগন্ধ ॥ ৮৬ ॥

prakṛti-sahite tāñra ubhaya sambandha
tathāpi prakṛti-saha nāhi sparśa-gandha

Translation: Please refer to Amṛta-pravāha Bhāṣya.

Amṛta-pravāha Bhāṣya: Although He is the shelter of all, and all the universes rest in Him in the form of Supersoul, He is also the support of this material world. Despite having these two types of relationships with the *prakṛti*, He is beyond any kind of contact with it.

Anubhāṣya: Please refer to *Madhya-līlā* 20/282. Śrīla Rūpa Gosvāmī's *kārikā* in *Laghu-bhāgavatāmṛta* in the context of Śrī Viṣṇu being devoid of any material qualities — “yogo niyāmakatayā guṇaiḥ sambandha ucyate atah sa tairna yujyate tatra svāṁśa parasya yah”

“The relationship of Śrī Viṣṇu, as a controller, with the modes of material nature, is known as ‘*yoga*’. Thus, that *puruṣa* never comes under the influence of the material *guṇas*. Specially, all the forms of Viṣṇu who are the direct expansions of the Supreme Personality of Godhead and ontologically non-different from Him, never, in any manner become connected with the material *guṇas*.”

IN THE COMMENTARY OF ŚRĪLA BALADEVA
VIDYĀBHŪṢĀNA —

One may argue that the contact of Mahā-Viṣṇu with the material modes cannot be established. For, if it is so, then it is contradictory to this statement of *Śrīmad Bhāgavatam* — ‘*Māyā* feeling ashamed turns her face away from Bhagavān and distances herself.’ In an answer to this question, it is stated — ‘*guṇa*’ means the *niyama* (regulation); Viṣṇu, Brahmā, and Śiva — on manifesting in these three forms, the connection of the *puraṇa* with this *prakṛti*, is that of its controller. This connection is known as ‘*yoga*’ in the world; it is never known as ‘*bandhana*’ (captivated) by the three modes of material nature. Viṣṇu never gets connected with the modes of *māyā*,

because no mention of the connection of Viṣṇu with the material modes is seen in the statement of Drumila, one of the Nava Yogendras (Nine Sages).

Though Śrī Bhagavān has a connection with the two causes of the creation of the material world, namely *upādāna* and *nimitta*, through His glance, He remains unaffected by *māyā*. This material world undergoes many transformations as a result of Śrī Bhagavān’s will, however, there stands no possibility of any material transformation in Him. Please refer to verses *Ādi-līlā* 2/52, 54.

ŚRĪMAD BHĀGAVATAM (1/11/38) —

VERSE 87

এতদীশনমীশস্য প্ৰকৃতিস্থেষপি তদগুণেঃ ।
ন যুজ্যতে সদাভৈষ্ঠেরথা বৃদ্ধিসন্দৰ্শয়া ॥ ৮৭ ॥

etad iśanam iśasya
prakṛti-stho 'pi tad-guṇaiḥ
na yujyate sadātma-sthair
yathā buddhis tad-āśrayā

Translation: To be situated in *prakṛti* and remain uninfluenced by its modes is Śrī Bhagavān’s opulence. When the intelligence of the conditioned *jīvas* is fixed upon Śrī Bhagavān, then they do not come under the influence of the modes of nature, despite their proximity to *māyā*.

Amṛta-pravāha Bhāṣya: Please refer to verse *Ādi-līlā* 2/55.

THE SIMULTANEOUS ONENESS AND DIFFERENCE OF THE MATERIAL WORLD WITH IŚVARA, THE POSSESSOR OF INCONCEIVABLE POTENCY —

VERSE 88

এই মত গীতাতেহ পুনঃ পুনঃ কয় ।
সর্বদা ঈশ্঵র-তত্ত্ব অচিন্ত্যশক্তি হয় ॥ ৮৮ ॥

ei mata gītātēha punah punah kaya
sarvadā iśvara-tattva acintya-śakti haya

Translation: In this manner, even in *Śrīmad Bhagavad-gītā*, it has been repeatedly mentioned that *īśvara-tattva* is the possessor of inconceivable potency.

VERSE 89

আমি ত' জগতে বসি, জগৎ আমাতে ।
না আমি জগতে বসি, না আমা জগতে ॥ ৮৯ ॥

*āmi ta' jagate basi, jagat āmāte
nā āmi jagate basi, nā āmā jagate*

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: (Śrī Kṛṣṇa said) – I am situated in the material world and the material world rests in Me. Still, I am not in the material world and the material world does not rest in Me — this is known as ‘acintya’ (inconceivable) opulence.

Anubhāṣya: There is no possibility of the existence of anything in this material world without the existence of Śrī Bhagavān. By saying that the world rests in Śrī Bhagavān, one should not consider the material manifestation is non-different from Him. It is not in the nature of Śrī Bhagavān to enjoy the external potency, *māyā* or any of its creation. Anything averse to Śrī Bhagavān cannot exist in the *bhagavat-vastu* in any manner. Even when Adhokṣaja Bhagavān descends into this material world, He does not come under the influence of the material qualities; that is an impossibility. He is the controller of *māyā* and beyond *māyā* in both His manifested and unmanifested pastimes. That is to say, the pure transcendental nature eternally exists in Him. He descends into this world for manifesting His various pastimes; He is the original presiding deity of all the material manifestations.

Even the material world cannot alienate itself and exist separately as an independent

identity. Śrī Viṣṇu Himself never directly comes in conjunction with the material world or *māyā*. Even His *svarūpa* (original form) and *tad-rūpa-vaibhava* (His expansions and abode) are neither a part of this limited world, which is the place of sense-enjoyment, nor subordinate in any manner to the material nature. This is the specific feature of Bhagavān’s independent and inconceivable potency; He can act according to His own will.

Please refer to the ‘Gaudīya Bhāṣya’, which consists of various commentaries on the “yathā mahānti” verse (2/9/34) of *catuh-ślokī Śrīmad Bhāgavatam*, and verse (11/15/36) of *Śrīmad Bhāgavatam*.

VERSE 90

অচিন্ত্য গ্রিশ্ম্য এই জানিহ আমার ।
এই ত' গীতার অর্থ কৈল পরচার ॥ ৯০ ॥

*acintya aiśvarya ei jāniha āmāra
ei ta' gītāra artha kaila paracāra*

Translation: O Arjuna! Please know this to be My inconceivable opulence – Śrī Kṛṣṇa has propagated this meaning in *Gītā*.

Anubhāṣya: *Gītā* (9/4-5)—

“*māyā tatam idam sarvam
jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni
na cāham teṣy avasthitāḥ

na ca mat-sthāni bhūtāni
paśya me yogam aiśvaram
bhūta-bhūtāḥ na ca bhūta-stho
mamātmā bhūta-bhāvanah*”

“This whole universe is pervaded by My form, which is beyond material sense perception. All living beings are situated in Me, but I am not situated in them. All that is created also does not actually exist in Me.

Behold My supernatural mystic opulence! Although I support and maintain the entire cosmic creation, I Myself am not situated within it."

VERSE 91

সেই ত' পুরুষ যাঁর 'অংশ' ধরে নাম ।
চৈতন্যের সঙ্গে সেই নিত্যানন্দ-রাম ॥৯১॥

*sei ta' puruṣa yāñra 'amīśa' dhare nāma
caitanyera saṅge sei nityānanda-rāma*

Translation: That *puruṣa* [Mahā-Viṣṇu] is called the plenary portion of Śrī Nityānanda-Rāma, who has descended along with Śrī Caitanya Mahāprabhu.

VERSE 92

এই ত' নবম শ্লোকের অর্থ বিবরণ ।
দশম শ্লোকের অর্থ শুন দিয়া মন ॥৯২॥

*ei ta' navama ślokera artha vivaraṇa
daśama ślokera artha śuna diyā mana*

Translation: This is the meaning of the ninth verse. Now, listen to the meaning of the tenth verse with rapt attention.

THE MEANING OF THE TENTH VERSE FROM AMONGST THE
FOURTEEN VERSES OF AUSPICIOUS INVOCATION

FROM THE DIARY OF ŚRĪLA SVARŪPA GOSVĀMĪ —

VERSE 93

যস্যাংশঃঃ ত্রীল গর্ভোদশায়ী
যন্নাভ্যজং লোকসংঘাতনালম্ ।
লোকস্তুঃঃ সৃতিকাধাম ধাতু—
স্তং শ্রীনিত্যানন্দরামং প্রপন্দে ॥৯৩॥

*yasyāṁśāṁśah śrīla garbhoda-śayī
yan-nābhy-abjām loka-saṅghāta-nālam
loka-sraṣṭuh sūtikā-dhāma dhātus
tam śrī-nityānanda-rāmām prapadye*

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: I offer my obeisances unto Śrī Nityānanda-Rāma, a partial portion of whom is Garbhodaśayī Viṣṇu, from whose navel sprouts the lotus that is the birthplace of Brahmā, the subordinate creator, and the stem of that lotus is the resting place of all the [fourteen] planetary systems.

Anubhāṣya:

*yan-nābhy-abdham (yasya nābhi-kamalam)
loka-saṅghāta-nālam (loka-samūhah
caturdaśa-loka, nālam ādhāro, yasya
tat) dhātuh loka-sraṣṭuh (brahmaṇah)
sūtikā-dhāma (janma-grha-svarūpa) śrīla-
garbhodaśayī (dvitīya-purus-āvatārah) yasya
nityānanda-rāmasya amīś-āṁśah (kalā), tam
(śrīnityānanda-rāmam) [ahaṁ] prapadye.*

ŚLOKA BHĀVĀNUVĀDA:

Please refer to *Amṛta-pravāha Bhāṣya*.

THE DESCRIPTION OF GARBHODAŚAYĪ VIṢNU —

VERSES 94-95

সেই ত' পুরুষ অনন্তব্রহ্মাণ্ড সৃজিয়া ।
সব অণ্ডে প্রবেশিলা বহু-মূর্তি হওঁগ ॥৯৪॥
ভিতরে প্রবেশি' দেখে সব অন্ধকার ।
রহিতে নাহিক স্থান করিল বিচার ॥৯৫॥

*sei ta' puruṣa ananta-brahmāṇḍa sṛjiyā
saba aṇḍe praveśilā bahu-mūrti hañā
bhitare pravesi' dekhe saba andhakāra
rahite nāhika sthāna karila vicāra*

Translation: The original *puruṣa*, Kāraṇābṛdhīśayī Viṣṇu, created infinite universes; and He then entered each universe in a separate form as Garbhodakaśayī Viṣṇu. On entering, Garbhodakaśayī Viṣṇu saw darkness everywhere and realized that there was no place to reside and started thinking.

Anubhāṣya: *Brahma-saṁhitā* (5/14) —

*"praty-añdam evam ekāṁśād
ekāṁśād viśati svayam"*

"That Mahā-Viṣṇu entered into each universe as His own separate portions."

Please refer to verses *Madhya-līlā* 20/283-293.

VERSE 96

*নিজাঙ্গ-স্বেজল করিল সৃজন ।
সেই জলে কৈল অর্থ-ব্রহ্মাণ্ড ভরণ ॥ ৯৬ ॥*

*nijāṅga-sveda-jala karila srjana
sei jale kaila ardha-brahmāṇḍa bharana*

Translation: Then, that second *puruṣa* created the water from the perspiration of His own body and filled half the universe with that water.

Anubhāṣya: Please refer to verse 2/10/10 of *Śrīmad Bhāgavatam*.

VERSE 97

*ব্রহ্মাণ্ড-প্রমাণ পঞ্চশংকোটি-যোজন ।
আয়াম, বিস্তার, দুই হয় এক সম ॥ ৯৭ ॥*

*brahmāṇḍa-pramāṇa pañcāśat-koṭi-yojana
āyāma, vistāra, duī haya eka sama*

Translation: The length and breadth of the universe are the same and its measure is equal to five hundred million *yojanas*.

THE CREATION OF THE FOURTEEN PLANETARY SYSTEMS —

VERSE 98

*জলে ভরি' অর্ধ তাহা কৈল নিজ-বাস ।
আর অর্দে কৈল চৌদ্দভূবন-প্রকাশ ॥ ৯৮ ॥*

*jale bhari' ardha tāhā kaila nija-vāsa
āra ardhe kaila caudda-bhuvana-prakāśa*

THE GARBHODAKA OCEAN IS A MANIFESTATION OF VAIKUṄTHA —

VERSE 99

*তাঁহাই প্রকট কৈল বৈকুণ্ঠ নিজ-ধার্ম ।
শেষ-শয়ন-জলে করিল বিশ্রাম ॥ ৯৯ ॥*

*tānhāi prakaṭa kaila vaikuṇṭha nija-dhāma
śeṣa-śayana-jale karila viśrāma*

THE OBJECT OF WORSHIP ACCORDING TO ṚK-SŪKTA —

VERSES 100-101

*অনন্তশয্যাতে তাঁহা করিল শয়ন ।
সহস্র মস্তক তাঁর সহস্র বদন ॥ ১০০ ॥*

*সহস্র-চরন-হস্ত, সহস্র নয়ন ।
সর্ব অবতার-বীজ, জগৎ-কারণ ॥ ১০১ ॥*

*ananta-śayyātē tānhā karila śayana
sahasra mastaka tānra sahasra vadana
sahasra-caraṇa-hasta, sahasra nayana
sarva avatāra-bīja, jagat-kāraṇa*

Translation: Garbhodaśāyī Viṣṇu, after filling half the universe with water, created therein a residence for Himself. In the other half of the universe, He manifested the fourteen planetary systems. He manifested Vaikuṇṭha in that residence of His, and Ananta Śeṣa started resting on the water as if it was a bed. Garbhodaśāyī started resting, making Śeṣa His bed. He (Garbhodaśāyī) has thousands of heads, thousands of mouths, thousands of feet and hands, and thousands of eyes. He is the seed of all the incarnations and is the cause behind the material world.

Anubhāṣya: 'Caudda-bhuvana' – Bhū, Bhūvah, Svah, Mahah, Jana, Tapah and Satya – these seven are upper planetary systems. Tala, Atala, Vitala, Nitala, Talātala, Mahātala, and Sutala – these are seven Pātālas (the lower planetary systems). In this way, there are fourteen

planetary systems. Please refer to verses 2/5/38-42, 11/4/3, and 1/3/2,4-5 of *Śrīmad Bhāgavatam*.

ŚRĪMAD BHĀGAVATAM (1/3/4) —

“paśyanty ado rūpam adabhra-cakṣuṣā
sahasra-pādoru-bhujānanādbhutam
sahasra-mūrdha-śravaṇākṣi-nāsiकम
sahasra-maulya-ambara-kundalollasat”

“With their perfect eyes, the yogīs see that wonderful transcendental form of the *puruṣa* who has thousands of feet, thighs, hands, and faces. He has thousands of heads, thousands of ears, thousands of eyes, and thousands of nostrils. That form is always adorned with thousands of crowns, clothes, and ornaments like earrings.

VERSE (8/4/17) OF RK, VERSE (6/4/43) OF SĀMA, VERSE (31/1) OF ŠUKLA YAJUH, VERSE (19/6/1) OF ATHARVA —

“sahasraśīrṣā puruṣah sahasrākṣah sahasrapāt
sa bhūmi viśvato vṛtvātyatiṣṭhadāśāṅgalam”

“One who has thousands and thousands of (infinite) heads, infinite eyes, infinite feet, has pervaded the entire earth and manifested Himself in a form that is bigger than the linear measure equivalent to the span of ten hands.

Please refer to verses (11/4/4-5) of *Śrīmad Bhāgavatam* and verses (5/10-11) of *Brahma Samhitā*.

THE MANIFESTATION OF VIṢNU, BRAHMĀ, AND RUDRA FROM HIM —

VERSES 102-103

তাঁর নাভিপদ্ম হৈতে উঠিল এক পদ্ম ।
সেই পদ্মে হৈল ব্ৰহ্মাৰ জন্মসদ্ধ ॥ ১০২ ॥
সেই পদ্মনালে হৈল চৌদ্বুৰন ।
তেঁহো ব্ৰহ্মা হৃগ সৃষ্টি কৱিল সৃজন ॥ ১০৩ ॥

*tānra nābhī-padma haite uṭhila eka padma
sei padme haila brahmāra janma-sadma*

*sei padma-nāle haila caudda-bhuvana
teñho brahmā hañā sr̄ṣti karila sr̄jana*

Translation: A lotus sprouted from the lotus-like navel of Garbhodaśayī Viṣṇu and that became the birthplace of Brahmā. Within the stem of that lotus were fourteen planetary systems. In this manner, Garbhodaśayī Viṣṇu as Brahmā created the entire creation.

Anubhāṣya: In *Nārāyaṇopākhyāna* (verses 339/70-72 and 340/27-28 of *Sānti-parva*) in the *Mokṣa-dharma* portion of *Mahābhārata*, it is described that – ‘One who is Pradyumna [He is non-different from Garbhodaśayī Viṣṇu] is also Aniruddha [He is non-different from Kṣirodaśayī Viṣṇu] and is the father of Brahmā.’ Here one will have to understand that Garbhodaśayī Viṣṇu is also Kṣirodaśayī Viṣṇu. It is because they are non-different and hence Pradyumna is the controller of Hiranyagarbha Brahmā, that is, He is His Supersoul and the father. Please refer to verse (1/3/2) of *Śrīmad Bhāgavatam*.

Amṛtānukaṇikā: There are two types of Brahmā – one belonging to the *jīva* category and the other to the category of *Īśvara*. *Śrīmad Bhāgavatam* 4/24/29 states—

“sva-dharma-niṣṭhalā śata-janmabhīḥ pumān
viriñcatām eti tataḥ param hi mām”

“A person who properly executes his *varṇāśrama-dharma* for one hundred lifetimes becomes qualified to occupy the post of Brahmā.” The *kalpa* in which such an eligible *jīva* is available, in that *kalpa* that *jīva* takes birth as Brahmā from the lotus-like navel of Garbhodaśayī Viṣṇu; and He transmits potency into that *jīva*, empowering him to create the world. Such type of Brahmā is known as one belonging

to ‘jīvakotī’ (the *jīva* category). Further, in a *kalpa* where a qualified *jīva* for the post of Brahmā is not available, Garbhodaśayī Viṣṇu, from one of His portions, becomes Brahmā and creates the world. This Brahmā belongs to ‘īsvarakotī’ (the category of Īśvara).

VERSE 104

বিষুক্রপ হঞ্চ করে জগৎ পালনে ।
গুণাতীত বিষ্ণু—স্পর্শনাহি মায়া-গুণে ॥ ১০৪ ॥

*viṣṇu-rūpa hañā kare jagat pālane
guṇatīta viṣṇu-sparśa nāhi māyā-guṇe*

Translation: That second *puruṣa* takes the form of Viṣṇu and maintains the world. He is beyond the material modes of nature; they can never touch Him.

Anubhāṣya: The *puruṣa* mentioned in verse (1/2/23) of Śrīmad Bhāgavatam is Garbhodaśayī Viṣṇu. Please refer to verse (3/8/16) of Śrīmad Bhāgavatam. Verse 70 in the context of the three *puruṣa* incarnations of *Laghu-bhāgavatāmr̄ta* –

The Garbhodaśayī’s *vilāsa* expansion who has a four-handed form, enters the universe and rests in the Kṣīra Ocean; He is known as ‘Viṣṇu’. This Viṣṇu alone is the Supersoul, residing in the hearts of all living entities from the demigods to immovable beings, present in as many forms as the number of beings. The form of Viṣṇu that is described as ‘tr̄tiya-puruṣa sarvabhūtastha’ (the third *puruṣa* incarnation present in all beings) in the ‘Sātvata-tantra’, is the *vilāsa* form of Garbhodaśayī Viṣṇu.

ŚRĪ BALADEVA VIDYĀBHŪṢĀNA’S COMMENTARY ON VERSE 22 IN THE CONTEXT OF PURUṢA INCARNATION OF LAGHU-BHĀGAVATĀMR̄TA –

“Viṣṇu, even being the presiding deity of the material mode of goodness, never becomes influenced by it, in fact, through

a mere resolution He controls that mode. Hence, it has been said – ‘It is because of Him that the *jīva* realizes ultimate auspiciousness.’” Therefore, in Vāmana Purāṇa it is said – “Viṣṇu alone exists in the form of Brahmā, Viṣṇu, and Śiva. He exists as *brahma* in Brahmā, as Śiva in Śiva; Janārdana as Viṣṇu exists separately from these two forms of His.”

FURTHER IN VERSES (29-30) IN THE CONTEXT OF THE DESCRIPTION OF VIṢNU –

Viṣṇu is known as ‘Sattvatanu’ in the scriptures because of His role in the expansion of *sattva-guṇa*. Similarly, all the incarnations of Kṣīrodakaśayī Viṣṇu are also known as ‘Sattvatanu’. That *sattva-guṇa* is situated in His external form, therefore He is called ‘Sattvatanu’. For all the above-mentioned reasons the scriptures describe Viṣṇu as *nirguna*. In the Tenth Canto of Śrīmad Bhāgavatam, it is said – “Hari is *nirguna*, Paramaeśvara Himself, beyond *prakṛti*, the provider of knowledge to the demigods like Brahmā, and the witness of all. One who would worship Him will become free from material qualities.” Therefore, Śrīmad Bhāgavatam says – “All types of auspiciousness are accomplished from this ‘Sattvatanu’.”

VERSE 105

রূদ্ররূপ ধরি’ করে জগৎ সংহার ।
সৃষ্টি-স্থিতি-প্রলয়—ইচ্ছায় যাঁহার ॥ ১০৫ ॥

*rudra-rūpa dhari’ kare jagat samhāra
sr̄ṣti-sthiti-pralaya — icchāya yānhāra*

Translation: That Garbhodaśayī *puruṣa* assumes the form of Rudra and annihilates the creation. Thus, the creation, maintenance, and dissolution of the creation happen by His will.

VERSE 106

হিরণ্যগর্ভ, অন্তর্যামী, জগৎকারণ ।
যাঁর অংশ করি' করে বিরাট-কল্পন ॥ ১০৬ ॥

*hiranya-garbhā, antaryāmī, jagat-kāraṇa
yānra amīsa kari' kare virāṭa-kalpana*

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: It is Garbhodaśayī Viṣṇu who is Hiranyagarbha, the Supersoul, and the cause of the world. It is His portion that has been conceived as ‘virāṭa rūpa’ (universal form).

VERSE 107

হেন নারায়ণ,—যাঁর অংশের অংশ ।
সেই প্রভু নিত্যানন্দ—সর্ব-অবতঃস ॥ ১০৭ ॥

*hena nārāyaṇa, —yānra amīṣera amīsa
sei prabhu nityānanda — sarva-avataṁsa*

Translation: Garbhodaśayī Nārāyaṇa is the plenary portion of that Śrī Nityānanda Prabhu who is the source of all incarnations.

VERSE 108

দশম শ্লোকের অর্থ কৈল বিবরণ ।
একাদশ শ্লোকের অর্থ শুন দিয়া মন ॥ ১০৮ ॥

*daśama ślokera artha kaila vivaraṇa
ekādaśa ślokera artha śuna diyā mana*

Translation: Till here I have explained the meaning of the tenth verse. Now, please listen to the meaning of the eleventh verse with rapt attention.

Amṛta-pravāha Bhāṣya: ‘Daśama ślokera artha’ – the tenth verse and a set of verses following that describe Garbhodaśayī Viṣṇu.

THE DESCRIPTION OF THE ELEVENTH VERSE FROM AMONGST THE FOURTEEN VERSES OF INVOCATION

FROM THE DIARY OF ŚRĪ SVARŪPA GOSVĀMĪ —

VERSES 109

যস্যাংশাংশাংশঃ পরাত্মাখিলানাঃ
পোষ্ট বিষ্ণুর্ভাতি দুঃখাদ্বিশায়ী ।
ক্ষেত্ৰীভূত্তি যৎকলা সোহপ্যনন্ত-
স্তৎ শ্রীনিত্যানন্দরামং প্রপদ্যে ॥ ১০৯ ॥

*yasyāṁśāṁśāṁśah parātmākhilānāṁ
poṣṭā viṣṇur bhāti dugdhābdhi-śāyī
kṣaunī-bhartā yat-kalā so 'py anantas
tam śrī-nityānanda-rāmam prapadye*

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: I offer my obeisances to Śrī Nityānanda-Rāma, whose secondary portion (the portion of the portion of the plenary portion) is Kṣirodaśayī Viṣṇu, the Supersoul and the maintainer of all the jīvas. His *kalā* (portion of the portion) is ‘Ananta’.

Anubhāṣya:

*akhilānām (jīvānām) parātmā (paramātmā),
poṣṭā (poṣāṇa-kartā), dugdhābdhi-śāyī (trītya-puruṣāvatārah kṣirodaśayī) viṣṇuh bhāti,
so'pi yasyāṁśāṁśāṁśah (yasya nityānada-rāmasya amīṣasya amīṣah kalā tad-amīṣah
vikalā); yat (yasya kṣiroda-śāyinah) kalā
(amīṣasya amīṣah), kṣoṇībhartā" (jagat-pālaka
vāḥ) sah api anantaḥ; tam śrīnityānanda-rāmam [ahaṁ] prapadye.*

ŚLOKA BHĀVĀNUVĀDA:

Please refer to *Amṛta-pravāha Bhāṣya*.

THE DESCRIPTION OF THE ABODE OF KṢIRODAŚAYĪ VIṢNU —

VERSE 110

নারায়ণের নাভিনাল-মধ্যেতে থরণী ।
ধরণীর মধ্যে সপ্ত সমুদ্র যে গণ ॥ ১১০ ॥

*nārāyaṇera nābhi-nāla-madhyete dharaṇī
dharaṇīra madhye sapta samudra ye gaṇī*

ŚVETADVĪPA —

VERSE 111

তাঁহা ক্ষীরোদধি-মধ্যে ‘শ্঵েতদ্বীপ’ নাম।
পালয়িতা বিষ্ণু,—তাঁর সেই নিজ ধাম ॥১১১॥

*tāñhā kṣīrodadhi-madhye ‘śvetadvīpa’ nāma
pālayitā viṣṇu,— tāñra sei nije dhāma*

THE SUPERSOUL OF THE INDIVIDUAL JĪVAS —

VERSE 112

সকল জীবের তিঁহো হয়ে অন্তর্যামী।
জগৎ-পালক তিঁহো জগতের স্বামী ॥ ১১২ ॥

*sakala jīvera tiñho haye antaryāmī
jagat-pālaka tiñho jagatera svāmī*

Translation: The fourteen planetary systems are located inside the stem of the lotus that emerged from the lotus-like navel of Garbhodaśayī Nārāyaṇa. There are seven oceans among these fourteen planetary systems. There is a place by the name of ‘Śvetadvīpa’ in the middle of Kṣīra-samudra, this ‘Śvetadvīpa’ is the personal abode of Kṣīrodaśayī Viṣṇu, the maintainer of the world. Kṣīrodaśayī Viṣṇu is the Supersoul of all the jīvas. He is the maintainer and Lord of the world.

Anubhāṣya: It is described in *Siddhānta-Śiromāṇi* —

The seven oceans are as follows – (1) the ocean of salt water, (2) the ocean of milk, (3) the ocean of yogurt, (4) the ocean of clarified butter, (5) the ocean of sugar cane juice, (6) the ocean of liquor, and (7) the ocean of sweet water. On the southern side of the ocean of salt water is the ocean of milk, where the shelter of

all, Vāsudeva, resides, and there His lotus feet are worshiped by the demigods like Brahmā.

THE ESSENCE OF THE VERSES ON THE DESCRIPTION OF ŚRĪ VIṢNU (PŪRVA-KHAṄDA 2/35-38) IN LAGHU-BHĀGAVATĀMR̄TA —

“I shall now summarize all the Viṣṇu’s abodes present in the universes as mentioned in *Viṣṇu-dharmottara* and elsewhere. For instance, above Rudraloka is located ‘Viṣṇuloka’, which has a circumference of fifty thousand yojanas and is inaccessible to the conditioned soul. Above that Viṣṇuloka and east of the Sumeru Mountain is a large golden island called ‘Maha-Viṣṇuloka’ in the middle of the ocean of salt water. Brahmā sometimes goes there to meet Bhagavān Viṣṇu. In this *loka*, during the four months of the rainy season, Janārdana Viṣṇu along with Lakṣmī enjoys sleeping on Śeṣa bedstead. East of Sumeru is the ocean of milk, in the middle of which is a white city on a white island where Bhagavān Viṣṇu can be seen sitting with His consort, Lakṣmī, on a throne of Śeṣa. There as well, Viṣṇu enjoys sleeping during the four months of the rainy season. South of that in the middle of the ocean of milk, is a magnificent island named Śvetadvīpa, with a circumference of twenty-five thousand yojanas.”

Brahmāṇḍa Purāṇa says — “There is a large beautiful island whose circumference is one hundred thousand yojanas and surrounded by the ocean of milk on all sides and is known as ‘Śvetadvīpa’.” Further in *Viṣṇu Purāṇa* and in the Mokṣādharmā portion of *Mahābhārata* and other books, it is mentioned that there is an island ‘Śvetadvīpa’ on the northern bank of the ocean of milk. In *Padma Purāṇa* it is said that Śvetadvīpa adorns the northern bank of the ocean of water. Please refer

to the context of Śvetadvīpa in verse (11/15/18) of Śrīmad Bhāgavatam.

IN LAGHU-BHĀGAVATĀMRTA, VERSE 15 IN THE CONTEXT OF DESCRIBING THE PURUṢA —

“Kṣīrodaśāyī Viṣṇu, the third *purusa* and the object of meditation of all, resides as the Supersoul in each *jīva*. His form is according to the measure of an individual *jīva*'s heart.”

AND VERSE 34, IN THE CONTEXT OF DESCRIBING VIṢNU —

“One who is called Viṣṇu is Kṣīrodaśāyī Viṣṇu; being the *vilāsa* of Garbhodaśāyī Viṣṇu, the sages address Viṣṇu as ‘Nārāyaṇa’ and the Supersoul of the Viraṭ.”

YUGA AND MANAVANATARA INCARNATIONS ARE MANIFESTATIONS OF KṢĪRODAŚĀYĪ VIṢNU —

VERSES 113-114

যুগ-মন্ত্রে ধরি' নানা অবতার।
ধর্ম স্থাপন করে, অধর্ম সংহার ॥১১৩॥
দেবগণে না পায় যাঁহার দরশন।
ক্ষীরোদকতীরে যাই' করেন শুবন ॥১১৪॥

*yuga-manvantare dhari' nānā avatāra
dharma sthāpana kare, adharma saṁhāra
deva-gaṇe nā pāya yāñhāra daraśana
kṣīrodaka-tire yai' karena stavana*

KṢĪRODAŚĀYĪ IS THE MAINTAINER OF THE WORLD —

VERSES 115-116

তবে অবতরি' করে জগৎ পালন।
অনন্ত বৈভব তাঁর নাহিক গণন ॥১১৫॥

সেই বিষ্ণু হয় যাঁর অংশাখশের অংশ।
সেই প্রভু নিত্যানন্দ—সর্ব-অবতঃস ॥১১৬॥

*tabe avatari' kare jagat pālana
ananta vaibhava tānra nāhika gaṇana*

*sei viṣṇu haya yāñra amśāṁśera amśa
sei-prabhu nityānanda — sarva-avatāṁsa*

Translation: Kṣīrodaśāyī Viṣṇu appears in every *manvantara* and *yuga* in various incarnations to establish *dharma* by quashing *adharma* (irreligious principles). Even the demigods cannot take His *darśana*. They only go to the banks of the ocean of milk and sing His glories. Then, He descends and maintains this material world. He has unlimited opulences which cannot be counted. That Viṣṇu is the part of the part of the portion of Śrī Nityānanda Prabhu, who is the source of all incarnations.

HIS SNAKE FORM ‘ŚEṢA’ —

VERSES 117-119

সেই বিষ্ণু 'শেষ'-রূপে ধরেন ধরণী।
কাঁহা আছে মহী, শিরে, হেন নাহি জানি ॥১১৭॥

সহস্র বিস্তীর্ণ যাঁর ফণার মণ্ডল।
সূর্য জিনি' মণিগণ করে ঝলমল ॥১১৮॥

পঞ্চাশৎ কোটি-যোজন পৃথিবী-বিস্তার।
যাঁর একফণে রহে সর্ব-আকার ॥১১৯॥

*sei viṣṇu 'śeṣa'-rūpe dharena dharanī
kāñhā āche mahī, śire, hena nāhi jāni

sahasra vistīrṇa yāñra phaṇāra maṇḍala
surya jinī' maṇi-gaṇa kare jhala-mala

pañcāśat koṭi-yojana pr̄thivī-vistāra
yāñra eka-phaṇe rahe sarṣapa-ākāra*

VIṢNU IN THE FORM OF ŚEṢA, THE DEVOTEE OF ŚRĪ KR̄SHA —

VERSE 120

সেই ত' 'অনন্ত' 'শেষ'—ভক্ত-অবতার।
ঈশ্বরের সেবা বিনা নাহি জানে আর ॥১২০॥

*sei ta' 'ananta' 'śeṣa' — bhakta-avatāra
īśvarera sevā binā nāhi jāne āra*

Translation: That Viṣṇu, in the form of ‘Śeṣa’, holds the universe on His head. He does not even know on which portion of His head the universe is placed as He does not feel its presence. His thousands of extended hoods are adorned with dazzling jewels brighter than the sun. The measure of this universe is five hundred million *yojanas* in diameter and this universe rests on one of His hoods like a mustard seed. That Ananta-Śeṣa is *bhaktāvatāra*. He doesn't know anything apart from Śrī Kṛṣṇa's service.

Anubhāṣya: Please refer to verses (5/17/21) and (5/25/2) of *Śrimad Bhāgavatam*. According to verse 86 of *Śrī Kṛṣṇa-sandarbha* composed by Śrīla Jīva Gosvāmī —

The *kalā* (portion of the portion) of Śrī Bhagavān, Śrī Ananta deva has a thousand faces and is fully independent. He is ever ready to serve Śrī Hari by fulfilling desires close to Him. Saṅkarṣaṇa is the first expansion of Vāsudeva, Vasudevanandana. Since He appears by His own will, He is independent. Therefore, He is Ananta (infinite), that is, beyond the boundaries of time and space. He is also present in the form of ‘Śeṣa’ who has thousands of serpentine hoods. Śeṣa is an incarnation that literally means *ekāṁśa* – one portion.

In the *Ayodhyā-māhātmya* chapter of *Skanda Purāṇa*, in the presence of all, the demigod Indra requested Śeṣa, who was standing there in the form of Lakṣmaṇa, who never deviates from His vow – “Please proceed towards your eternal abode, Viṣṇuloka, where Your expansion Śeṣa, with His thousands of serpentine hoods, is also present.” After thus sending Lakṣmaṇa in the form of Śeṣa, capable of holding the universe [on one of His hoods], to Pātālaloka region, Indra departed to his

abode of the demigods. (This means that Saṅkarṣaṇa of the quadruple form descended with Śrī Rāma as Lakṣmaṇa and Śeṣa, who holds the universe on His head and resides in the Pātālaloka, merged with Lakṣmaṇa. Later, when the time for disappearing came, the Śeṣa form separated from the Lakṣmaṇa. Śeṣa went to Pātālaloka and Lakṣmaṇa went to His abode in Vaikunṭha). Therefore, this sentence ‘śeṣa-nāmaka merā dhāma’ (My abode called Śeṣa) also indicates that ‘who is the last limit’, that is, who remains after all others, is known as ‘Śeṣa’. Just as the remnant is non-different from the original thing (*vastu*), similarly Śeṣa is the non-different portion of Vāsudeva, or who is well known as a remnant of Vāsudeva; He is Śeṣa.

IN LAGHU-BHĀGAVATĀMṚTA, ŚRĪ BALADEVA VIDYĀBHŪṢANA'S COMMENTARY ON VERSE 19 OF RUDRA-TATTVA DESCRIPTION —

“Śeṣa, the bedstead as the resting place of Viṣṇu, the holder of the bow named Śārṅga, belongs to the category of Īśvara. Also Śeṣa, who carries the universe, comes under the category of *śaktyāviṣṭa-jīva* (*jīva* in whom energy has been vested for a particular purpose).

AGAIN IN THE CONTEXT OF ŚRĪ RĀMA TATTVA VERSE (28) —

“Saṅkarṣaṇa of the second group of the quadruple, together with Śeṣa, holder of the universes, appeared as Śrī Balarāma. Śeṣa is in two forms — one in the form of the bedstead of Bhagavān and the other in the form of *bhūdhārī* (holder of the universes). The *bhūdhārī* Śeṣa is the *āveśāvatāra* (empowered incarnation) of Saṅkarṣaṇa and thus is also known as ‘Saṅkarṣaṇa’. In the bedstead form, He considers Himself as the servitor and friend of Bhagavān.”

HE IS EVER ENGAGED IN SINGING KRṢNA-KĪRTANA AND IS THE INSTRUCTOR OF CATUHSANA —

VERSES 121-122

সহস্র-বন্দনে করে কৃষণে গান ।
নিরবধি শুণ গা'ন, অন্ত নাহি পান ॥ ১২১ ॥

সনকাদি ভাগবত শুনে ঘাঁর মুখে ।
ভগবানের শুণ কহে, ভাসে প্রেমসুখে ॥ ১২২ ॥

*sahasra-vadane kare krṣṇa-guṇa gāna
niravadhi guṇa gāna, anta nāhi pāna*

*sanakādi bhāgavata śune yāñra mukhe
bhagavānera guṇa kahe, bhāse prema-sukhe*

HE SERVES KRṢNA WITH HIS TEN FORMS —

VERSE 123

ছত্র, পাদুকা, শয়া, উপাধান, বসন ।
আরাম, আবাস, যজ্ঞসূত্র, সিংহাসন ॥ ১২৩ ॥

*chatra, pādukā, śayyā, upādhāna, vasana
ārāma, āvāsa, yajña-sūtra, siṁhāsana*

REASON BEHIND THE NAME ŚEṢA —

VERSES 124-125

এত মূর্তিভেদ করি' কৃষ্ণেবা করে ।
কৃষের শেষতা পাণ্ডি 'শেষ' নাম ধরে ॥ ১২৪ ॥

সেই ত' অনন্ত, ঘাঁর কহি এক কলা ।
হেন প্রভু নিত্যানন্দ, কে জানে তাঁর খেলা ॥ ১২৫ ॥

*eta mūrti-bheda kari' krṣṇa-sevā kare
krṣṇera śeṣatā pānā 'šeṣa' nāma dhare*

*sei ta' ananta, yāñra kahi eka kalā
hena prabhu nityānanda, ke jāne tāñra khelā*

Translation: He with His thousands of mouths always sings the glories of Śrī Krṣṇa; however, He is unable to find the end of Śrī Krṣṇa's qualities. Catuhṣana (the Four Kumāras) hear Śrimad Bhāgavatam from Śeṣa and then they too continue to recite Śrī Krṣṇa's qualities, absorbed

in the transcendental bliss of His love. Ananta-Śeṣa serves Śrī Krṣṇa by assuming the following forms – umbrella, slippers, bedstead, pillow, garments, resting chair, residence, sacred thread, and throne. Since He has attained the ultimate end of the servitude to Śrī Krṣṇa, He is known as 'Śeṣa'. That 'Ananta' is one of the *kalās* of Śrī Nityānanda Prabhu. Thus, who can possibly know the pastimes of Śrī Nityānanda Prabhu?

Amṛta-pravāha Bhāṣya: 'Śeṣatā' – ultimate service.

Anubhāṣya: Śrimad Bhāgavatam 10/3/25 —

"bhavānekah śiṣyate śeṣasamjñah"

"It is You who remain even after the annihilation; hence You are called 'Śeṣa'."

TO CALL ŚRĪ NITYĀNANDA AS 'ANANTA' AND ŚRĪ KRṢNA AS 'VIŚNU' IS NOT INCORRECT —

VERSES 126-128

এসব প্রমাণে জানি নিত্যানন্দ-তত্ত্ব-সীমা ।
তাঁকে 'অনন্ত' কহি, কি তাঁর মহিমা ॥ ১২৬ ॥

অথবা ভক্তের বাক্য মানি সত্য করি' ।
সকল সন্তবে তাঁতে, যাতে অবতারী ॥ ১২৭ ॥

অবতার-অবতারী—অভেদ, যে জানে ।
পূর্বে যেছে কৃষকে কেহো কাহো করি' মানে ॥ ১২৮ ॥

*e-saba pramāṇe jāni nityānanda-tattva-simā
tāñhāke 'ananta' kahi, ki tāñra mahimā*

*athavā bhaktera vākyā māni satya kari'
sakala sambhave tāñte, yāte avatārī*

*avatāra-avatārī — abheda, ye jāne
pūrve yaiche krṣṇake keho kāho kari' māne*

Translation: From these conclusions, one can understand the extent of Śrī Nityānanda Prabhu's *tattva*. Is He properly glorified on being addressed as 'Ananta'? That is, His

glories cannot be completely exhibited by calling Him ‘Ananta’. Still, I accept these statements of devotees as the truth. He [Śrī Nityānanda Prabhu] is *avatārī* (the source of all the incarnations), therefore everything is possible for Him. The *bhaktas* consider the *avatārī* and the *avatāras* as non-different. For instance, previously different *bhaktas* have accepted Śrī Kṛṣṇa as different *tattvas*.

Amṛta-pravāha Bhāṣya: Those who know that there is no difference between the *avatāra* and *avatārī*, consider Śrī Kṛṣṇa as ‘Vāmana’, similarly, such people call Śrī Nityānanda as ‘Ananta’. In fact, when the *bhaktas* say this, it is not untrue, for everything is possible in the highest *tattva* (truth).

ADDRESSING ALL THE INCARNATIONS AS AVATĀRĪ —

VERSES 129-132

কেহো বলে, কৃষ্ণ সাক্ষাৎ নরনারায়ণ ।
কেহো কহে, কৃষ্ণ হয় সাক্ষাৎ বামন ॥ ১২৯ ॥

কেহো কহে, কৃষ্ণ ক্ষীরোদসায়ী অবতার ।
অসম্ভব নহে, সত্য বচন সবার ॥ ১৩০ ॥

কৃষ্ণ যবে অবতরে সর্বাংশ-আশ্রয় ।
সর্বাংশ আসি’ তবে কৃষ্ণেতে মিলয় ॥ ১৩১ ॥

যেই যেই রূপে জানে, সেই তাহা কহে ।
সকল সম্ভবে কৃষ্ণে, কিছু মিথ্যা নহে ॥ ১৩২ ॥

*keho bale, kṛṣṇa sākṣāt nara-nārāyaṇa
keho kahe, kṛṣṇa haya sākṣāt vāmana
keho kahe, kṛṣṇa kṣīroda-sāyī – avatāra
asambhava nahe, satya vacana sabāra
kṛṣṇa yabe avatare sarvāṁśa-āśraya
sarvāṁśa āsi’ tabe krṣnete milaya
yei yei rūpe jāne, sei tāhā kahe
sakala sambhave kṛṣṇe, kichu mithyā nahe*

Translation: Some say that Śrī Kṛṣṇa is directly Nara-Nārāyaṇa, some say that Śrī

Kṛṣṇa is directly Vāmana, some say that Śrī Kṛṣṇa is the incarnation of Kṣīroda-sāyī – this is not an impossibility; all of them are stating the truth. Śrī Kṛṣṇa is the source of all the portions, and thus when He descends, all His portions merge in Him. One speaks according to whatever form of Śrī Kṛṣṇa one is familiar with, thus there is nothing untrue in that as everything is possible in Śrī Kṛṣṇa.

Anubhāṣya: In order to refute the former arguments such as ‘Śrī Kṛṣṇa is the incarnation of Kṣīroda-sāyī’, ‘Śrī Kṛṣṇa is the incarnation of Vāsudeva, the first quadruple of Nārāyaṇa, the Lord of Paravyoma’, Śrī Rūpa Gosvāmī in verse 364 of *Laghu-bhāgavatāṁṛta* quotes verse 3/2/15 of *Śrīmad Bhāgavatam* – “Upon seeing His peaceful devotees; like Vasudeva being tormented by Karīsa and other very evil demons, the controller of the spiritual and material creations, the very munificent Śrī Kṛṣṇa, though unborn, along with His *vilāsas* like the Lord of Vaikunṭha, descended in this material world just as fire manifests from wood.”

The quadruple of Śrī Kṛṣṇa combined with Their *vilāsa* quadruple of the Lord of Vaikunṭha manifested in this material world. Śrī Kṛṣṇa always descends along with all His incarnations. Famous among them are the *puruṣas*, Śrī Rāma, Nṛsiṁha, Varāha, Vāmana, Nara-Nārāyaṇa, Hayagrīva, Ajita, and others. Even in Vṛndāvana, the pastimes of all those incarnations can be seen in Śrī Kṛṣṇa.

Therefore, it has been said in *Brahmānda Purāṇa* — “One who is present in the four-handed form in Vaikunṭha; one who is the Lord of Śvetadvīpa; one who is Nārāyaṇa, the friend of Nara; He alone is Puruṣottama Nandanandana. Just as millions of sparks

emanate from a large fire and later merge back into it, similarly, innumerable attractive incarnations of Śrī Kṛṣṇa again enter into and become one with Him.”

Therefore, in scriptures like the Purāṇas, some call Śrī Kṛṣṇa ‘Nārāyaṇa’, the friend of Nara; some call Him ‘Upendra’, that is, Vāmana; some call Him ‘Kṣīrodaśāyī’; some call Him ‘Garbhodaśāyī’, one with thousands of heads; and some call Him the Lord of Vaikunṭha. The various sages, on taking *darśana* of various pastimes of the forms like Badrīnātha manifested by the will of Mula-Saṅkarṣaṇa, who is present within Śrī Kṛṣṇa, followed those pastimes of different Viṣṇu forms according to their own beliefs and addressed those Viṣṇu forms as Śrī Kṛṣṇa. Thus, there is truly no discrepancy in describing the original *avatārī*, the source of all incarnations, as the *avatāra*, an incarnation.

Please refer to verses 2/110-115 of *Ādi-līlā*.

VERSE 133

অতএব শ্রীকৃষ্ণচেতন্য গোসাঙ্গি ।
সর্ব অবতার-লীলা করি' সবারে দেখাই ॥ ১৩৩ ॥

*ataeva śrī-kṛṣṇa-caitanya gosāñi
sarva avatāra-līlā kari' sabāre dekhāi*

Translation: Therefore, Śrī Kṛṣṇa Caitanya Mahāprabhu has exhibited the various pastimes of various incarnations to all.

Amṛta-pravāha Bhāṣya: Therefore, the Supreme Truth Śrī Kṛṣṇa Caitanya has exhibited the pastimes of incarnations like Varāha and Nr̄sīmha.

VERSE 134

এইরূপে নিত্যানন্দ অনন্ত-প্রকাশ ।
সেইভাবে কহে—‘মুণ্ডি চৈতন্যের দাস’ ॥ ১৩৪ ॥

*ei-rūpe nityānanda ananta-prakāśa
sei-bhāve kahe — ‘muñi caitanyera dāsa’*

THE SERVICE OF ŚRĪ NITYĀNANDA-RĀMA THROUGH HIS VARIOUS FORMS AND MOODS —

VERSES 135-137

কভু গুরু, কভু সখা, কভু ভৃত্য-লীলা ।
পুরো যেন তিনভাবে বজে কৈল খেলা ॥ ১৩৫ ॥

বৃষ হঞ্চ কৃষ্ণনে মাখামাখি রণ ।
কভু কৃষ্ণ করে তাঁর পাদ-সম্বাহন ॥ ১৩৬ ॥

আপনাকে ভৃত্য করি' কৃষ্ণে প্রভু জানে ।
কৃষ্ণের কলার কলা আপনাকে মানে ॥ ১৩৭ ॥

*kabhu guru, kabhu sakha, kabhu bhṛtya-līlā
pūrve yena tina-bhāve vraje kaila khelā*

*vṛṣa hañā kṛṣṇa-sane mākhā-mākhī rāya
kabhu kṛṣṇa kare tāñra pāda-samvāhana
āpanāke bhṛtya kari' kṛṣṇe prabhu jāne
kṛṣṇera kalāra kalā āpanāke māne*

Translation: Similarly, there are infinite expansions of Śrī Nityānanda Prabhu also. He, absorbed in Mahāprabhu's *prema*, calls Himself His (Mahāprabhu's) servant. Śrī Nityānanda Prabhu performs pastimes, sometimes as His *guru*, sometimes as His friend, and sometimes as His servant, just as previously Śrī Balarāma had performed His pastimes with Śrī Kṛṣṇa in Vraja in these three moods. Sometimes, Śrī Balarāma fights with Śrī Kṛṣṇa, locking Their heads like bulls, and sometimes Śrī Kṛṣṇa Himself serves Śrī Balarāma's feet. Still, Śrī Balarāma considers Himself as a servant and Śrī Kṛṣṇa as master. He considers Himself as Śrī Kṛṣṇa's *kalā*'s *kalā* (a portion of a portion).

ŚRĪMAD BHĀGAVATAM (10/11/40) —

VERSE 138

বৃষায়মাণৌ নদ্যন্তো যুযুধাতে পরম্পরম् ।
অনুকৃত রংতৈজন্তুংশেরতুঃ প্রাকৃতো যথা ॥ ১৩৮ ॥

vṛṣāyamānau nardantau
yuyudhāte parasparam
anukṛtya rutair jantūṁś
ceratuḥ prākṛtau yathā

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: Sometimes, like ordinary boys, They would act as bulls and fight with one another and bellow; and sometimes They would imitate the voices of a swan, a peacock, and other birds.

Anubhāṣya: These two ślokas describe the childhood sports of Śrī Kṛṣṇa and Balarāma —

vṛṣāya-mānau (vṛṣavad-ācarantau) nardantau
(tad-vac-chabdāyamānau) [kṛṣṇa-baladevau]
paraspāraṁ yuyudhāte, rutaiḥ (ānukarāṇika-
śabdaiḥ) jantūn anukṛtya prākṛtau bālakau
yathā tathā ceratuḥ.

ŚLOKA BHĀVĀNUVĀDA:

Please refer to *Amṛta-pravāha Bhāṣya*.

ŚRĪMAD BHĀGAVATAM (10/15/14) —

VERSE 139

কৃষ্ণ ক্রিড়া-পরিশ্রান্তং গোপোৎসঙ্গেপবর্হণম् ।
স্বয়ং বিশ্রাময়ত্যার্থ্যং পাদসম্বাহনাদিভিঃ ॥ ১৩৯ ॥

kvacit kṛīḍā-pariśrāntam
gopotsaṅgopabarhaṇam
svayam viśrāmayaty āryam
pāda-samvāhanādibhiḥ

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: Sometimes, when Śrī Kṛṣṇa becomes tired after playing, He lies down and rests His head in the lap of His friend; and sometimes He makes

Śrī Balarāma lie down in the lap of some friend and Himself serves Balarāma's lotus feet.

Anubhāṣya:

kvacit kṛīḍā-pariśrāntam (kṛīḍayā pariśrāntam)
gopot-saṅgopa-barhaṇam (gopot-saṅgah
upabarhaṇam upādānam yasya tam) āryam
(agrajām baladevam) pāda-samvāhanādibhiḥ
(pāda-sevanādibhiḥ) svayam (kṛṣṇah)
viśrāmayati (vigata-śramam karoti).

ŚLOKA BHĀVĀNUVĀDA:

Please refer to *Amṛta-pravāha Bhāṣya*.

ŚRĪ BALADEVA'S AMAZEMENT BY THE DARŚANA OF ŚRĪ KṛṣṇA'S YOGAMĀYĀ

ŚRĪMAD BHĀGAVATAM (10/13/37) —

VERSE 140

কেয়ং বা কৃত আয়াতা
দৈবী বা নার্যাতাসুরী ।
প্রায়ো মায়াস্ত মে ভত্তুন্যা
মেংপি বিমোহিনী ॥ ১৪০ ॥

keyam vā kuta āyātā
daivī vā nāry utāsuri
prāyo māyāstu me bhartur
nānyā me 'pi vimohinī

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: Which *māyā* is this? Is this the *māyā* of a demigod or a human, or a demon? Except for My master Śrī Kṛṣṇa's *māyā*, it is not possible for any other *māyā* to enchant me.

Anubhāṣya: When Brahmā stole the cowherd boys and the calves, Śrī Kṛṣṇa manifested them and continued to perform pastimes like before. One day, Śrī Baladeva

was surprised by the unusual behavior of the cows –

iyāṁ (māyā) kā? kutaḥ vā āyātā? kiṁ daivī (deva-sambandhī), nārī (nara-sambandhī)? vā (uta) āśurī (asura-sambandhī)? prāyah māyā me (mama) bhartuh (svāminah) bhagavataḥ eva astu, anyā (māyā) na, (yatāḥ) iyāṁ me (mama) api vimohinī.

ŚLOKA BHĀVĀNUVĀDA:

Please refer to *Amṛta-pravāha Bhāṣya*.

THE SIX OPULENCES ETERNALLY EXIST AT THE LOTUS FEET OF ŚRĪ KRṢNA

ŚRĪMAD BHĀGAVATAM (10/68/37) —

VERSE 141

যস্যাজ্ঞিপক্ষজরজোঃখিললোক-পালৈ—
মৌল্যন্তমেধৃতমুপাসিত-তীর্থতীর্থম্ ।
ব্ৰহ্মা ভবোহহমপি যস্য কলাঃ কলায়াঃ
শ্রীশোদ্ধমে চিৰমস্য ন্পাসনং ক? ॥ ১৪১ ॥

yasyāṅghri-paṅkaja-rajo
'khila-loka-pālair
mauly-uttamair dhṛtam
upāsita-tīrtha-tīrtham
brahmā bhavo 'ham api
yasya kalāḥ kalāyāḥ
śrīś codvahema ciram
asya nr̄pāsanām kva

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: (Śrī Baladeva Prabhu said) — The masters of various *lokas* (planetary systems) accept on their foreheads the dust of the lotus feet of Śrī Krṣṇa, which sanctifies even the holy places. Brahmā, Śiva, and even Me, Baladeva, and Lakṣmī, who are the portion or the portion of His portions, eternally carry that dust on our heads. What then is the value of a common throne for Him?

Anubhāṣya: After the Kauravas attempted to persuade Śrī Balarāma to be on their side by criticizing Śrī Krṣṇa, Śrī Baladeva angrily said to them —

yasya (kr̄ṣṇasya) amghri-paṅkaja-rajaḥ
(pāda-padma-reṇūḥ) akhila-loka-pālaiḥ
(nikhil-ādhīśvaraiḥ) mauly-uttamaiḥ (śiro-
bhūṣaṇa-yuktaḥ uttamāṅgaiḥ) dhṛtaṁ
(dhāraṇayā manasi kr̄tam), upāsita-tīrtha-
tīrtham (upāsitāni tīrthāni yaiḥ yogibhiḥ
teṣām api tīrtham) yasya kalāyāḥ kalāḥ
(vikalāḥ) brahmā, bhavah (śivah) aham
(baladevah), śrī (lakṣmī ca) api ciram (cira-
kālam) vyāpya udvahema (śirasi udvodhūm
prārthayāma) asya (bhagavataḥ kr̄ṣṇasya)
nr̄pāsanām kva (kutra)?

ŚLOKA BHĀVĀNUVĀDA:

Please refer to *Amṛta-pravāha Bhāṣya*.

SVAYAM-RŪPA ŚRĪ KRṢNA IS THE ONLY SARVEŚVARA (SUPREME CONTROLLER) —

VERSE 142

একলা ঈশ্বর কৃষ্ণ, আর সব ভৃত্য ।
যারে মেছে নাচায়, সে তৈছে করে নৃত্য ॥ ১৪২ ॥
ekalā īśvara kr̄ṣṇa, āra saba bhr̄tya
yāre yaiche nācāya, se taiche kare nr̄tya

ŚRĪ GAURASUNDARA IS THE PARAMEŚVARA, ALL RELATED TO HIM ARE HIS SERVANTS —

VERSES 143-145

এই মত চৈতন্যগোসাঙ্গি একলা ঈশ্বর ।
আর সব পারিষদ, কেহ বা কিন্তু ॥ ১৪৩ ॥
গুরুবর্গ,—নিত্যানন্দ, অদ্বৈত আচার্য ।
শ্রীবাসাদি, আর যত—লঘু, সম, আর্য ॥ ১৪৪ ॥
সবে পারিষদ, সবে লীলার সহায় ।
সবা লঞ্চ নিজ-কার্য সাথে গৌর-রায় ॥ ১৪৫ ॥
*ei mata caitanya-gosāñi ekalā īśvara
āra saba pāriṣada, keha vā kiñkara*

*guru-varga, — nityānanda, advaita ācārya
śrīvāsādi, āra yata — laghu, sama, ārya
sabe pāriṣada, sabe līlāra sahāya
sabā lañā nije-kārya sādhe gaura-rāya*

Translation: Śrī Kṛṣṇa alone is Īśvara and all others are His servants. Whichever way He makes them dance, they follow. Similarly, Caitanya Mahāprabhu alone is also Īśvara, and all others are His associates or servants. Śrī Nityānanda Prabhu, Śrī Advaitācārya, Śrīvāsa, and others belonging to the elders' category; also other *bhaktas*, among whom some are equal, elder, or younger than Him, all of them are the associates of Gaurāṅga Mahāprabhu and help in the performance of His pastimes. Gaurāṅga Mahāprabhu performs His pastimes by taking all of them along with Him.

Amrtānukanikā: The only pure Vaiṣṇava *dharma* is that which accepts the existence of only one Parameśvara. The followers of all other *dharma*s, which are either a distortion of Vaiṣṇava *dharma* or are a shadow (*chāyā*) or reflection (*pratibimba*) of Vaiṣṇava *dharma*, declare themselves *eka-īśvaravādī* (the follower of one Īśvara). However, their actions show that they are part of a covered or true atheistic community like *bahu-īśvaravādīs* (those who believe in the existence of many Īśvaras), *nirīśvaravādīs* (those who do not believe in the existence of God), *kalpita īśvaravādīs* (those who believe in some imaginary God), Māyāvādīs, those who consider the *bhagavat-vastu* as material; or those who imagine some human to be a demigod. The followers of the *pañcopāsaka-sampradāya* (the worshippers of five deities) call themselves the worshippers of only one Īśvara, however, they worship five demigods. They accept and worship any one demigod from these five – Viṣṇu, Śiva,

Śakti (Durga), Gaṇeśa, and Surya – as their worshipable deity and consider themselves as the *sādhaka*. They believe that these five demigods or multiple demigods symbolize one Īśvara. However, in the end, they will surpass these five demigods, many demigods, or one imaginary demigod, and will transfer their mood into someone who is *nirvišeṣa*. Yes, if they were to call a particular imaginary demigod or the *nirvišeṣa* mood as one Īśvara, then the followers of *pañcopāsanā* can be called ‘*ekeśvaravādīs*’. But where is the evidence of the supremacy of the imaginary Īśvara or the *nirvišeṣa-bhāva* (impersonal) for that matter? The demigods, who are controlled either by the liking of the senses of their worshippers or take imaginary form and nature according to the whims and fancies of their worshippers; and further the Īśvara who is not universally acknowledged as independent, and cannot always exhibit His opulence, that is, He is unable to protect His attribute of having eternal form (after submerging in the *nirvišeṣa* ocean [meaning the *pañcopāsakas* believe that in the end, He is *nirvišeṣa*], naturally His opulence imagined erstwhile is lost); how then do His qualities of being the Īśvara exist? Īśvara (the controller), *īśitvya* (the worshipper), and *aīśvarya* (the opulence) – wherever these three objects are simultaneously present, it is only there that calling one Īśvara will be meaningful. The *pañcopāsaka-sampradāya* cannot protect the eternal existence of these three objects, which are the very basis of the existence of Īśvara. If they could do so, then the concept of ‘*brahmaṇo-rūpa-kalpanā*’ (the concoction of the form of *brahmā*) or ‘*pañcopāsanā*’ is destroyed to pieces. Therefore, the followers of the transcendental path, through logical reasoning and profound contemplation, aiming at the lack of theism in *pañcopāsaka* Māyāvādīs, have addressed them as

‘pracchanna-nāstika’ (covered atheists) or ‘bahu-īśvaravādī’, or ‘nirīśvaravādī’.

It is only in the pure Vaiṣṇava dharma that one Parameśvara is accepted. The eternal existence of Parameśvara, the *parameśityva* (the controlled worshipper), and *paramaiśvarya* (supreme opulence) is recognized in Vaiṣṇava dharma. Vaiṣṇavas do not accept an imaginary Īśvara, an Īśvara or idol created by human whims. It is because Parameśvara is completely independent, free to act as per His wishes without any restrain, is Līlā-Puruṣottama without a second, and is *svayam-rūpa*. Just as Śrī Kṛṣṇa in *Gītā* (verse 7/7) has said –

“mattah parataram nānyat kiñcidasti dhanāñjaya
mayi sarvamidam protam sūtre manigānā iva”

“O conqueror of riches, Dhanāñjaya, there is nothing superior to Me. The whole creation is dependent on Me, like jewels strung on a thread.”

Gītā (VERSE 10/8) –

“aham sarvasya prabhavo
mattaḥ sarvam pravarttate
iti matvā bhajante mām
budhā bhāvasamanvitāḥ”

“I am the source of both the mundane and transcendental worlds. Everything emanates from Me. The wise who know this well engage in *bhajana* of Me, with transcendental emotion in their hearts.”

ŚRĪMAD BHĀGAVATAM (1/3/28) –

“ete cāṁśa-kalāḥ pūṁśah
kṛṣṇas tu bhagavān svayam
indrāri-vyākulam lokam
mr̥dayanti yuge yuge”

“Rāma, Nṛsiṁha and others are the *amṛta* and *kalā* (*amṛta* of the *amṛta*) of the *puruṣa-avatāras*, but Śrī Kṛṣṇa is Svayam Bhagavān. They (the

incarnations) appear in every *yuga* to protect the people from the atrocities of demons.”

ŚRĪMAD BHĀGAVATAM (10/14/32) –

“aho bhāgyam aho bhāgyam
nanda-gopa-vrajaukasām
yan-mitram paramānandam
pūrṇam brahma sanātanam”

“How greatly fortunate are Nanda Mahārāja, the cowherd men, and all the other inhabitants of Vraja because the Absolute Truth, the source of transcendental bliss and the eternal Supreme *brahma*, has become their friend! Is there a limit to their good fortune?”

BRAHMA SAMĀHITĀ (5/1) –

“īśvarah paramah kṛṣṇah sac-cid-āmanda-vigrahah
anādir ādir govindah sarva-kāraṇa-kāraṇam”

“Śrī Kṛṣṇa who is known as Govinda is the Supreme Īśvara. He has an eternal, blissful, spiritual body. He is the origin of all. He has no origin and He is the prime cause of all causes.”

From all these evidences it is proved that Śrī Kṛṣṇa alone is the Parameśvara, and all others are His servants. However, Śrī Kṛṣṇa in the sixteenth chapter of *Gītā* has told about the fate of those *jīvas* who consider themselves as the enjoyers —

īśvaro 'ham aham bhogī
siddho 'ham balavān sukhī (14)

ādhyo 'bhijanavān asmi
ko 'nyo 'sti sadṛśo mayā
yakṣye dāsyāmi modisya
ity ajñāna-vimohitāḥ (15)

tān aham dvिषataḥ krūrān
saṁsāreṣu narādhamaṁ
kṣipāmy ajasram aśubhān
āśurīṣv eva yoniṣu (19)

"I am a great controller and enjoyer. I am perfect, powerful, and happy. I am wealthy and of noble birth. Who is equal to Me? I will perform *yajña* (ritualistic sacrifices) and give in charity; thus, I shall enjoy great pleasure." Deluded by ignorance, they speak in this way. It is because they are envious of the saints, I perpetually cast those cruel and degraded persons, who perform most inauspicious acts, into mundane existence among the various demoniac species.

THE TWO LIMBS OF ŚRĪ GAURA – ŚRĪ NITAI AND ŚRĪ ADVAITA —

VERSE 146

অদৈত আচার্য, নিত্যানন্দ,—দুই অঙ্গ ।
দুইজন লংগ প্রভুর যত কিছু রঞ্জ ॥ ১৪৬ ॥

*advaita ācārya, nityānanda, — dui aṅga
dui-jana lañā prabhura yata kichu raṅga*

Translation: Śrī Advaitācārya and Śrī Nityānanda Prabhu, both are the limbs (portions) of Mahāprabhu, and Mahāprabhu performs various pastimes along with them.

Anubhāṣya: Please refer to verse 3/71 of *Ādi-lilā*.

ŚRĪ ADVAITA PRABHU CONSIDERS HIMSELF A SERVANT OF ŚRĪ GAURA, EVEN BEING THE INCARNATION OF MAHĀ-VIŚNU —

VERSE 147

অদৈত-আচার্য-গোসাঙ্গি সাক্ষাৎ ঈশ্বর ।
প্রভু-গুরু করি' মানে, তিহো ত' কিন্কর ॥ ১৪৭ ॥

*advaita-ācārya-gosāñi sākṣat̄ iśvara
prabhu—guru kari' māne, tiñho ta' kiñkara*

Translation: Śrī Advaitācārya is directly an Īśvara, and Mahāprabhu considered

Him as His preceptor. However, Śrī Advaitācārya used to consider Himself as a servant of Mahāprabhu.

Anubhāṣya: Śrī Advaitācārya used to consider Himself a servant of Mahāprabhu even though Mahāprabhu used to honor Him as one of His preceptors. Śrī Advaitācārya was of the same age as Mahāprabhu's father and also his friend. Śrī Advaitācārya and Śrī Īśvara Purī both were the disciples of Śrī Madhvendra Purī. Mahāprabhu took initiation from Śrī Īśvara Purī, and thus Śrī Advaitācārya was a god-brother of Mahāprabhu's *guru* and worthy of His honor.

VERSE 148

আচার্য-গোসাঙ্গির তত্ত্ব না যায় কথন ।
কৃষ্ণ অবতারিয়া যেঁহো তারিল ভুবন ॥ ১৪৮ ॥

*ācārya-gosāñira tattva nā yāya kathana
krṣṇa avatāriyā yeñho tārlila bhuvana*

Translation: I cannot describe the *tattva* of Śrī Advaitācārya. By inducing Śrī Krṣṇa to descend here, He has delivered the world.

AS A RESULT OF SERVING HIS ELDER BROTHER ŚRĪ RĀMACANDRA, ŚRĪ LAKṢMAÑA IN KRṢNA'S INCARNATION BECAME BALARĀMA, THE ELDER BROTHER, AND KRṢNA CAME AS HIS YOUNGER BROTHER —

VERSE 149

নিত্যানন্দ-স্বরূপ পুর্বে হইলা লক্ষণ ।
লঘুভাতা হৈয়ো করে রামের সেবন ॥ ১৪৯ ॥

*nityānanda-svarūpa pūrve ha-iyā lakṣmaṇa
laghu-bhrātā haiyā kare rāmera sevana*

Translation: Śrī Nityānanda-Svarūpa in Śrī Rāma's pastimes was Lakṣmaṇa. He had served Śrī Rāmacandra as His younger brother.

Anubhāṣya: The *brahmacārīs* [assistant of] of *daśanāmī dandī* [single staff *sannyāsīs* who are given one of the traditional ten names of the Śaṅkara *saṃpradāya*] are awarded one of these four titles [according to the title of the *sannyāsī*] – ‘*Svarūpa*’, ‘*Ānanda*’, ‘*Prakāśa*’, and ‘*Caitanya*’. The *sannyāsī* whom Śrī Nityānanda accompanied on pilgrimage, had ‘*Tīrtha*’ or ‘*Āśrama*’ as his title, hence Śrī Nityānanda Prabhu’s *brahmacārī* name was ‘*Nityānanda-Svarūpa*’.

VERSES 150-152

রামের চরিত্র সব,—দুঃখের কারণ ।
স্বতন্ত্র লীলায় দুঃখ সহেন লক্ষণ ॥ ১৫০ ॥
নিয়েথ করিতে নারে, যাতে ছেট ভাই ।
মৌন ধরি’ রহে লক্ষণ মনে দুঃখ পাই’ ॥ ১৫১ ॥
কৃষ্ণ-অবতারে জ্যোষ্ঠ হৈলা সেবার কারণ ।
কৃষ্ণকে করাইল নানা সুখ আস্থাদন ॥ ১৫২ ॥
*rāmera caritra saba,— duḥkhera kāraṇa
svatantra līlāya duḥkha sahena lakṣmaṇa
niṣedha karite nāre, yāte choṭa bhāi
mauna dhari’ rahe lakṣmaṇa mane duḥkha pāi
kr̄ṣṇa avatāre jyeṣṭha hailā sevāra kāraṇa
kr̄ṣṇake karāila nānā sukha āsvādana*

Translation: The *līlā* of Śrī Rāmacandra is very sorrowful. Lakṣmaṇa, on His own accord, tolerated all the sorrows. Being younger, Lakṣmaṇa could not say no to Śrī Rāmacandra for anything. He used to silently suffer the pain in His heart. Therefore, during Śrī Kṛṣṇa’s *avatāra*, He incarnated as Śrī Kṛṣṇa’s elder brother, Śrī Balarāma, and served Śrī Kṛṣṇa in every way, and helped Śrī Kṛṣṇa enjoy various kinds of happiness.

KRṢNA-BALARĀMA ARE THE SOURCES AND ŚRĪ RĀMA-LAKṢMAṆA ARE THE PORTIONS. THE MERGING OF THE PORTION IN THE SOURCES DURING THE APPEARANCE OF THE LATTER —

VERSE 153

রাম-লক্ষণ—কৃষ্ণ-রামের অংশবিশেষ ।
অবতারকালে দোঁহে দোঁহাতে প্রবেশ ॥ ১৫৩ ॥

*rāma-lakṣmaṇa — kr̄ṣṇa-rāmera aṁśa-viśeṣa
avatāra-kāle doṅhe doṅhātē praveṣa*

Translation: Śrī Rāma-Lakṣmaṇa are the plenary portions of Śrī Kṛṣṇa-Balarāma. When Śrī Kṛṣṇa-Balarāma appear, Śrī Rāma-Lakṣmaṇa enter into Them.

Anubhāṣya: The translation of the essence of verse 20 in the context of describing the *tattva* of Śrī Raghavendra, in *Laghu-bhāgavatāmṛta*— “In Viṣṇu-dharmottara Śrī Rāma, Lakṣmaṇa, Bharata, and Śatrughna have been affirmed as the incarnations of Vāsudeva, Saṅkarṣana, Pradyumna, and Aniruddha respectively. Also in *Padma Purāṇa*, Śrī Rāmacandra has been declared as the incarnation of Nārāyaṇa, and Lakṣmaṇa, Bharata, and Śatrughna have been called the incarnations of ‘*Śesa*’, ‘*Cakra*’, and ‘*Śaṅkha*’ respectively.”

VERSE 154

সেই অংশ লঞ্চ জ্যোষ্ঠ-কনিষ্ঠাভিমান ।
অংশাধশি-রূপে শাস্ত্রে করয়ে ব্যাখ্যান ॥ ১৫৪ ॥
*sei aṁśa lañā jyeṣṭha-kaniṣṭhābhimāna
aṁśāṁsi-rūpe śāstre karaye vyākhyāna*

Translation: Śrī Balarāma and Śrī Kṛṣṇa perform pastimes as the elder and younger brother respectively. However, the scriptures define Them as the *aṁśa* and *aṁśi*.

Anubhāṣya: The translation of verse 79 describing the *līlā* incarnations in

Laghu-bhāgavatāmṛta – “In the Rāma-gītā section of the *Skanda Purāṇa*, Lakṣmana, Bharata, and Śatrughna have been called the expansions (*vyūha*) of Śrī Rāma.

ŚRĪ KRŚNA IS SVAYAM-RŪPA, THE OTHERS ARE HIS PORTIONS OR KALĀ

BRAHMA SAMĀHITĀ (5/39) —

VERSE 155

রামাদিমূর্তিষ্য কলা নিয়মেন তিষ্ঠন
নানাবতারমকরোড়বনেষু কিন্তু ।
কৃষ্ণঃ স্বয়ং সমভবৎ পরমঃ পুমান্ যো
গোবিন্দমাদিপুরুষং তমহং ভজামি ॥ ১৫৫ ॥

*rāmādi-mūrtiṣu kalā niyamena tiṣṭhan
nānāvatāram akarod bhuvaneṣu kintu
krīṣṇah svayam samabhavat paramah pumān yo
govindam ādi-puruṣam tam aham bhajāmi*

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: I worship the original personality, Govinda, who manifests Himself in the material world as Śrī Rāmacandra and many other incarnations who are His plenary portions and sub-portions, and who personally appears as Śrī Krṣṇa.

Anubhāṣya:

*yah paramah pumān krīṣṇah kalā-niyamena
(amś-āṁśa-bhāv-ādinā) rāmādi-mūrtiṣu tiṣṭhan
(tat-tan-naimittik-āvatāra-mūrtih prakaṭayan)
nānāvatāram akarot, kintu svayam samabhavat,
tam govindam ādipuruṣam aham bhajāmi.*

SLOKA BHĀVĀNUVĀDA:

Please refer to *Amṛta-pravāha Bhāṣya*.

FULFILLMENT OF ŚRĪ GAURA'S DESIRE TO PROPAGATE LOVE THROUGH THE HOLY NAME BY ŚRĪ NITYĀNANDA —

VERSES 156-157

ଶ୍ରୀଚିତନ୍ୟ—ଦେଇ କୃଷ୍ଣ, ନିତ୍ୟାନନ୍ଦ—ରାମ ।
ନିତ୍ୟାନନ୍ଦ ପୂର୍ଣ୍ଣ କରେ ଚିତନ୍ୟେର କାମ ॥ ১৫৬ ॥

ନିତ୍ୟାନନ୍ଦ-ମହିମା-ସିନ୍ଧୁ ଅନନ୍ତ, ଅପାର ।
ଏକ କଣ ସ୍ପର්ଶ ମାତ୍ର,—ସେ କୃପା ତାହାର ॥ ১৫৭ ॥

śrī-caitanya—sei krīṣṇa, nityānanda—rāma
nityānanda pūrṇa kare caitanyera kāma

nityānanda-mahimā-sindhu ananta, apāra
eka kaṇā sparśi mātra,— se krīpā tāñhāra

Translation: Śrī Caitanya Mahāprabhu is Śrī Krīṣṇa Himself, and Śrī Nityānanda Prabhu is Śrī Balarāma. Śrī Nityānanda Prabhu fulfills all the desires of Śrī Caitanya Mahāprabhu. The ocean of the glories of Śrī Nityānanda Prabhu is infinite and unfathomable. It is only through His mercy that I can touch one drop of His glories.

THE NARRATION OF ŚRĪ NITYĀNANDA'S GLORIES AND MERCY THROUGH HIS OWN EXPERIENCE —

VERSES 158-160

ଆର ଏକ ଶୁନ ତାଁର କପାର ମହିମା ।
ଅଥମ ଜୀବେରେ ମୈଛେ ଚଢ଼ାଇଲ ଉଦ୍‌ଦୀର୍ଘା ॥ ১৫৮ ॥

ବେଦଗୁହ୍ୟ କଥା ଏହି ଅଯୋଗ୍ୟ କହିତେ ।
ତଥାପି କହିୟେ ତାଁର କୃପା ପ୍ରକାଶିତେ ॥ ১৫৯ ॥

ଉଲ୍ଲାସ-ଉପରି ଲେଖେଁ ତୋମାର ପ୍ରସାଦ ।
ନିତ୍ୟାନନ୍ଦ ପ୍ରଭୁ, ମୋର କ୍ଷମ ଅପରାଧ ॥ ১৬০ ॥

*āra eka śuna tānra krīpāra mahimā
adhamā jīvera yaiche caḍhāila ūrdhva-sīmā*

*veda-guhya kathā ei ayogya kahite
tathāpi kahiye tānra krīpā prakāśite*

*ullāsa-upari lekhoi tomāra prasāda
nityānanda prabhu, mora kṣama aparādhā*

Translation: Please listen to another glorious display of His mercy. He made this wretched being (the author) climb the highest limit. It is not appropriate to disclose this for it should be kept as confidential as the Vedas; but I shall speak of it to manifest the mercy of Śrī Nityānanda Prabhu to all. O Nityānanda Prabhu! Out of great exultation,

I am writing the story of Your mercy. Please forgive this offense of mine.

Amṛta-pravāha Bhāṣya: ‘Ullāsa-upari’—That is out of great exultation. Being unable to keep it confidential, I am narrating the incident of Your mercy.

DESCRIPTION OF THE GLORIES OF THE SERVANT,
Mīnaketana Rāmadāsa —

VERSE 161

অবধূত গোসানির এক ভৃত্য প্রেমধাম ।
মীনকেতন রামদাস হয় তাঁর নাম ॥ ১৬১ ॥

*avadhūta gosānira eka bhṛtya prema-dhāma
mīnaketana rāmadāsa haya tānra nāma*

Translation: Śrī Nityānanda Prabhu had a servant whose name was Mīnaketana Rāmadāsa. He was the receptacle of *prema*.

Amṛta-pravāha Bhāṣya: ‘Avadhūta gosānī’—Śrī Nityānanda Prabhu. ‘*Prema-dhāma*’—The receptacle of *prema*.

Anubhāṣya: Śrīdhara Svāmī in his commentary on verse 3/1/19 of Śrīmad Bhāgavatam has given the meaning of *avadhūta* as ‘*asaṅkṛita-deha*’, one whose body is not sanctified by the purificatory rites. The disciples of *avadhūta* Śrī Nityānanda Prabhu were also *mahā-bhāgavata paramahaṁsas* (highly exalted devotees), and *nitya-siddhas* (eternally perfect) who are beyond *varṇāśrama-dharma*. Hence, in the absence of any sign of following *varṇāśrama* on His body, He used to be absorbed in the mood of Vraja with His *asaṅkṛita-deha*.

‘Mīnaketana Rāmadāsa’—Please refer to the Anubhāṣya of verse 11/53 of Ādi-līlā.

VERSE 162

আমার আলয়ে অহোরাত্র-সঙ্কীর্তন ।
তাহাতে আইলা তেঁহো পাণ্ডি নিমন্ত্রণ ॥ ১৬২ ॥

*āmāra ālaye aho-rātra-saṅkirtana
tāhāte āilā teñho pāñā nimantrana*

Translation: Once, an all day-all night *saṅkirtana* was being performed in my house, and upon invitation, Mīnaketana Rāmadāsa came.

Anubhāṣya: ‘*Ahorātra*’ means eight *praharas* (twenty-four hours). In those days, there was a tradition of inviting pure devotees to the *kīrtana* celebrations.

VERSES 163-164

মহাপ্রেমময় তিঁহো বসিলা অঙ্গনে ।
সকল বৈষ্ণব তাঁর বন্দিলা চরণে ॥ ১৬৩ ॥
নমস্কার করিতে, কাঁ’র উপরেতে চড়ে ।
প্রেমে কাঁ’রে বংশী মারে, কাহাকে চাপড়ে ॥ ১৬৪ ॥

*mahā-prema-maya tiñho basilā aṅgane
sakala vaiṣṇava tānra vandilā caraṇe
namaskāra karite, kā’ra uparete cađe
preme kā’re vanīśī māre, kāhāke cāpađe*

Translation: Absorbed in *prema*, Mīnaketana Rāmadāsa was sitting in the courtyard. All the Vaiṣṇavas worshipped his lotus feet. Being delirious in *bhagavat-prema* (love of Bhagavān), he would offer obeisances to someone, would climb on someone, would hit someone with the flute, or slap someone gently.

VERSE 165

যে নয়ন দেখিতে অঞ্চ হয় মনে যার ।
সেই নেত্রে অবিচ্ছিন্ন বহে অঞ্চথার ॥ ১৬৫ ॥

*ye nayana dekhite aśru haya mane yāra
sei netre avicchinna bahe aśru-dhāra*

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

THE OFFENSE OF A MATERIALISTIC KANIṢṬHĀ DEVOTEE AT THE FEET OF VAİŞNAVAS DUE TO LACK OF ŚRADDHĀ (FAITH) —

Amṛta-pravāha Bhāṣya: On seeing the eyes of Mīnaketana Rāmādāsa, the beholders' eyes would automatically start shedding tears, for his (Mīnaketana Rāmādāsa) eyes were constantly shedding a stream of tears.

In another edition 'ye nayane dekhite' is mentioned, that is, those who in their hearts, desire to see him shed tears, should themselves shed tears.

VERSE 166

কভু কেন অঙ্গে দেখি পুলক-কদম্ব ।
এক অঙ্গে জাড়া তাঁর, আর অঙ্গে কম্প ॥ ১৬৬ ॥

*kabhu kona ange dekhi pulaka-kadamba
eka ange jādyā tāīra, āra ange kampa*

Translation: Sometimes one would witness the sāttvika-vikāras (transformations of ecstasy) like *pulaka* (standing of body hair on end) in some limb of his body, sometimes one of his limbs would become *jāda* (stunned) and some other limb would start shivering.

Amṛta-pravāha Bhāṣya: 'Kadambā' – group; '*jādyā*' – becoming stunned.

VERSE 167

নিত্যানন্দ বলি' যবে করেন হৃষ্টার ।
তাহা দেখি' লোকের হয় মহাচমৎকার ॥ ১৬৭ ॥

*nityānanda bali' yabe karena huṇkāra
tāhā dekhi' lokera haya mahā-camatkāra*

Translation: Whenever he used to shout aloud the name 'Nityānanda', all used to become astonished.

গুণার্ঘ মিশ্র-নামে এক বিপ্র আর্য ।
শ্রীমূর্ত্তি-নিকটে তেঁহো করে সেবাকার্য ॥ ১৬৮ ॥
অঙ্গে বসিয়া তেঁহো না কৈল সন্তোষ ।
তাহা দেখি' ক্রুদ্ধ হঞ্চ বলে রামদাস ॥ ১৬৯ ॥
'এই ত' দ্বিতীয় সৃত রোমহরণ ।
বলদেব দেখি' যে না কৈল প্রত্যুদগম ॥ ১৭০ ॥

*guṇārṇava miśra-nāme eka vipra ārya
śrī-mūrti-nikāṭe teñho kare sevā-kārya
aṅgane basiyā teñho nā kaila sambhāsa
tāhā dekhi' kruddha hañā bale rāmadāsa
'ei ta' dvitiya sūta romaharaṣaṇa
baladeva dekhi' ye nā kaila pratyudgama'*

Translation: A very respected *brāhmaṇa*, Guṇanarva Miśra, was serving Śrī vigraha (the deity). He, despite noticing Mīnaketana Rāmādāsa sitting in the courtyard, did not pay his respects unto him. As a result, Rāmādāsa angrily said – 'he is another Romaharṣaṇa Sūta, who even on seeing Śrī Baladeva Prabhu had not gotten up from his *vyāsāsana* to honor Him.'

Anubhāṣya: There is a description of the killing of Romaharṣaṇa, the disciple of Vyāsadeva, by Śrī Baladeva Prabhu, in Naimiṣāraṇya, in verses 10/78/22-28 of *Śrīmad Bhāgavatam*.

THE VAİŞNAVAS DO NOT SEE FAULTS IN OTHERS EVEN ON BEING INSULTED —

এত বলি' নাচে গায, করয়ে সন্তোষ ।
কৃষ্ণকার্য করে বিপ্র—না করিলে রোষ ॥ ১৭১ ॥
*eta bali' nāce gāya, karaye santoṣa
kr̥ṣṇa-kārya kare vipra — nā karila roṣa*

Translation: After saying this Mīnaketana Rāmadāsa did not take his *aparādha* (offense) and continued to sing and dance to his heart's content. Even that *brāhmaṇa* did not get angry as he was serving Śrī Kṛṣṇa.

Amṛta-pravāha Bhāṣya: Guṇārṇava Miśra, who was serving Śrī Vigraha, kept quiet on seeing the servant of Śrī Nityānanda, Mīnaketana Rāmadāsa, and did not pay his respects. Thus, Mīnaketana Rāmadāsa became angry and said—‘This Guṇārṇava Miśra is a second Romaharṣaṇa Sūta.’ The purport is that just as in Naimiṣāranya, Romaharṣaṇa Sūta even on seeing Śrī Baladeva Prabhu did not get up from his seat of Vyāsa and converse with Him, similarly, Guṇārṇava Miśra’s behavior was also inappropriate. Guṇārṇava Miśra did not have great faith in Śrī Nityānanda. On knowing this Śrī Mīnaketana Rāmadāsa also became averse towards Guṇārṇava Miśra. The devotees do not find fault in Mīnaketana Rāmadāsa’s act and do not call him a snob.

VERSE 172

উৎসবান্তে গেলা তিঁহো করিয়া প্রসাদ ।
মোর ভাতা-সনে তাঁর কিছু হৈল বাদ ॥ ১৭২ ॥

*utsavānte gelā tīnho kariyā prasāda
mora bhrātā-sane tānra kichu haila vāda*

ŚRĪLA KAVIRĀJA’S CRITICISM OF HIS BROTHER FOR NOT SHOWING FAITH IN ŚRĪ NITYĀNANDA PRABHU, THOUGH HAVING FAITH IN ŚRĪ GAURA —

VERSES 173-174

চৈতন্যপ্রভুতে তাঁর সুদৃঢ় বিশ্বাস ।
নিত্যানন্দ-প্রতি তাঁর বিশ্বাস-আভাস ॥ ১৭৩ ॥

ইহা জানি’ রামদাসের দুঃখ ইহল মনে ।
তবে ত’ ভাতারে আমি করিনু ভঙ্গনে ॥ ১৭৪ ॥

*caitanya-prabhute tānra sudṛḍha viśvāsa
nityānanda-prati tānra viśvāsa-ābhāsa*

*ihā jāni’ rāmadāsera duḥkha ha-ila mane
tabe ta’ bhrātāre āmi karinu bhartsane*

Translation: After the completion of the celebration, Mīnaketana Rāmadāsa blessed all. At that time my brother started arguing with him. My brother did have unflinching faith in Śrī Caitanya Mahāprabhu, however, he only had a semblance of faith in Śrī Nityānanda Prabhu. On realizing this, Śrī Rāmadāsa felt deep sorrow in his heart, thus I criticized my brother.

Amṛta-pravāha Bhāṣya: On witnessing this kind of behavior, on the part of Śrī Mīnaketana, my brother started arguing with him. My brother had unflinching faith in Śrī Caitanya Mahāprabhu but did not have the same kind of faith in Śrī Nityānanda Prabhu.

Anubhāṣya: ‘Viśvāsa-ābhāsa’ – very little faith.

LOSS OF FAITH DUE TO CONSIDERING THE INDIVISIBLE VASTU AS DIVISIBLE IS SIMPLY HERESY —

VERSES 175-176

“দুই ভাই একতনু—সমান-প্রকাশ ।
নিত্যানন্দ না মান, তোমার হবে সর্বনাশ ॥ ১৭৫ ॥

একেতে বিশ্বাস, অন্যে না কর সম্মান ।
‘অর্দ্ধকুকুটী-ন্যায়’ তোমার প্রমাণ ॥ ১৭৬ ॥

*“dui bhāi eka-tanu — samāna-prakāśa
nityānanda nā māna, tomāra habe sarva-nāśa*

*ekete viśvāsa, anye nā kara sammāna
‘ardha-kukkuṭī-nyāya’ tomāra pramāṇa*

TO HAVE FAITH ONLY IN ŚRĪ GAURA AND NOT IN ŚRĪ NITĀI,
AND VICE VERSA IS COMPLETELY AGAINST BHAKTI —

VERSE 177

କିମ୍ବା, ଦୋହା ନା ମାନିଏଇ ହେତୁ ତ' ପାଷଣ୍ଡ ।
ଏକେ ମାନି' ଆରେ ନା ମାନି,—ଏହିମତ ଭଣ୍ଡ ॥ ୧୭୭ ॥

*kimvā, doñhā nā māniñā hao ta' pāṣaṇḍa
eke māni' āre nā māni, — ei-mata bhaṇḍa"*

Translation: I said — “These two brothers are like one body and are identical manifestations. You will be doomed for not believing in Śrī Nityānanda Prabhu. You have faith in one and disrespect the other, this is like believing in the logic of a half hen. It is better to be an atheist than to be a hypocrite, by accepting one and slighting the other.”

Amṛta-pravāha Bhāṣya: “*Ardha-kukkuṭī-nyāya*” — “*Ardha-jaratiya-nyāya*” means no one would believe in the logic that half of the hen is young and the other half is old. Similarly, according to the logic of the half hen (*ardha-kukkuṭī-nyāya*), you are believing in one of the indivisible Īśvaras Śrī Caitanya-Nityānanda and disregarding the other. This is simply hypocrisy and atheism on your part.

THE FALL DOWN AND DESTRUCTION OF THE BROTHER,
ONLY BELIEVING IN ŚRĪ GAURA [NOT NITYĀNANDA], FOR
INSULTING A DEVOTEE —

VERSES 178-179

କ୍ରୂଦ୍ଧ ହୈୟା ବଞ୍ଚି ଭାଙ୍ଗି’ ଚଲେ ରାମଦାସ ।
ତେଙ୍କାଳେ ଆମାର ଭାତାର ହେଲ ସର୍ବନାଶ ॥ ୧୭୮ ॥

ଏହି ତ' କହିଲ ତାଁ ସେବକ-ପ୍ରଭାବ ।
ଆର ଏକ କହି ତାଁ ଦୟାର ସ୍ଵଭାବ ॥ ୧୭୯ ॥

*kruddha haiyā varṣī bhāṅgi' cale rāmadāsa
tat-kāle āmāra bhrātāra haila sarva-nāśa
ei ta' kahila tānra sevaka-prabhāva
āra eka kahi tānra dayāra svabhāva*

Translation: After this, *bhakta Śrī Rāmadāsa* became angry, broke his flute, and left from there. My brother was doomed at that very moment, that is, he fell down from *bhakti*. Till now I have described the effect of the servant of Śrī Nityānanda Prabhu; and now I shall describe the nature of His mercy.

AN INTRODUCTION TO THE MERCY OF ŚRĪ NITYĀNANDA —

VERSE 180

ଭାଇକେ ଭର୍ତ୍ତିନୀ ମୁଖିଃ, ଲାଙ୍ଘା ଏହି ଗୁଣ ।
ସେଇ ରାତ୍ରେ ପ୍ରଭୁ ମୋରେ ଦିଲା ଦରଶନ ॥ ୧୮୦ ॥

*bhāike bhartsinu muñi, lañā ei guna
sei rātre prabhu more dilā daraśana*

DARŚANA OF ŚRĪ NITYĀNANDA PRABHU IN A DREAM —

VERSE 181

ନୈହାଟି-ନିକଟେ ‘ବାମଟପୂର’ ନାମେ ଗ୍ରାମ ।
ତାଁହା ସ୍ଵପ୍ନେ ଦେଖା ଦିଲା ନିତ୍ୟାନନ୍ଦ-ରାମ ॥ ୧୮୧ ॥

*naihāti-nikāte 'jhāmatapura' nāme grāma
tānhā svapne dekhā dilā nityānanda-rāma*

Translation: I chastised my brother, and for having done so Śrī Nityānanda Prabhu on that very night appeared in my dream. There is a village called ‘Jhāmatapura’ near Naihāti, where Śrī Nityānanda Prabhu appeared in my dream.

Amṛta-pravāha Bhāṣya: About two *kosas* (one *kosa* is 1.8 miles) north of Katava, near Naihāti village, ‘Jhāmatapura’ village is located, where Kavirāja Gosvāmī used to live. At present, there is a *vigraha* of Śrī Mahāprabhu at that place.

ATTAINMENT OF THE LOTUS FEET OF ŚRĪ NITYĀNANDA
PRABHU DIRECTLY —

VERSES 182-183

ଦଶମ୍ବେ ହୈୟା ଆମି ପଡ଼ିଲୁ ପାଯେତେ ।
ନିଜପାଦପଦ୍ମ ପ୍ରଭୁ ଦିଲା ମୋର ମାଥେ ॥ ୧୮୨ ॥

‘উঠ’, ‘উঠ’ বলি’ মোরে বলে বার বার ।
উঠি’ তাঁর রূপ দেখি’ হেনু চমৎকার ॥ ১৮৩ ॥

*dañḍavat haiyā āmi pañinu pāyete
nija-pāda-padma prabhu dilā mora māthe
'uṭha', 'uṭha' bali' more bale bāra bāra
uṭhi' tānra rūpa dekhi' hainu camatkāra*

Translation: On attaining Śrī Nityānanda Prabhū's *darśana*, I fell at His lotus feet like a *dañḍa* (stick); and He then kept His lotus feet on my head. He asked me to get up by repeating the words 'uṭha', 'uṭha' ('get up', 'get up'). I got up and upon seeing His beautiful form, I became completely astonished.

THE DESCRIPTION OF THE BEAUTIFUL FORM OF ŚRĪ NITYĀNANDA —

VERSES 184-188

শ্যাম-চিক্কণ কান্তি, প্রকাণ্ড শরীর ।
সাক্ষাৎ কন্দর্প, ঘৈছে মহামল্ল-বীর ॥ ১৮৪ ॥

সুবলিত হস্ত, পদ, কমল-লোচন ।
পট্টবন্দু শিরে, পট্টবন্দু পরিধান ॥ ১৮৫ ॥

সুবর্ণ-কুণ্ডল কর্ণে, স্বর্ণাঙ্গদ-বালা ।
পায়েতে নূপুর বাজে, কঢ়ে পুষ্পমালা ॥ ১৮৬ ॥

চন্দনলেপিত-অঙ্গ, তিলক সুঠাম ।
মন্ত্রগজ জিনি' মদ-মন্ত্র পয়ান ॥ ১৮৭ ॥

কোটিচন্দ্ৰ জিনি' মুখ উজ্জ্বল-বৰণ ।
দাঢ়িস্ব বীজ-সম দন্তে তাম্বুল-চৰণ ॥ ১৮৮ ॥

*śyāma-cikkaṇa kānti, prakāṇḍa śarīra
sākṣāt kandarpa, yaiche mahā-malla-vīra*

*suvalita hasta, pada, kamala-locana
pattā-vastra śire, pattā-vastra paridhāna
suvarṇa-kuṇḍala karṇe, svarṇāṅgada-bālā
pāyete nūpura bāje, kanṭhe puspa-mālā*

*candana-lepita-aṅga, tilaka suṭhāma
matta-gaja jini' mada-manthara payāna*

*koti-candra jini' mukha ujjvala-varaṇa
dāḍimba bija-sama dante tāmbūla-carvana*

Translation: Like Cupid himself, He had a glossy, radiant blackish complexion; He had a huge stature as if He was some great heroic wrestler. He had long beautiful hands and legs, and His eyes were like lotus petals. He wore beautiful silk clothes and His head was adorned with a silken turban. His ears were beautified with gold earrings and His hands were bedecked with gold bangles. His feet were embellished with anklets that were making a tinkling sound. He wore a flower garland around His neck. His body was smeared with sandalwood pulp, and very beautiful *tilakas* were drawn on it. His gait resembled the movement of a maddened elephant, walking slowly and bouncing around. The brightness of His face surpassed the brightness of millions and millions of moons. His teeth resembled pomegranate seeds because He was chewing a betel leaf.

VERSES 189-192

প্ৰেমে মন্ত অঙ্গ ডাহিনে-বামে দোলে ।
‘কৃষ্ণ’ ‘কৃষ্ণ’ বলিয়া গম্ভীৰ বোল বলে ॥ ১৮৯ ॥

রাঙ্গা ঘষ্টি হস্তে দোলে যেন মন্ত সিংহ ।
চারিপাশে বেড়ি’ আছে চৱণেতে ভঙ্গ ॥ ১৯০ ॥

পাৰিষদগণে দেধি’ সব গোপ-বেশে ।
‘কৃষ্ণ’ ‘কৃষ্ণ’ কহে সবে সপ্রেম-আবেশে ॥ ১৯১ ॥

শিঙ্গা বাঁশী বাজায় কেহ, কেহ নাচে গায় ।
সেবক ঘোগায় তাম্বুল, চামৰ তুলায় ॥ ১৯২ ॥

*preme matta aṅga ḍāhine-bāme dole
'krṣṇa' 'krṣṇa' balyā gambhīra bola bale
rāṅgā-yaṣṭi haste dole yena matta simha
cāri-pāše bedi' āche caranete bhṛṅga*

*pāriṣada-gane dekhi' saba gopa-veṣe
'krṣṇa' 'krṣṇa' kahe sabe saprema-āveṣe*

śīṅgā vāṁśī bājāya keha, keha nāce gāya
sevaka yogāya tāmbūla, cāmara dhulāya

Translation: He was absorbed in the prema of Śrī Kṛṣṇa and His body was swaying left and right. In a very deep voice, He was chanting ‘Kṛṣṇa’, ‘Kṛṣṇa’. A red stick was moving in His hand and He resembled a maddened lion. Bumblebees were hovering all around His lotus feet. All His devotees were dressed as cowherd boys, and they too in ecstasy were chanting ‘Kṛṣṇa’, ‘Kṛṣṇa’. Some among them were blowing horns and some were playing flutes. Some were dancing and the others were singing. One of His servants was offering betel leaf to Him and another was waving a cāmara (yak-tail fan) for Him.

THE AUTHOR'S BLISS ON ATTAINING ŚRĪ NITYĀNANDA'S DARŚANA —

VERSES 193-194

নিত্যানন্দ-স্বরূপের দেখিয়া বৈভব ।
কিবা রূপ, গুণ, লীলা—অলৌকিক সব ॥ ১৯৩ ॥

আনন্দে বিহুল আমি, কিছু নাহি জানি ।
তবে হাসি' প্রভু মোরে কাহিলেন বাণী ॥ ১৯৪ ॥

nityānanda-svarūpera dekhiyā vaibhava
kibā rūpa, guṇa, līlā — alaukika saba
ānande vihvala āmi, kichu nāhi jāni
tabe hāsi' prabhu more kahilena vāñī

Translation: I saw the opulence of Śrī Nityānanda-Svarūpa. What beautiful form, qualities, and pastimes He had – all of them were transcendental. Being overwhelmed with ecstasy, I could not see anything more. At that time, Prabhu laughed and started speaking to me.

ŚRĪ NITYĀNANDA'S INSTRUCTION TO MOVE TO VR̄NDĀVANA —

VERSE 195

আরে আরে কৃষ্ণদাস, না করহ ভয় ।
বৃন্দাবনে যাহ,—তাঁহা সর্ব লভ্য হয় ॥ ১৯৫ ॥

“āre āre kṛṣṇadāsa, nā karaha bhaya
vr̄ndāvane yāha,—tāñhā sarva labhya haya”

Translation: “Oh! Oh! Kṛṣṇadāsa! Do not be afraid. Go to Vṛndāvana, you will attain everything there.”

THE DISAPPEARANCE OF ŚRĪ NITYĀNANDA PRABHU —

VERSES 196-197

এত বলি' প্ৰেৰিলা মোৱে হাতসান দিয়া ।
অন্তর্ধান কৈল প্ৰভু নিজগণ লঞ্চা ॥ ১৯৬ ॥
মুচ্ছিত হইয়া মুঞ্চিষ পড়িনু ভূমিতে ।
স্বপ্নভঙ্গ হৈল, দেখি হেঞ্চে প্ৰভাতে ॥ ১৯৭ ॥

eta bali' prerilā more hātasāna diyā
antardhāna kaila prabhu nije-gaṇa lañā
mūrcchita ha-iyā muñi pañinu bhūmite
svapna-bhāṅga haila, dekhi hañāche prabhātē

ŚRĪ KAVIRĀJA'S DEPARTURE TO VR̄NDĀVANA IN PURSUANCE OF THE ORDER RECEIVED IN HIS DREAM —

VERSES 198-199

কি দেখিনু, কি শুনিনু, করিয়ে বিচার ।
প্ৰভু-আজ্ঞা হৈল বৃন্দাবন যাইবাৰ ॥ ১৯৮ ॥
সেই ক্ষণে বৃন্দাবনে কৰিনু গমন ।
প্ৰভুৰ কৃপাতে সুখে আইনু বৃন্দাবন ॥ ১৯৯ ॥

ki dekhinu, ki śuninu, kariye vicāra
prabhu-ājñā haila vr̄ndāvana yāibāra
sei kṣaṇe vr̄ndāvane karinu gamana
prabhura kṛpātē sukhe āinu vr̄ndāvana

Translation: After stating this, He touched me with His hand and inspired me to

go to Vṛndāvana. Then He along with His associates disappeared. I, on His disappearance, became unconscious and fell to the ground. Then my dream broke, and I realized that it was dawn. I mulled over whatever I had seen and heard in my dream and concluded that Śrī Nityānanda Prabhu had ordered me to go to Vṛndāvana. At that very moment, I started my journey toward Vṛndāvana. By His mercy, I reached there comfortably without any obstruction or hindrance.

Amṛta-pravāha Bhāṣya: ‘Hātasāna’ — Touch of the hand.

GLORIFICATION OF ŚRĪ NITYĀNANDA —

VERSES 200-202

জয় জয় নিত্যানন্দ, নিত্যানন্দ-রাম ।
যাঁহার কৃপাতে পাইনু বৃন্দাবন-ধাম ॥ ২০০ ॥

জয় জয় নিত্যানন্দ, জয় কৃপাময় ।
যাঁহা হৈতে পাইনু রূপ-সনাতনাশ্রয় ॥ ২০১ ॥

যাঁহা হৈতে পাইনু রঘুনাথ-মহাশয় ।
যাঁহা হৈতে পাইনু শ্রীস্বরূপ-আশ্রয় ॥ ২০২ ॥

*jaya jaya nityānanda, nityānanda-rāma
yāñhāra kṛpātē pāinu vṛndāvana-dhāma*

*jaya jaya nityānanda, jaya kṛpā-maya
yāñhā haite pāinu rūpa-sanātanāśraya*

*yāñhā haite pāinu raghunātha-mahāśaya
yāñhā haite pāinu śrī-svarūpa-āśraya*

Translation: All glories! All glories! All glories to Śrī Nityānanda-Rāma, by whose mercy I attained Vṛndāvana *dhāma*. All glories! All glories! All glories to the all-merciful Śrī Nityānanda Prabhu, by whose mercy I attained the shelter of Śrī Rūpa-Sanātana Gosvāmīs. By their mercy, I attained the shelter of the great personality Śrī Raghunātha and by his

mercy, I attained the refuge of Śrī Svarūpa Dāmodara.

Anubhāṣya: In these two verses, Śrī Kavirāja Gosvāmī is making it clear that those willing to serve Śrī Rādhā-Govinda, the one and only aim and desire of their life, should be to attain shelter and mercy of Śrī Svarūpa, Rūpa, Sanātana, and Raghunātha Gosvāmīs. This can only be achieved by the mercy of Śrī Nityānanda Prabhu alone. For further details on Śrī Dāmodara Svarūpa Gosvāmī, please refer to verses 4/160-161 of *Ādi-līlā*.

VERSE 203

সনাতন-কৃপায় পাইনু ভক্তির সিদ্ধান্ত ।
শ্রীকৃষ্ণ-কৃপায় পাইনু ভক্তিরসপ্রান্ত ॥ ২০৩ ॥

*sanātana-kṛpāya pāinu bhaktira siddhānta
śrī-rūpa-kṛpāya pāinu bhakti-rasa-prānta*

Translation: By the mercy of Śrī Sanātana Gosvāmī, I could understand the *siddhāntas* (conclusions) of *bhakti*. Further, by the mercy of Śrī Rūpa Gosvāmī Prabhu, I attained closeness to *bhakti-rasa-sindhu*.

Amṛta-pravāha Bhāṣya: ‘*Bhakti-rasa-prānta*’— The closeness to *bhakti-rasa*.

Anubhāṣya: Śrī Sanātana Gosvāmī is the preceptor of *bhakti-siddhāntas*. Śrī Kavirāja Gosvāmī, at the end of Chapter Four of *Antya-līlā*, has written the following —

“*sanātana grantha kailā 'bhāgavatāmrte
bhakta-bhakti-kṛṣṇa-tattva jāni yāhā haite
siddhānta-sāra grantha kailā 'daśama-tippani'*
*kṛṣṇa-līlā, rasa-prema, yāhā haite jāni
hari-bhakti-vilāsa grantha kaila vaiṣṇava-ācāra
vaiṣṇavera kartavya yāñhā pāiye pāra”*

Śrī Raghunātha Dāsa Gosvāmī, in his prayer ‘*Vilāpa-kusumāñjali*’, has written the

following about Śrī Sanātana Gosvāmī –

*“vairāgya-yug-bhakti-rasam prayatnair
apāyayān mām anabhipsum andham
kr̄pāmbudhir yaḥ para-duḥkha-duḥkhī¹
sanātanas tam prabhūm āśrayāmi”*

“Blinded with ignorance, I was unwilling to taste the nectar of *bhakti*; but the one who with great efforts made me taste that; the one who is an ocean of mercy and feels the pain of the others, I take refuge of the lotus feet of that Śrī Sanātana Gosvāmī.”

Śrī Kavirāja Gosvāmī has written the following by first mentioning the names of Śrī Rūpa, Śrī Sanātana, and Śrī Jīva (Antya-līlā 4/236) —

*“ei tina-guru, āra raghunātha-dāsa
inḥā-sabāra carana vandoñ yāñra muñi ‘dāsa”*

“This servant is paying obeisances at the lotus feet of these three spiritual masters and Śrī Raghunātha Dāsa Gosvāmī.”

Śrī Raghunātha Dāsa Gosvāmī too has introduced Śrī Sanātana Prabhu as the preceptor of *bhakti-siddhānta*. Śrī Rūpa Gosvāmī is the preceptor of *rasa*. (Antya-līlā 4/223-224) —

*“rūpa-gosāñi kailā ‘rasāmr̄ta-sindhu’ sāra
kr̄ṣṇa-bhakti-rasera yāhāñ pāiyē vistāra
‘ujjvala-nīlamani’-nāma grantha āra
rādhā-kr̄ṣṇa-līlā-rasa tānhā pāiyē pāra”*

“Śrī Rūpa Gosvāmī compiled *Bhakti-rasāmr̄ta-sindhu*, through which one can understand the *rasa* of *kr̄ṣṇa-bhakti* (the nectar of devotional service unto Śrī Kṛṣṇa). He also compiled another book called ‘Ujjvala-nīlamani,’ in which he enumerated Śrī Rādhā-Kṛṣṇa’s *madhura-rasa* pastimes in detail.”

VERSE 204

জয় জয় নিত্যানন্দ-চরণারবিন্দ ।
যাঁহা হৈতে পাইনু শ্রীরাধাগোবিন্দ ॥ ২০৮ ॥

*jaya jaya nityānanda-caraṇāravinda
yāñhā haite pāinu śrī-rādhā-govinda*

Translation: All glories! All glories to the lotus feet of Śrī Nityānanda Prabhu, by whose mercy I could attain Śrī Rādhā-Govinda.

Anubhāṣya: Śrīla Narottama Dāsa in his poetic composition ‘Prārthana’ is lamenting and saying —

*“āra kabe nitāi-cāñda karuṇā karibe
samsāra-vāsanā mora kabe tuccha habe
viṣaya chādiyā kabe śuddha habe mana
kabe hāma heraba śrī vṛṇḍāvana
rūpa-raghunātha-pade haibe ākuti
kabe hāma bujhaba se Yugala-pirīti”*

“When will all material desires leave my heart by the mercy of Śrī Nityānanda Prabhu? After renouncing sense gratification, when will my mind become pure, for only then, I will be able to take *darśana* of the transcendental *svarūpa* of Śrī Vṛṇḍāvana *dhāma*. When will I have an attachment to the lotus feet of Śrī Rūpa Gosvāmī and Raghunātha Dāsa Gosvāmī? By their mercy, I will be able to understand the love of the Divine Couple Śrī Rādhā-Kṛṣṇa.

*“hena nitāi bine bhāi, rādhā-kr̄ṣṇa pāite nāi,
dṛḍha kari’ dhara nitāiyera pāya”*

“Without taking the shelter of Śrī Nityānanda Prabhu’s lotus feet, one cannot attain Śrī Rādhā-Kṛṣṇa. Thus, oh brothers! Please hold firmly the lotus feet of Śrī Nityānanda Prabhu, that is, take His refuge with firm faith.”

THE HUMBLE STATEMENTS OF THE AUTHOR —

VERSES 205-207

জগাই মাধাই হৈতে মুঞ্জি সে পাপিষ্ঠ ।
পুরীমের কীট হৈতে মুঞ্জি সে লঘিষ্ঠ ॥ ২০৫ ॥

মোর নাম শুনে যেই, তার পুণ্য ক্ষয় ।
মোর নাম লয় যেই, তার পাপ হয় ॥ ২০৬ ॥

এমন নিষ্ঠণ-গোরে কেবা কৃপা করে ।
এক নিত্যানন্দ বিনু জগৎ ভিতরে ॥ ২০৭ ॥

*jagāi mādhāi haite muñi se pāpiṣṭha
purīsera kīta haite muñi se laghiṣṭha*

*mora nāma śune yei, tāra puṇya kṣaya
mora nāma laya yei, tāra pāpa haya*

*emana nirghṛṇa-more kebā kṛpā kare
eka nityānanda binu jagat bhitare*

DESCRIPTION OF ŚRĪ NITYĀNANDA PRABHU'S MERCY
TOWARDS HIM —**VERSES 208-210**

প্ৰেমে মত্ত নিত্যানন্দ কৃপা-অবতার ।
উত্তম, অধম, কিছু না করে বিচার ॥ ২০৮ ॥

যে আগে পড়য়ে, তারে করয়ে নিষ্ঠার ।
অতএব নিষ্ঠারিলা মো-হেন দুরাচার ॥ ২০৯ ॥

মো-পাপিষ্ঠে আনিলেন শ্রীবৃন্দাবন ।
মো-হেন অথবে দিলা শ্রীরূপ-চৱণ ॥ ২১০ ॥

*preme matta nityānanda kṛpā-avatāra
uttama, adhama, kichu nā kare vicāra*

*ye āge padaye, tāre karaye nistāra
ataeva nistārilā mo-hena durācāra*

*mo-pāpiṣṭhe ānilena śrī-vṛndāvana
mo-hena adhame dilā śrī-rūpa-caranya*

Translation: I am more sinful than Jagāi and Mādhāi and even lower than a worm in stool. One who hears my name loses the results of his pious activities. One who

utters my name becomes a sinner. Who else but Nityānanda Prabhu can shower mercy on such a despicable person like me? Intoxicated in transcendental love, Śrī Nityānanda Prabhu is the incarnation of mercy. He does not distinguish between good and bad. He delivers whoever falls before Him. Thus, he also delivered a sinner like me. I am sinful and fallen, still, he brought me to Śrī Vṛndāvana and provided me with refuge at the lotus feet of Śrī Rūpa Gosvāmī.

ATTAINMENT OF SERVICE OF ŚRĪ MADANA-MOHANA BY
ŚRĪ NITYĀNANDA'S MERCY —**VERSES 211-213**

শ্রীমদনগোপাল-শ্রীগোবিন্দ-দরশন ।
কহিবার মোগ্য নহে এসব কথন ॥ ২১১ ॥

বৃন্দাবন-পূরন্দর শ্রীমদনগোপাল ।
রাসবিলাসী সাক্ষাৎ ব্ৰজেন্দ্ৰকুমার ॥ ২১২ ॥

শ্রীরাধা-ললিতা-সঙ্গে রাস-বিলাস ।
মন্মথ-মন্মথরূপে যাঁহার প্ৰকাশ ॥ ২১৩ ॥

*śrī-madana-gopāla-śrī-govinda-daraśana
kahibāra yogya nahe e-saba kathana*

*vṛndāvana-purandara śrī-madana-gopāla
rāsa-vilāsi sākṣāt vrajendra-kumāra*

*śrī-rādhā-lalitā-saṅge rāsa-vilāsa
manmatha-manmatha-rūpe yāñhāra prakāśa*

Translation: I am not fit to reveal the experience of my *darśana* of Śrī Madana Gopala and Śrī Govinda. Śrī Madana Gopala is the chief deity of Vṛndāvana, He is the enjoyer of the *rāsa* dance and is the son of the king of Vraja. He enjoys *rāsa* pastimes with Śrī Rādhā and Lalitā and manifests as '*manmatha-manmatha*', that is, the charmer of Cupid himself.

ŚRĪMAD BHĀGAVATAM (10/32/2) —

VERSE 214

তাসামাবিরভুচ্ছৌরিঃ স্ময়মানমুখামুজঃ ।
পীতাম্বরধরঃ স্ত্রী সাক্ষান্মনথমামথঃ ॥ ২১৪ ॥

*tāsām āvirabhūc chaurih
smayamāna-mukhāmbujah
pītāmbara-dharah sragvī
sākṣāt manmatha-manmathah*

Translation: At that moment Śrī Kṛṣṇa, the crest jewel in the dynasty of Śūrasena, appeared among those wailing damsels of Vraja. His lotus face was blossoming with a gentle, soft smile, a garland of forest flowers hung around His neck; and His body was wrapped in a dazzling yellow cloth. His beauty was such that it churned the mind of Kāmadeva, who himself stirs the hearts of everyone.

Amṛta-pravāha Bhāṣya: During the *rāsa-līlā*, seeing the *gopīs* crying due to separation, Śrī Kṛṣṇa suddenly appeared as Madana-mohana (the charmer of Cupid himself) wearing a yellow garment, a garland of forest flowers around His neck, and a gentle smile on His lotus face.

Anubhāṣya: The *gopīs* were crying desperately to have Śrī Kṛṣṇa's *darśana* after He disappeared from the *rāsa-līlā* and then Govinda-deva appeared in front of them –

tāsām (duḥkha-pari-khinnānām gopinām madhye) smaya-māna-mukhāmbujah (smaya-mānaṁ mukhāmbujāṁ yasya saḥ) pītāmbara-dharah (pīta-vasana-dhāri) sragvī (mālyavān) sākṣāt manmatha-manmathah (kāmadeva-mohana-mūrtih) śaurih (kṛṣṇa) ārvibhūt.

ŚLOKA BHĀVĀNUVĀDA:

Please refer to *Amṛta-pravāha Bhāṣya*.

VERSES 215-216

স্মাধুর্যে লোকের মন করে আকর্ষণ ।
দুই পাশে রাধা ললিতা করেন সেবন ॥ ২১৫ ॥

নিত্যানন্দ-দয়া মোরে তাঁরে দেখাইল ।
শ্রীরাধা-মদনমোহনে প্রভু করি' দিল ॥ ২১৬ ॥

*sva-mādhurye lokera mana kare ākarṣaṇa
dui pāse rādhā lalitā karena sevana
nityānanda-dayā more tāñre dekhāila
śrī-rādhā-madana-mohana prabhu kari' dila*

Translation: He, being served on His two sides by Rādhā and Lalitā, attracts the minds of all by His sweetness. The mercy of Śrī Nityānanda Prabhu facilitated Their *darśana* and helped me attain Them as my masters in the form of Śrī Rādhā-Madana-mohana.

ATTAINING THE AUSPICIOUS SERVICE OF ŚRĪ GOVINDA BY
ŚRĪ NITYĀNANDA'S MERCY —

VERSE 217

মো-অথমে দিল শ্রীগোবিন্দ-দরশন ।
কহিবার কথা নহে অকথ্য-কথন ॥ ২১৭ ॥

*mo-adhame dila śrī-govinda-daraśana
kahibāra kathā nahe akathya-kathana*

ŚRĪ RĀDHĀ-GOVINDA BEING SERVED BY THEIR SAKHIS
UNDER THE DESIRE TREE —

VERSES 218-220

বৃন্দাবনে যোগপীঠে কল্পতরু-বনে ।
রত্নমণ্ড, তাহে রত্নসিংহাসনে ॥ ২১৮ ॥

শ্রীগোবিন্দ বসিয়াছেন ব্রজেন্দ্রনন্দন ।
মাধুর্য প্রকাশি' করেন জগৎ মোহন ॥ ২১৯ ॥

বাম-পার্শ্বে শ্রীরাধিকা সর্বীগঞ্জ-সঙ্গে ।
রাসাদিক-জীলা প্রভু করে কত রঞ্জে ॥ ২২০ ॥

*vṛndāvane yoga-pīṭhe kalpa-taru-vane
ratna-maṇḍapa, tāhe ratna-simhāsane*

*śrī-govinda basiyāchenā vrajendra-nandana
mādhurya prakāśī' kareṇa jagat mohana
vāma-pārṣve śrī-rādhikā sakhi-gaṇa-saṅge
rāsādika-līlā prabhu kare kata range*

Translation: Śrī Nityānanda Prabhu facilitated this fallen person to take *darśana* of Śrī Govinda. It is very difficult to express [His mercy] in words, also, it is not appropriate to disclose this. Amidst the desire trees, there is an altar made of gems in the principal temple of Vṛndāvana. On that altar is a throne made of gems on which Śrī Govinda, the son of the king of Vraja, sits and manifests His sweetness, thereby enchanting the entire world. On His left side is Śrī Rādhikā along with Her personal associates. With them, Śrī Govinda enjoys various pastimes like *rāsa-līlā*.

THE WORSHIPABLE DEITY OF BRAHMĀ AND THE ABHIDHEYA DEITY OF THE EIGHTEEN-SYLLABLE MANTRA —

VERSE 221

*যাঁর ধ্যান নিজ-লোকে করে পদ্মাসন ।
অষ্টাদশাক্ষর-মন্ত্রে করে উপাসন ॥ ২২১ ॥*

*yāñra dhyāna nija-loke kare padmāsana
aṣṭādaśākṣara-mantere kare upāsana*

Translation: The one on whom Brahmā, sitting on the lotus seat in his own abode, eternally meditates and worships with the eighteen-syllable *mantra*.

Anubhāṣya: Brahmā, seated on a lotus seat, along with the residents of his abode, Brahmaloka, meditates on the *abhidheya-vigraha*, the form of Śrī Govinda. The object of meditation of all the residents of the fourteen planetary systems, Śrī Govinda, is worshipped through the eighteen-syllable *mantra*.

VERSES 222-223

*চৌদ্বিংশবনে যাঁর সবে করে ধ্যান ।
বৈকুণ্ঠাদি-পুরে যাঁর লীলাগুণ-গান ॥ ২২২ ॥*

*যাঁর মাধুরীতে করে লক্ষ্মী আকর্ষণ ।
রূপগোসাঙ্গে করিয়াছে সে-রূপ বর্ণন ॥ ২২৩ ॥*

*caudda-bhuvane yāñra sabe kare dhyāna
vaikuṇṭhādi-pure yāñra līlā-guṇa-gāna
yāñra mādhurīte kare lakṣmī ākarṣaṇa
rūpa-gosāñi kariyāche se-rūpa varṇana*

Translation: There is one who is meditated upon by all the residents of the fourteen planetary systems; whose qualities even the residents of Vaikuṇṭha sing of; whose sweetness attracts even Lakṣmī. Śrī Rūpa Gosvāmī has described the sweetness of His beautiful form.

Anubhāṣya: In verse 4/147 of *Ādi-līlā* –

*"kr̄ṣṇa-mādhuryera eka svābhāvika bala
kr̄ṣṇa-ādi nara-nārī karaye cañcala"*

Śrī Rūpa Gosvāmī in *Laghu-bhāgavatāmṛta* (in verses 351-352) narrates an episode from *Padma Purāṇa* describing the excellence of Śrī Kr̄ṣṇa's sweetness —

“After seeing the sweetness of Śrī Kr̄ṣṇa, Lakṣmī devī was attracted and started meditating with austerity. On seeing her doing this, Śrī Kr̄ṣṇa asked her – ‘Why are you undergoing austerities?’ Lakṣmī answered – ‘I want to take part in the pastimes in Vṛndāvana with You in the form of a *gopī*.’ To this Śrī Kr̄ṣṇa said – ‘This is extremely rare.’ Lakṣmī again said – ‘Prabhu! I would like to reside on Your chest in the form of a golden line.’ To this Śrī Kr̄ṣṇa answered – ‘Let it be so.’ Since then Lakṣmī has been residing on Śrī Kr̄ṣṇa’s chest as a golden line.”

In *Śrīmad Bhāgavatam* (10/16/36), the Nāga-Patnīs (the wives of the serpent Kāliya), while worshipping Śrī Kṛṣṇa, said – ‘Lakṣmī, even though extremely beautiful, had abandoned all her desires, taken a vow to attain the dust of Your lotus feet, and had undergone austerity for a long time.’

BHAKTI-RASĀMRITA-SINDHU (1/2/239) —

VERSE 224

স্মেরাং ভঙ্গীত্বয়-পরিচিতাং সাচিবিস্তীর্ণদৃষ্টিঃ
বংশীন্যস্তাধরকিশলয়মজ্জলাং চন্দ্রকেণ ।
গোবিন্দাখ্যাং হরিতনুমিতঃ কেশিতৌর্থোপকচ্ছে
মা প্রেক্ষিষ্ঠাস্তব যদি সখে বন্ধুসঙ্গেহস্তি রঞ্জঃ ॥ ২২৪ ॥

*smerāṁ bhaṅgi-traya-paricitāṁ
sāci-vistīrṇa-dṛṣṭīṁ
varṇī-nyastādhara-kiśalayāṁ
ujjvalāṁ candrakenā
govindākhyāṁ hari-tanumitaḥ
keśi-tīrthopakanthe
mā prekṣiṣṭhās tava yadi sakhe
bandhu-saṅge 'sti raṅgah*

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: O friend! If you have a strong desire to enjoy with your worldly relatives, then do not take *darśana* of the śrī-mūrti of Śrī Govinda, who stands near Keśi Ghāṭa in a three-fold bending form, wearing a beautiful smile, casting a glance on the left side, with flute close to His lotus lips, and is adorned with newly blossomed leaves and a peacock feather. [The purport is that by taking *darśana* of the śrī-mūrti of Śrī Govinda, detachment from all other things will automatically arise].

Anubhāṣya:

he sakhe ! yadi tava bandhu-saṅge (putra-kalatrādi-viṣayināṁ saṅge) raṅga (kautūhalam)

asti (vidyate), tadā itaḥ (asmin) keśi-tīrth-opakanthe (yāmuna-taṭastha-keśi-tīrthe) smerāṁ (smitānvitāṁ) bhaṅgi-traya-paricitāṁ (grīvā-kaṭi-jānu-bhaṅgi-triyeṇa yuktāṁ) sāci-vistīrṇa-dṛṣṭīṁ (tiryaka-praśast-āvalokanāṁ) varṇī-nyast-ādhara-kiśalayāṁ (varṇyāṁ veṇau nyastāḥ dattāḥ adhara eva kiśalayaḥ nava-pallavaḥ yayā tāṁ) candra-keṇa (mayūra-picchena) ujjvalāṁ (parama-sobhā-mayīṁ) govindākhyāṁ hari-tanuri (nanda-sūnu-mūrtīm) mā prekṣiṣṭhāḥ (avalokaya, iti niṣedha-vyājena parama-saundary-ādhāra-vigraham avaśyam-eva draṣṭavyam-abhipretam, tan-mādhurye anubhūyamāne sarvam-eva tucchaṁ maṁsyase, tasmād-enām-eva paśyety-abhiprāyah).

ŚLOKA BHĀVĀNUVĀDA:

Please refer to *Amṛta-pravāha Bhāṣya*.

Here the purpose behind the prohibition from taking *darśana* is basically a hint: please do take the *darśana* of Śrī Govinda, who is the source of all beauty. After one experiences the sweetness of His beauty, all worldly objects will automatically seem insignificant. This is the actual purpose of *darśana*.

CONSIDERING THE TRANSCENDENTAL ŚRĪ-VIGRAHA AS A MERE STATUE OF STONE, WOOD, ETC., IS AN OFFENSE OF THE HIGHEST DEGREE —

VERSES 225-226

সাক্ষাৎ ব্রজেন্দ্রসূত, ইথে নাহি আন ।
যেবা অজ্ঞে করে তাঁরে প্রতিমা-হেন জ্ঞান ॥ ২২৫ ॥

সেই অপরাধে তার নাহিক নিষ্ঠার ।
ঘোর নরকেতে পড়ে, কি বলিব আর ॥ ২২৬ ॥

*sāksāt vrajendra-suta, ithe nāhi āna
yebā ajñe kare tānre pratimā-hena jñāna
sei aparādhe tāra nāhika nistāra
ghora narakete pađe, ki baliba āra*

Translation: Undoubtedly, He is indeed Vrajendra-nandana (the son of the king of Vraja) Himself. Only a fool considers Him

a statue. One is not delivered from this grave offense. What more can I say? That offender falls into the hellish planets.

Anubhāṣya: Verse 286 of *Śrī Bhaktisandarbha* —

“The ardent worshippers consider the *śrī-mūrti* non-different from Parameśvara and take His *darśana*. One becomes detached from *bhakti* on differentiating between Bhagavān and the *śrī-mūrti* of Bhagavān. Hence, considering *śrī-mūrti* non-different from Bhagavān is the correct approach. On falling down from *bhakti*, the *jīva* becomes a non-devotee and starts committing offenses.”

“arcaye viṣṇau śilādhī-guruṣu naramatir-vaiṣṇave jātibuddhir-viṣṇorvā vaiṣṇavānāṁ kalimala-mathane pādatīrthe’mbubuddhiḥ śrīviṣṇor-nāmni mantre sakala-kaluṣahe śabda-sāmānya-buddhir-viṣṇo-sarveśvareṣe tad-itara-sama-dhīr-yasya vā nārakī saḥ”

“One who considers *śrī-mūrti* as a mere material stone statue; Gurudeva as an ordinary mortal human; differentiates the Vaiṣṇavas based on their caste; considers the *caraṇāmṛta* (water obtained from washing the feet) of Viṣṇu and the Vaiṣṇavas as ordinary water; the holy name of Viṣṇu and the Viṣṇu *mantras*, that destroy all the sins, as mere material words; or considers all the demigods equivalent to the supreme Īśvara Viṣṇu – is destined to go to the hellish planets.”

According to this verse from *Padma Purāṇa*, a *jīva* who considers the Viṣṇu *vigraha* as an object made of material elements or His symbol is called ‘*nāraki*’ (he is destined to go to the hellish planets). The followers of the ‘*nirviṣeṣa*’ philosophy, with material vision, remain deprived of *śrī-mūrti*’s *darśana*, which is only possible

through eyes full of *prema*. Hence, from the Vaiṣṇava’s point of view, they are known as ‘*aparādhī* (offender) Māyāvādīs’.

According to the verse ‘*yasyātmabuddhiḥ*’ in *Śrīmad Bhāgavatam* (10/84/13), one with the mood of ‘*bhauma ijya-dhīḥ*’, etc., who considers the motherland as his worshipable object, is deemed ignorant; because of this, he does not obtain the eligibility to serve Bhagavān.

VERSE 227

হেন যে গোবিন্দ প্রভু, পাইনু যাঁহা হৈতে ।
তাঁহার চরণ-কৃপা কে পারে বর্ণিতে ॥ ২২৭ ॥

*hena ye govinda prabhu, pāinu yāñhā haitē
tāñhāra caraṇa-kṛpā ke pāre varṇite*

Translation: Who can possibly define the mercy of the lotus feet of Śrī Nityānanda Prabhu? It is through Him that I attained my Prabhu (Master), Śrī Govinda.

WORSHIPPING ŚRĪ RĀDHĀ-GOVINDA UNDER THE SHELTER OF ŚRĪ NITYĀNANDA-GAURA ALONE IS THE QUALITY OF BEING A VAIṢṆAVA —

VERSES 228-229

বৃন্দাবনে বৈসে যত বৈষ্ণবমণ্ডল ।
কৃষ্ণনাম-পরায়ণ, পরম-মঙ্গল ॥ ২২৮ ॥
যাঁর প্রাণধন—নিত্যানন্দ শ্রীচৈতন্য ।
রাধাকৃষ্ণ-ভক্তি বিনে নাহি জানে অন্য ॥ ২২৯ ॥

*vṛndāvane vaise yata vaiṣṇava-maṇḍala
krṣṇa-nāma-parāyaṇa, parama-maṅgala
yāñra prāṇa-dhana—nityānanda śrīcaitanya
rādhā-krṣṇa-bhakti bine nāhi jāne anya*

Translation: All the Vaiṣṇavas residing in Vṛndāvana are auspicious, and are attached to the holy name of Śrī Krṣṇa. Śrī Nityānanda Prabhu and Śrī Caitanya Mahāprabhu are their life and soul. They know nothing except *bhakti* for Śrī Rādhā-Krṣṇa.

Anubhāṣya: All the Vaiṣṇavas who reside in Vṛndāvana are very auspicious, absorbed in chanting the holy name, and are the followers of the *kīrtana* limb of *bhakti*. Śrī Gaura-Nityānanda are their life and soul. Except for the eternal service to Śrī Rādhā-Kṛṣṇa, they do not believe in any imaginary *bhakti*.

In present times, some have abandoned the ancient system of *bhakti* of the pure devotees and have invented some new systems. Someone may say – ‘We only like the name of Śrī Gaura. Whether or not He is Rādhā-Kṛṣṇa, we have no such interest in the name of Rādhā-Kṛṣṇa. For us ‘*gaura-bhakti*’ is to worship Gaura with *madhura-rasa* in ‘*Nadīyā-Nāgarī*’ *bhāva* (the mood wherein Śrī Gaura is considered the hero and themselves as heroin). What is the significance of an independent incarnation of Śrī Gaurāṅga if He cannot be worshipped with *Nāgarī bhāva*?’ Previously such abominable doctrines did not exist. To see such types of dominant moods in some groups of Vaiṣṇavas as Kali-yuga advances brings great sorrow to the hearts of pure Vaiṣṇavas. By becoming puppets in the hands of formidable *māyā*, they consider Śrī Gaurāṅga someone greater than even Rādhā-Kṛṣṇa. Their logic is that since Śrī Gaurāṅga is the combined form of ‘Śrī Rādhā and Śrī Kṛṣṇa’; He is even greater than Śrī Kṛṣṇa alone.

Further, some people, by accepting the philosophy of material *smārtas* and *pañcopāsaka* society, oppose Śrī Gaura, the abode of Śrī Gaura, the potency of Śrī Gaura, and *bhakti* of Śrī Gaura. Based on their material knowledge they concoct some imaginary form of *bhajana* of Śrī Rādhā-Kṛṣṇa. Both these *sampradāyas* are against the very pure beliefs of the Six

Gosvāmīs, thus, they are devoid of *bhakti* to Bhagavān, are slaves of material senses, atheists, and slaves to Kali. The *sarvadarśi* (one who can see past, present, and future), omniscient Śrī Kavirāja Gosvāmī had foreseen that in the future such hypocritical people, averse to Śrī Hari, would introduce themselves as very dear to Śrī Gaurasundara; and in fact, would forget the real Śrī Gaura *vastu* (truth) and abandon *bhakti* to Śrī Rādhā-Kṛṣṇa. In order to dupe the unfortunate *jīvas*, they will highly honor that imaginary Śrī Gaurāṅga, which would be the product of their evil mental impression. There is no need to say anything more. The one and only worshipable object of those who have taken shelter of the lotus feet of Śrī Gaurāṅga, is the lotus feet of the Divine Couple Śrī Śrī Gāndharvikā-Giridhara.

ATTAINMENT OF THE LOTUS FEET OF VAIṢNAVAS BY THE MERCY OF ŚRĪ NITYĀNANDA PRABHU —

VERSES 230-231

সে বৈষ্ণবের পদরেণু, তার পদছায়া ।
অধমেরে দিল প্রভু-নিত্যানন্দ-দয়া ॥ ২৩০ ॥

‘তাঁহা সর্ব লভ্য হয়’—প্রভুর বচন ।
সেই সূত্র—এই তার কৈল বিবরণ ॥ ২৩১ ॥

*se vaisnavera pada-reṇu, tāra pada-chāyā
adhamere dila prabhu-nityānanda-dayā
‘tānhā sarvalabhyahaya’—prabhuravacana
sei sūtra — ei tāra kaila vivaraṇa*

Translation: By the mercy of Śrī Nityānanda Prabhu, this most fallen person received the dust of the lotus feet and shelter of those pure Vaiṣṇavas. Śrī Nityānanda Prabhu had said – ‘You will attain everything there’. I have explained here this brief statement of His.

THE FULFILLMENT OF ALL DESIRES BY THE MERCY OF ŚRĪ
NITYĀNANDA PRABHU —

VERSE 232

সে সব পাইনু আমি বৃন্দাবনে আয় ।
সেই সব লভ্য এই প্রভুর কৃপায় ॥ ২৩২ ॥
*se saba pāinu āmi vṛndāvana āya
sei saba labhya ei prabhura kṛpāya*

Translation: I have attained all these after coming to Vṛndāvana. All this has been made possible only by the mercy of Śrī Nityānanda Prabhu.

Amṛta-pravāha Bhāṣya: ‘Āya’ – after coming,

THUS COMPLETES THE AMṚTA-PRAVĀHA BHĀṢYA
OF THE FIFTH CHAPTER.

Anubhāṣya: The main reason behind compiling Śrī Caitanya Caritāmṛta, by the order of the Vaiṣṇavas in Vṛndāvana, is the instruction given by Śrī Nityānanda, out of mercy. Please refer to verse 5/196 of Ādi-līlā.

VERSES 233-234

আপনার কথা লিখি নির্ণজ্জ হইয়া ।
নিত্যানন্দ-গুণে লেখায় উন্মত্ত করিয়া ॥ ২৩৩ ॥

নিত্যানন্দ-প্রভুর গুণ-মহিমা অপার ।
‘সহস্রবদনে’ শেষ নাহি পায় ঘাঁঁ পায় ॥ ২৩৪ ॥

āpanāra kathā likhi nirlajja ha-iyā
nityānanda-guṇe lekhāya unmatta kariyā
nityānanda-prabhura guṇa-mahimā apāra
'saḥasra-vadane' śeṣa nāhi pāya yānra

Translation: I have written my experiences without reservations. Actually, the attributes of Śrī Nityānanda Prabhu have intoxicated me and forced me to write all this. The glories of His attributes are so vast that Śeṣa Himself, with His thousands of mouths, cannot describe all His glories.

Anubhāṣya: Please refer to verses 21/10,12 of Madhya-līlā and verses 2/7/41 and 10/14/7 of Śrīmad Bhāgavatam.

THUS COMPLETES THE ANUBHĀṢYA
OF THE FIFTH CHAPTER.

VERSE 235

শ্রীরূপ-রঘুনাথ-পদে যার আশ ।
চেতন্যচরিতামৃত কহে কৃষ্ণদাস ॥ ২৩৫ ॥
*śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe krṣṇadāsa*

Translation: Desiring the mercy of the lotus feet of Śrī Rūpa-Raghunātha, Kṛṣṇadāsa is narrating Śrī Caitanya Caritāmṛta.

THUS ENDS THE TRANSLATION OF
ŚRĪ CAITANYA CARITĀMṛTA, ĀDI-LĪLĀ, CHAPTER 5,
DESCRIBING ŚRĪ NITYĀNANDA TATTVA.

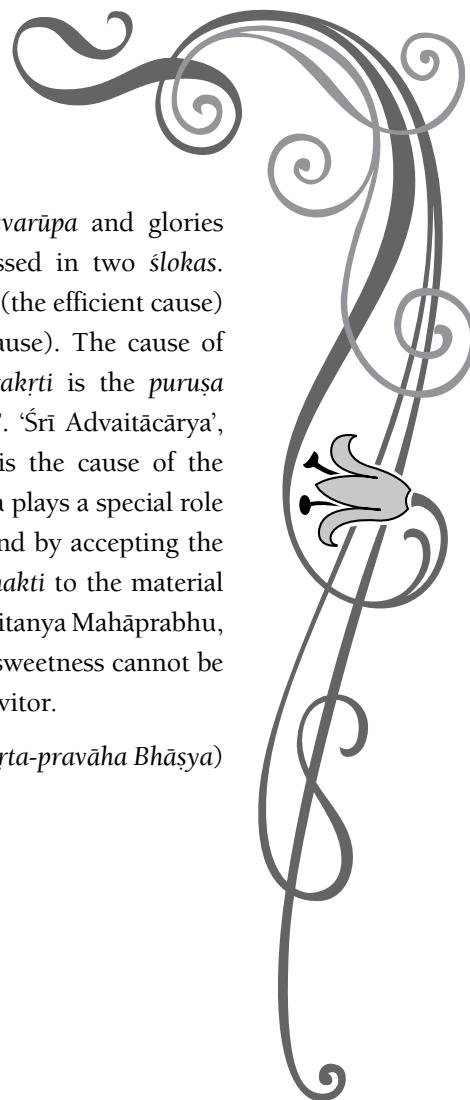
Chapter Six

SUMMARY OF THE SIXTH CHAPTER



rīmad Advaitācārya Prabhu's *svarūpa* and glories have been denoted and discussed in two *ślokas*. Māyā has two features – *nimitta* (the efficient cause) and *upādāna* (the ingredient cause). The cause of efficient causal activities in *prakṛti* is the *puruṣa* incarnation called 'Mahā-Viṣṇu'. 'Śrī Advaitācārya', another form of Mahā-Viṣṇu, is the cause of the ingredient causal activities of *pradhāna*. Śrī Advaitācārya plays a special role in the activities of the material world's creation, etc., and by accepting the mood of a devotee, He has given the instructions of *bhakti* to the material world. On addressing Him as the *dāsa* (servitor) of Śrī Caitanya Mahāprabhu, His glories magnify because the mellows of Śrī Kṛṣṇa's sweetness cannot be relished in any mood; except being in the mood of a servitor.

(*Amṛta-pravāha Bhāṣya*)



ONLY BY ŚRĪ ADVAITĀCĀRYA'S MERCY CAN ONE ASCERTAIN
HIS SVARŪPA —

VERSE 1

বন্দে তং শ্রীমদ্বৈতাচার্যমঙ্গুতচেষ্টিতম্ ।
যস্য প্রসাদাদজ্ঞেহপি তৎশ্঵রপং নিরূপয়েৎ ॥১॥

*vande tam śrīmad-advaitācāryam
adbhuta-ceṣṭitam
yasya prasādād ajño 'pi tat-
svarūpaṁ nirūpayet*

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: I offer my obeisances to Śrīmad Advaitācārya, whose activities are magnificent. By His mercy, even a foolish person can ascertain His svarūpa.

Anubhāṣya:

*yasya (advaita-prabho) prasādāt (anukampayā)
ajñāḥ api tat-svarūpam (vastu-tattvam)
nirūpayet (nirūpayitum śaknuyat) tam adbhuta-
ceṣṭitam (adbhutāni ceṣṭitāni yasya tam) śrīmad-
advaitācāryam [aham] vande.*

ŚLOKA BHĀVĀNUVĀDA:

Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛtānukanikā: Through His worship, Śrīmad Advaitācārya manifested Śri Kṛṣṇa in this material world, thus, He accomplished a magnificent feat.

VERSE2

জয় জয় শ্রীচৈতন্য জয় নিত্যানন্দ ।
জয়বৈতুচন্দ্র জয় গৌরভক্তব্যন্দ ॥২॥

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

Translation: All glories to Śrī Caitanya Mahāprabhu, Śrī Nityānanda Prabhu, Śrī

Advaitacandra Prabhu, and all glories to the devotees of Śrī Caitanya Mahāprabhu.

VERSE 3

পঞ্চশ্লোকে কহিল শ্রীনিত্যানন্দ-তত্ত্ব ।
শ্লোকদ্বয়ে কহি আবৈতাচার্যের মহৱ ॥৩॥

*pañca-śloke kahila śrī-nityānanda-tattva
śloka-dvaye kahi advaitācāryera mahattva*

Translation: In the previous chapter, through five ślokas the *tattva* of Śrī Nityānanda Prabhu was stated. Now, in two ślokas the glories of Śrī Advaitācārya are being described.

THE DESCRIPTION OF THE
TWELFTH AND THIRTEENTH ŚLOKAS FROM AMONGST THE
FOURTEEN ŚLOKAS OF INVOCATION

ŚRĪ SVARŪPA GOSVĀMĪ'S DIARY —

VERSES 4-5

মহাবিশুর্জগংকর্তা মায়া যঃ সূজতদঃ ।
তস্যাবতার এবায়মবৈতাচার্য স্তশ্঵রঃ ॥৪॥

অবৈতৎ হরিণবৈতাচার্যং ভক্ষিশসনাত ।
ভক্তাবতারমীশং তমবৈতাচার্যমাশ্রয়ে ॥৫॥

*mahā-viṣṇur-jagat-kartā
māyayā yah srjaty-adah
tasyāvatāra evāyam-
advaitācārya iśvarah
advaitam hariñādvaitād-ācāryam
bhakti-śāmsanāt
bhaktāvatāram-iśām tam-
advaitācāryam-āśraye*

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: That Mahā-Viṣṇu, who creates this material world through māyā, is the controller of this material world; Lord Śrī Advaitācārya is but His incarnation. He is non-different from Śrī

Hari and is thus called ‘Advaita’ (non-different). Further, being the preceptor of *bhakti*, He is addressed as ‘Ācārya’. I take shelter of that Īśvara, Śrī Advaitācārya, who has incarnated as a devotee.

Anubhāṣya:

yah jagat-kartā mahā-viṣṇuh (nimitta-kāraṇāśrayah) māyayā adah (viśvam) sṛjati, tasya avatārah eva ayam īśvarah (upādāna-kāraṇāśrayah) advaitācāryah.
hariṇā (viṣṇu-tattvena saha) advaitāt (bheda-rāhityāt hetoh) ‘advaitam’, bhakti-śāmsanāt (bhajano-padeṣṭra-tvāt hetoh) ‘ācārya’, bhaktāvatāram īśām tam advait-ācāryam āśraye (prapadye).

SLOKA BHĀVĀNUVĀDA:

Please refer to *Amṛta-pravāha Bhāṣya*.

Mahā-Viṣṇu is the shelter of the efficient cause and Śrī Advaitācārya is the shelter of the ingredient cause.

THE TATTVA AND GLORIES OF ŚRĪ ADVAITA —

VERSE 6

অদৈত-আচার্য গোসাঙ্গি সাক্ষাৎ সংশ্লেষণ ।
যাঁহার মহিমা নহে জীবের গোচর ॥ ৬ ॥

*advaita-ācārya gosāñi sākṣat īśvara
yāñhāra mahimā nahe jīvera gocara*

THE INCARNATION OF MAHĀ-VIṢNU —

VERSE 7

মহাবিষ্ণু সৃষ্টি করেন জগদাদি কার্য ।
তাঁর অবতার সাক্ষাৎ অদৈত আচার্য ॥ ৭ ॥

*mahā-viṣṇu srṣti karena jagad-ādi kārya
tānra avatāra sākṣat advaita ācārya*

Translation: Śrī Advaitācārya Gosañi is īśvara Himself, thus His glories are beyond the intelligence of a conditioned soul. Mahā-Viṣṇu performs all functions for the creation

of this material world. Śrī Advaitācārya is His direct incarnation.

HE IS THE AMĀSA OF KĀRAṄĀRNĀVAŚĀYĪ AND IS NON-DIFFERENT FROM HIM —

VERSES 8 -10

যে পুরুষ সৃষ্টি-স্থিতি করেন মায়ায় ।
অনন্ত ব্রহ্মাণ্ড সৃষ্টি করেন লীলায় ॥ ৮ ॥

ইচ্ছায় অনন্ত মূর্তি করেন প্রকাশ ।
এক এক মূর্ত্ত্যে করেন ব্রহ্মাণ্ডে প্রবেশ ॥ ৯ ॥

সে পুরুষের অংশ—অদৈত, নাহি কিছু ভেদ ।
শরীর-বিশেষ তাঁর, — নাহিক বিচ্ছেদ ॥ ১০ ॥

*ye puruṣa srṣti-sthiti karena māyāya
ananta brahmāṇḍa srṣti karena līlāya
icchāya ananta mūrti karena prakāśa
eka eka mūrtye karena brahmāṇḍe praveśa
se puruṣera amāsa—advaita, nāhi kichu bheda
śarīra-višeṣa tānra, — nāhika viccheda*

Translation: The *puruṣa* (Mahā-Viṣṇu) creates and maintains this material world through His external energy, and in His pastimes, He creates unlimited universes. By His will, He manifests His unlimited forms, and in those forms enters each and every universe. Śrī Advaitācārya is a plenary portion of that *puruṣa* and non-different from Him. In fact, Śrī Advaitācārya is not different but is a *vigraha-višeṣa* (special form) of that *puruṣa*.

Amṛta-pravāha Bhāṣya: The same *māyā* by its *upādāna* (ingredient) portion is ‘*pradhāna*’ and by its *nimitta* (efficient) portion is ‘*māyā*’. Mahā-Viṣṇu is present in two forms in these two features of *māyā*. Mahā-Viṣṇu being situated in one *svarūpa* in *prakṛti* is the efficient cause of the material world, that is, His Viṣṇu form, and by another *svarūpa* being situated in

‘pradhāna’ – He is ‘Śrī Advaita’ in the form of Rudra. Thus, Śrī Advaita is non-different from that *puruṣa*, the only difference is of the body.

PRESIDING DEITY OF PRADHĀNA, THE UPĀDĀNA OF THE MATERIAL WORLD —

VERSE 11

সহায় করেন তাঁর লইয়া ‘প্রধান’ ।
কোটি ব্ৰহ্মাণ্ড করেন ইচ্ছায় নিৰ্মাণ ॥১১॥

*sahāya karena tānra la-iyā ‘pradhāna’
koṭi brahmāṇḍa karena icchāya nirmāṇa*

Translation: Śrī Advaitācārya assists in the pastimes of Mahā-Viṣṇu. With Mahā-Viṣṇu’s material energy (*upādāna*) and will, He creates unlimited universes.

THE VERY AUSPICIOUS ŚRĪ ADVAITA —

VERSE 12

জগৎ-মঙ্গল আদৈত, মঙ্গল-গুণধাম ।
মঙ্গল-চরিত্র সদা, ‘মঙ্গল’ যাঁর নাম ॥১২॥

*jagat-maṅgala advaita, maṅgala-guṇa-dhāma
maṅgala-caritra sadā, ‘maṅgala’ yānra nāma*

Translation: Śrī Advaitācārya is an embodiment of auspiciousness for this world, for He is the reservoir of all auspicious attributes. His pastimes are always auspicious for all. Also, His name is ‘Maṅgala’ (auspicious); by taking His name, the *jīva* attains the utmost auspiciousness.

Anubhāṣya: Śrī Advaitācārya is Mahā-Viṣṇu and He is Ācārya. All the activities of Viṣṇu are auspicious. His pastimes are all auspicious and by experiencing the auspiciousness of His pastimes, the *jīva* attains his ultimate welfare. Śrī Advaitācārya is the basis of all auspiciousness. His service attitude towards

Śrī Kṛṣṇa brings auspiciousness to one and all. Some say that another name of Śrī Advaita Prabhu was ‘Maṅgal’ (auspicious). Those entangled in the cobweb of this material world, do not understand the auspiciousness of this pure, eternal, complete, and liberated devotional service and thus they drift away from the real nature of the soul, which is ‘bhakti’.

Śrī Advaitācārya, endowed with all transcendental qualities, never gave instructions for inauspicious engagement in fruitive activities or attaining liberation by merging in the impersonal *brahma*. By not considering Him non-different from Viṣṇu *tattva*, certain *jīvas*, captivated by *māyā* and with a demonic nature, pretended to follow Him by following the monism philosophy devoid of *bhakti*. The punishment that Śrī Advaitācārya legislated for these non-devotes through His *māyā*, who cheated them by nourishing their desires, was also nothing but full of auspiciousness. Viṣṇu always brings auspiciousness to the *jīvas* directly (by favoring them) or indirectly (by punishing them). By establishing inauspiciousness as auspiciousness, one cannot know Śrī Advaitācārya, who is the origin of the *upādāna* of Viṣṇu’s external *māyā*. As a causal incarnation, He transmits the potency of ingredients in the *prakṛti*. He is not an inauspicious material object of any kind, nor is He the shelter of any inauspicious material qualities. By following the examples of His character, all auspiciousness arises in the *jīvas*. By hearing and chanting His name, all inauspiciousness of the *jīvas* is destroyed. One should never consider viṣṇu-*tattva* as inauspicious, fragmented, or impersonal. Only on attaining transcendental knowledge of Visnu’s real identity, the *jīva* attains his ultimate auspiciousness.

THE PURUŚA CREATES BY TAKING ALONG INNUMERABLE
OPULENCES —

VERSE 13

কোটি অংশ, কোটি শক্তি, কোটি অবতার।
এত লঞ্চ সৃজে পুরুষ সকল সংসার ॥ ১৩ ॥

*koṭi amśa, koṭi śakti, koṭi avatāra
eta lañā srje puruṣa sakala saṃsāra*

Translation: The original *puruṣa* Mahā-Viṣṇu creates this entire cosmos by taking along billions of *amśas*, billions of *śaktis*, and billions of *avatāras*.

MĀYĀ'S TWO FORMS —

VERSE 14

মায়া যৈছে দই অংশ—‘নিমিত্ত’, ‘উপাদান’।
‘মায়া’—নিমিত্ত-হেতু, উপাদান—‘প্রধান’ ॥ ১৪ ॥

māyā yaiche dui amśa — ‘nimitta’, ‘upādāna’
māyā — nimitta-hetu, upādāna — ‘pradhāna’

KĀRAṄODAKAŚĀYĪ VIṢNU CREATES THE MATERIAL WORLD
WITH HIS TWO FORMS —

VERSE 15

পুরুষ দীঘির ঐছে দ্বিমূর্তি হইয়া।
বিশ্বসৃষ্টি করে ‘নিমিত্ত’, ‘উপাদান’ লঞ্চ ॥ ১৫ ॥

*puruṣa iśvara aiche dvi-mūrti ha-iyā
viśva-sṛṣti kare ‘nimitta’, ‘upādāna’ lañā*

Translation: Māyā has two parts, ‘nimitta’ and ‘upādāna’, wherein *guṇamayi māyā* is ‘nimitta’ and ‘pradhāna’ is *upādāna*. Similarly, the *puruṣa* creates this material world by assuming two forms — Mahā-Viṣṇu as ‘nimitta’ and Śrī Advaita as ‘upādāna’.

Amṛta-pravāha Bhāṣya: Just as *prakṛti* has two parts, ‘nimitta’ and ‘upādāna’, similarly, the *puruṣa* creates this material world by assuming two forms — Mahā-Viṣṇu as ‘nimitta’ and Śrī Advaita as ‘upādāna’.

Anubhāṣya: Please refer to *Madhya-Līlā* (20/271). In ascertaining the original cause of this material world, two types of philosophies are witnessed. The first philosophy states — ‘The *sac-cid-ānanda-vastu* Śrī Bhagavān is the indirect cause of the material world, that is, this is His secondary creation and His primary manifestation is the Goloka-Vaikunṭha planets along with His eternal associates.’ The other philosophy states — ‘The origin of this temporary, inert and *nirānanda* (pleasureless) material world is based on an inexplicable and unmanifested view of the *vastu*, who is non-existent.’ The first philosophy is expressed in *Vedānta*, the ultimate essence of the Vedas. The second philosophy, expressed by the followers of the *sāṅkhya-smṛti* scriptures with the objective of opposing the *vastuvāda* (Śrī Bhagavān as the original cause), is contrary to the first philosophy. Mostly one tends to experience inertness in this material world. Some philosophers establish an opinion against *Vedānta* regarding the *upādāna-kāraṇa* (ingredient cause) by saying that the symptoms of the living force present in the living entities are associated with the material world created by the *guṇa-māyā*, and thus, this living force is created by the modes of material nature. In reality, the original *vastu*, the cause of all causes, Śrī Bhagavān alone is *śaktimān-tattva* (energetic), and *śakti* is eternally situated in *śaktimān*. Even the multitude of potencies, different from the potency from which this material world has manifested, are eternally situated in that *vastu*, the supreme maintainer of all.

The knowledge of those who are engrossed in the service of material objects is limited to the material potency, and they address the material potency alone as

śaktimān, accepting it as Bhagavān. They draw incorrect conclusions such as this – śaktimān is the product of śakti alone, and with their material knowledge they consider the incomplete śaktimān vastus as complete śaktimān (Bhagavān) and believe that He originates from the prakṛti. Accepting what has been indicated as *satasat* (cause and effect) – one that is to be ascertained through the material senses – to be ‘original’, it can be contemplated and said that from *acit* (inert matter) comes *cit* (conscious) *vastu*; however, the truth is that the potency that creates this world resides in the *vāstava-vastu* (Bhagavān) alone. By not referring to the *vastu*, which creates place, time, and character, as the original cause and first accepting the innumerable objects, which display vast, distinctive variations, and later moving towards one amongst them, according to one’s own whims and fancies, is the ‘*adhiroha-vāda*’ (ascending process). According to the ‘*avaroha*’ philosophy (descending process), *vastu* (Bhagavān) alone is the cause of all causes, and due to the presence of infinite potencies in Him, He is *saviśeṣa-tattva* (having transcendental traits like beautiful form, etc.). His being *nirviśeṣa* (impersonal) is also one among His unlimited *saviśeṣa*-considerations. With the perception fixed in the material objects alone, if one tries to detect its cause by taking into account the knowledge of its activities, one develops intelligence similar to the intelligence which results from the association of an intoxicating substance. ‘Material nature is the original cause behind the material world’ – such a notion is incorrect. In fact, this material world is but a transformation of the unmanifest and material potency, by the potency of the glance of Parameśvara, the reservoir of

unlimited potencies. *Prakṛti* acquires the *śakti* from the all-potent [Śrī Bhagavān] and creates the material world, bound by time and space, apt for the *jīva* to exercise his material senses. A conditioned soul’s perception of Bhagavān is only through His energy exhibited in the creation of the material world – such a kind of misconception is due to one’s ignorance of the relationship of Śrī Bhagavān with His potencies. Until the real truth is not revealed in the heart of the *jīva* averse to Śrī Bhagavān, he continues to wander in this world and is unable to understand the Absolute Truth.

ACCORDING TO ŚRĪLA BALDEVA VIDYĀBHŪṢANA’S GOVINDA-BHĀSYA, (BRAHMA-SŪTRA, SECOND CHAPTER, SECOND PART) —

Sāṅkhyācārya Kapila has assimilated the *tattvas* in the following manner. According to Sāṅkhyācārya Kapila — “The equilibrium state of the three modes of material nature, *sattva*, *rajaḥ*, and *taṁaḥ*, is known as *prakṛti*. From *prakṛti* comes *mahat-tattva*, from *mahat-tattva* comes *ahaṅkāra* (ego), from *ahaṅkāra* come the five *tan-mātrās* (the objects of sense perception), from them come knowledge-acquiring senses, action-performing senses, five gross elements, and *puruṣa* — these collectively are twenty-five elements. The three material modes of nature like *sattva*, in the state of equilibrium, is but *prakṛti*. These three modes should be understood to be the cause of happiness, distress, and illusion respectively; because only emotions like happiness are seen in this world created by *prakṛti*. For example — a beautiful woman gives happiness to her husband through love—herein is the manifestation of *sāttvika-bhāva*; the same young woman later on showing anger, etc.

becomes the cause of distress—herein is the manifestation of *rājasika-bhāva*, and when that woman leaves her husband, then she becomes the cause for his illusion—herein is the manifestation of *tāmasika-bhāva*. The purport of saying, ‘two kinds of senses’, is – ten external senses and one internal sense, the mind. Thus, there are eleven senses in total. *Prakṛti* is eternal and all-powerful. In the beginning, there is an absence of the conscious being and hence *pradhāna* is the original *upādāna* cause because the original cause has no cause. This *pradhāna* is all-pervading and is the ingredient for everything — the same is obtained from the aphorism like ‘*sarvatra kāryadarśanāt vibhutvam*’. *Mahat-tattva*, *ahankāra-tattva*, and five *tan-mātrās* [these are both *upādāna* (an ingredient) and a transformation, that is, the *upādāna* of some and transformation of others] — these are the seven transformations of *prakṛti*; *upādānas* of *ahankāra*, etc., are also the transformation of *pradhāna*; eleven senses and five gross elements — these are the sixteen transformations only [and not the *upādāna* of anything]. *Puruṣa* is said to be devoid of any transformations, that is why he is neither anyone’s *upādāna* nor transformation. This *prakṛti* alone is the one that undergoes transformation eternally and despite being inert, it is the cause of enjoyment and liberation for many sentient *jīvas*. Despite being beyond sense perception, one may make estimations about *prakṛti* based on its activities. *Prakṛti* despite being one, on the interaction among the three *gunas*, through transformation power, creates this variegated material world consisting of *mahat-tattva*, etc. In this way, *prakṛti* is like the *nimitta* and *upādāna* of this material world.

The *puruṣa* is inactive, devoid of any material qualities, and is the master. He is *cit-svarūpa* (transcendental), presiding in one and all as a separate entity. Through the functioning of *pradhāna*, one can guess that the *puruṣa*, being without activity and transformation, is devoid of the attitude of a doer and an enjoyer. The *tattva* of *prakṛti* and *puruṣa* is such that due to their proximity, there is a mutual exchange of *dharma* (attributes) – symptoms of sentience in *prakṛti*, and the mood of the doer-enjoyer in *puruṣa* are imposed. Thus, in the absence of knowledge that *prakṛti* and *puruṣa* are different, the *puruṣa* considers himself to be the enjoyer, and with complete knowledge of that distinction, he is liberated. The topics of *puruṣa* being always indifferent towards *prakṛti* have been mentioned in *Sopapatti-sūtras*. In this process Sāṅkhyācārya Kapila accepts three evidences – ‘*pratyakṣa*’ (direct perception), ‘*anumāna*’ (inference), and ‘*āgama*’ (part of the Vedas dealing with the science of *tantra*), and that which has been established by these three alone as the evidence. (*Upamāna* {comparison}, etc., are under them; they are not separate evidence).

No special contradiction is observed in the conclusions derived from ‘*pratyakṣa*’ and ‘*āgama*’ evidence. However, our objective is to refute the philosophy wherein *pradhāna* has been inferred to be the cause of this material world, through the *sutras* like *parināmāt*, *samanvayāt*, *śaktitāḥ*. It is because refuting the aforesaid philosophy would actually refute the entire sāṅkhyā philosophy. The doubt that exists in this matter is whether *pradhāna* is the *nimitta* and *upādāna* of this material world or not. Those making former arguments (sāṅkhyā philosophers) have accepted that *pradhāna* is both the *nimitta* (efficient) and

upādāna (ingredient) cause of this material world. Their viewpoint is — ‘They have inferred that *pradhāna*, which is composed of modes like *sattva*, is the ingredient cause of the material world. It is because *upādāna* (cause) is homogenous to its effect. For example – in the creation of a water pot, clay (cause) is homogenous to the water pot (effect). The inert tree produces fruit and in the same way, by seeing the flowing of [inert] water, inert or insentient *pradhāna* as a creator of the material world is also established.’ Therefore, ‘*pradhāna* alone is the *nimitta* and *upādāna* cause of this material world.’ In order to refute this philosophy of the former argument makers (*sāṅkhyā* philosophers), we are presenting the first *sūtra* —

(First *sūtra* — ‘*racanā-nupapatteś-ca nānumānam*’) — ‘*Pradhāna* is insentient, therefore it cannot be both the *upādāna* and *nimitta* cause of this material world. It is because by seeing the varieties in the creation of the world, its creation by the inert *pradhāna*, without taking the shelter of a sentient being, is not possible. In fact, even an assumption such as this seems inappropriate. In this world, the construction of a building with bricks, etc., without the help of the sentient being, on their own, is not possible. In this *sūtra* the word ‘*ca*’ appropriately shows the inconsistency of the *anyaya* (logical connection of the cause {*pradhāna*} and effect {material world}). There cannot be any logical connection between external material things like the water pot and inherent happiness, that is, material objects can never experience happiness because happiness is a subject matter of internal realization. Therefore, the direct nexus between happiness and external inert objects is not possible. Especially material

things like a water pot, are not the cause of the said happiness, and these cannot be perceived as happiness.

(Second *sūtra* — ‘*pravṛtteś-ca*’) — Even on seeing the activity of *pradhāna*, accepting it to be the cause of the creation of this world is inconsistent. It is due to the administration of the sentient being that the activity is visible in inert matter. Since the activity that is seen in the inert, results from the administration of the sentient being, this activity is of the sentient being — that is certain. The chariot and the charioteer are the best illustrations for this. Similarly, in the examples like ‘the tree produces fruit’, the citation of *pradhāna* being the cause is narrated. However, herein also the shelter of sentient beings has been accepted because it has been mentioned in *Antaryāmī-brāhmaṇa*. This will be explained later in detail in this commentary. In this *sūtra*, the word ‘*ca*’ is used in the sense of conception. ‘I am the doer’; this too illustrates the activity of a sentient being, therefore accepting the independent activity of the inert is inconsistent.

If *Sāṅkhyāvādīs* say — just by the contiguity between *prakṛti* and *puruṣa*, has the material world been created by the mutual exchange of their *dharma*? The answer is that this also cannot be said. So, if the contiguity is the reason behind the mutual exchange of *dharma*; is that due to the existence of *prakṛti* and *puruṣa* or is it due to some transformation in *prakṛti* and *puruṣa*? The answer is that it is not due to the existence of *prakṛti* and *puruṣa* because if it were so then we shall also have to accept the exchange of *dharma* of *prakṛti* with all the liberated *puruṣas*. This contiguity is also not the transformation of *prakṛti* because if we accept the exchange as ‘effect’, then there is no possibility of the

transformation of *prakṛti* to be the cause of exchange (because the *kārya* {effect} and *kāraṇa* {cause} cannot be the same). Similarly, this is also not the transformation of *puruṣa*, because the transformation of *puruṣa* is also not acceptable. Therefore, '*pradhāna*' cannot be the cause of the creation of this material world.

If Sāṅkhyāvādīs say — just as milk transforms into curd on its own and the water coming from the same cloud despite being of one flavor, on entering different fruits like palmyra fruit and mango, transforms into different flavors like sweet and sour; similarly, the same *pradhāna* transforms itself into the various bodies and material world, etc., according to the variegated activities of the *puruṣa*. The author's reply to this is as follows –

(Third sūtra — ‘*payo'mbuvacet tatrāpi*’)

— The activities of insentient objects like milk and water are possible only when they are administered by sentient beings — these cannot engage in activities on their own; such an inference can be drawn from illustrations like the chariot. The activity of both these inert objects (milk and water) is due to the sentient being, which is well proven in *Antaryāmī-brāhmaṇa*.

(Fourth sūtra — ‘*vyatirekā-navasthiteścā-napekṣatvāt*’ — On ruling out the absence of any other cause but *pradhāna* (that is, some other cause can also exist), it is inconsistent to consider *pradhāna* as the only cause of creation.

The word ‘*api*’ means *ca-kāra* or aggregation. Before the material creation, apart from *pradhāna*, the absence of any other cause has also been forsaken; by saying so, *pradhāna* alone as the cause of its effect (creation) has been nullified. Apart from *pradhāna*, no other cause for initiating or desisting [the *pradhāna*] was present

before the creation — such kind of opinion has been discredited because at that time the contiguity with the sentient entity is accepted [by you too] as the ‘other cause’. Therefore, the philosophy of inert *pradhāna* as the only creator has been refuted. Especially it can be argued that why the process of creation should not continue even during the period of destruction; because during the time of destruction, just as at the time of creation, there is a lack of any other cause apart from *pradhāna*, and still, there is the contiguity of *pradhāna* with the sentient being which indicates that even then the process of creation should continue. Due to a lack of awakening of *adraṣṭa* (destiny), we cannot say that during the time of destruction, there is no activity because at that time the *adraṣṭa* can manifest itself.

If Sāṅkhyāvādīs say that the leaves and twigs when eaten by cows and other such animals are automatically converted into milk, similarly *pradhāna* also transforms into *mahat-tattva*, our answer to this is —

(Fifth sūtra — ‘*anyatr-ābhāvāc-ca na tṛṇādivat*’) — Apart from this example, elsewhere, non-conversion to milk is also seen, therefore to say that *pradhāna* like the leaves, twigs, etc., also naturally (automatically) transforms, is factually inconsistent.

Here the word ‘*ca*’ is used in the sense of certainty, and thus, the argument of the former [argument makers] is inconsistent, because we do not see it happening elsewhere. This transformation is not natural — for example, grass or twigs do not transform into milk when eaten by oxen. Furthermore, if grass, twigs, etc., naturally transform into milk, then their transformation [into milk] is not seen while they are lying in the compound.

When we do not see this happening, then nature alone cannot be taken as the reason for the outcome. ‘Grass in association with particular living entities may be transformed into milk’, such a kind of resolve by the Supreme Controller is the only reason for its transformation.

It has been established that *pradhāna* being inert cannot on its own create the material world. Even if, for your satisfaction, we accept *pradhāna*’s ability to create on its own, still your intent would not be proven. Therefore, it is further said —

(Sixth sūtra — ‘*abhyupagameśvarthābhāvāt*’) — Accepting *pradhāna*’s ability to create on its own has no significance. In the four (6-9) sūtras — the meaning of ‘*na*’ (not) is in accordance with the previous sūtras. [According to Kapila’s sāṅkhya philosophy] — “*Puruṣa* will enjoy me (*pradhāna*) and then upon experiencing my faults he will become indifferent towards me; thus, he will attain liberation from attachment to me” — in this statement, the activity of *pradhāna* seems to appear as the provider of enjoyment and liberation. Just as a camel ferries a load of saffron for others on its back; he himself does not enjoy that saffron, similarly, *pradhāna*’s activities are also for others, and *puruṣa* despite being *akartā* (non-doer) seems to be the enjoyer. A cook does not enjoy the meals prepared by him whereas the king, despite not being the cook, enjoys that meal; similarly, *puruṣa* is also the enjoyer of the fruit.”

Accepting this viewpoint on *pradhāna*’s activities of the former argument maker doesn’t seem to be reasonable, because that will not yield any result. The attraction of *puruṣa* towards *prakṛti* is ‘enjoyment’ and indifference towards *prakṛti* is ‘liberation’; which is the fruit of his activities. It is not

possible for *pradhāna* to enjoy, because the *puruṣa*, despite being sentient, immutable, and a non-doer, due to his conjugation with *prakṛti*, is the enjoyer of the resultant transformation; and this enjoyment is not of *pradhāna*. Liberation is also not possible for *pradhāna* because before the start of its activity, the existence of *apavarga* (liberation) is established due to which its futility has been revealed. To say that contiguity is the reason for enjoyment, and due to the eternity of contiguity, enjoyment by liberated persons is also implied.

If Sāṅkhyāvādīs say that just as a blind man who has legs can walk safely in the association of someone unable to walk but who can see; also, just as iron, in the association of a magnet, moves, similarly, *prakṛti*, though inert, in association with the sentient *puruṣa*, becomes active like a sentient being and starts the creation, meant for the enjoyment of the *puruṣa*. The reply to this is found in the following verse —

(Seventh sūtra — ‘*puruṣā-śmavaditi cettathāpi*’) — In this example, despite the *puruṣa* being akin to the magnet, there is no natural activity of the inert *pradhāna*. Thus, the inert object’s activity on its own is not proven. A lame person does not have the ability to walk but can give directions and show the path; and the blind man cannot see but can understand the instructions given by the lame person; similarly, the iron going close to the magnet is possible. But *puruṣa*, who is eternal, inactive, and *nirdharmaka* (without *dharma* or attributes), does not undergo any transformation. Accepting contiguity as transformation, due to the eternity of contiguity, will lead to the context of eternal creation and the absence of liberation. Especially, comparing the illustrations of

the sentient, lame and blind with the inert magnet and iron is inconsistent.

Now, due to the superiority and inferiority of the different *guṇas* (modes of material nature), addressed as the source and portion respectively, this disparity is the cause of the creation — such a thought process is being refuted herein —

(Eighth *sūtra* — ‘*aṅgitvā-nupapattesca*’) — When consideration of one *guṇa* as the source and the other two as the portion is unsubstantiated, accepting such a theory is inappropriate.

The equilibrium state of *sattva* and the other *guṇas* is called the ‘*pradhāna*’ condition. In this condition, due to the neutral state of the modes of material nature, one *guṇa* as a source of the other *guṇas* is not proven. It is because accepting one out of the three *guṇas* as *aṅgi* (source), despite the other two *guṇas* being at par, would be an impossibility. The relation of *aṅgi* (source) and *aṅga* (portion) amongst the modes of nature is never established. Īśvara or eternal time also cannot be considered to be the cause of this *aṅga-aṅgi* relationship, because it is not accepted by anyone. Kapila himself has said — ‘In the absence of one of the two conditions, [whether Īśvara is] liberated or [He is] conditioned, that is, due to lack of proof, the existence of the Īśvara cannot be established. [If Īśvara is liberated, He will not have the inclination for creation, if He is conditioned, He will not have the ability to create, therefore it is futile to accept Īśvara].’

The directions and time originate from the sky; the *puruṣa* is not their cause, because the *puruṣa* is completely indifferent to material activity. The disproportion of the modes of nature is also not the cause of the creation of the material world. Because, despite the absence of the cause of creating disproportion of the *guṇas*, the

guṇas attain disparity during the presence of every creation, and they do not achieve disproportion at the beginning of the creation — this is inconsistent.

Sāṅkhyāvādis may say — by seeing the effect, it can be presumed that the *guṇas* have such diverse nature, and going by such presumption, there will not be any possibility of afore-mentioned faults. In reply to this, the following is said —

(Ninth *sūtra* — ‘*anyathā-numitau ca jñā-sakti-viyogāt*’) — Even by this presumption, no natural proclivity of the inert exists, that is, even on presuming the *guṇas* to be equipped with diverse potencies, it will still not make it fault-free. It is because the *guṇas* are inert, that is, there is an absence of views like — ‘this is me and I am creating the creation in this manner’. It is not possible for an inert object, without any intelligence, to create the material world. Inert objects like brick and wood cannot create anything without the administration of the sentient entity, similarly, the insentient *guṇas* cannot perform any action by themselves unless they attain the *śakti* from the sentient Supreme Lord.

(BRAHMA-SŪTRA, SECOND CHAPTER, FIRST PART) —

The essence of the translation: There is a reference of a perfected ṛṣi called ‘Kapila’ in the śruti. He has duly accepted the *karma-kāndas*, stated in the Vedas. It is this Kapila Ṛṣi who created Sāṅkhya-smṛti for the expansion of *jñāna-kānda*.

According to the conception of Sāṅkhya-smṛti — The *sūtras* like ‘*atha trividha-duḥkhātyanta-nivrttir atyanta-puruṣārthaḥ*’ state that emancipation from the three types of miseries like *ādhyātmika* alone is called ‘*atyanta-puruṣārtha* or *mokṣa*’. In this scripture, the insentient *pradhāna* has been characterized as the independent cause

of this universe. If *brahma* is established to be the only cause of this universe, then the *Sāṅkhya-smṛti* would become *nirviṣaya* (inapplicable); it is because the only tenable subject of *Sāṅkhya-smṛti*, from beginning to end, is counting of the universal elements. Therefore, it is pertinent to explain the *Vedānta-sutras* while not opposing the views of perfected Kapila Ṛṣi. By doing this, the *smṛtis* which were written by Manu and others would also not become inapplicable. It is because by propounding the *dharma*, there will be the expansion of *karma-kāṇḍa*, which is the aim of the *smṛtis* written by Manu and others, thus, it will protect the applicability of these *smṛtis*.

To refute this ('*smṛtyanavakāśa-dosaprasaṅga*' etc.), we are presenting the first *sūtra* –

(First *sūtra*) — The absence of *avakāśa* (applicable) is *anavakāśa* (inappropriate or inapplicable). The meaning of the word *anavakāśa* is *nirviṣayatā* (inapplicable). The *Sāṅkhya-smṛti* will have no standing if explained in accordance with *Vedānta*, that is, it will become inapplicable. Therefore, we might ask – Is it appropriate to describe the *Vedānta* through a meaning contrary to that of *Śrutis*? The answer is — It is impossible, because if we describe it in this manner, then the *smṛtis* manifested by Manu, which are in consonance with *Vedāntā* and accept *brahma* as the only cause of creation, will be accused of being baseless. The Supreme Lord has been presented as the cause of the creation of this material world in all these *smṛtis*. However, the manner in which Kapila Muni has described the *tattvas* is different from how they have been described in all these *smṛtis*. Śrī Manu said — “Before the creation, this (material world) existed in

the state of darkness, unknown, unperceived, inconceivable, indiscernible, and as if it were in deep sleep. After that, Svayambhū Bhagavān Himself, even though unmanifested, in order to manifest this world, by associating with the potency of *mahā-bhūtas*, etc., appeared and dispelled that afore-mentioned darkness. He is beyond sense-perception, incomprehensible, subtle, unmanifested, eternal, the shelter of total creation, and inconceivable. He manifested Himself and desired in His heart to create various types of living beings from His own body, and first and foremost created water. After that, Parameśvara planted a seed in this water. From this seed, a golden egg with an effulgence equivalent to the light of thousands of suns was produced. From this egg Brahmā, the progenitor of the whole world was born.” Parāśara Ṛṣi has also said — “This world which is visible to all of us has manifested from Lord Viṣṇu and sustains under His protection. He alone is its maintainer and destroyer; this world is His special [external] *śakti*. Just as the spider creates a web from the foam of its mouth, moves around in that web, and then rolls it back inside its mouth, similarly, Lord Viṣṇu through His potency creates the material universes and later merges them back in His potency.” Other Ṣaḍīśī also make similar statements.

We cannot even say that – It is with the expansion of *karma-kāṇḍa* that the applicability of *Sāṅkhya-smṛti* will be established. It is because *karma-kāṇḍa*, etc., have been engaged in the execution of *dharma* for the purpose of purification of the heart, for the awakening of *brahma-jñāna*. Therefore, it can be said that the objective of the *smṛti-śāstras* is the expansion of *jñāna-kāṇḍa*. The

purification of the heart also is seen in all these *dharma*s, and statements of the *śruti*s like — ‘*tametam vedānuvacanena*’ are its references. *Śruti* statements like — ‘*sarve vedā yat padamāmanasti*’ and ‘*nārāyaṇaparā vedāḥ*’ have also expressed similar intentions. Thus, even on assuming that the *Sāṅkhya-smṛti*s are also engaged in the expansion of *jñāna-kānda*, the extension of the meaning of *Vedānta*, with that lens, cannot be accepted because everything propounded in the *Sāṅkhya-smṛti*s is against the *śruti*s. The clarification on the meaning of the conversations in the *śruti*s is actually their expansion. However, the clarification on the meaning of the conversations in the *śruti*s is not seen in the *Sāṅkhya-smṛti*s, therefore, it shall have to be labeled as against the *śruti*s. Anything which is against the *śruti*s is concocted and hence unauthenticated. Therefore, the inauthentic *Sāṅkhya-smṛti*s futility becomes inevitable. It is not appropriate to become biased towards some *smṛti*s in order to prove a particular *smṛti* as inauthentic. Since the *smṛti*s describe various meanings, partiality towards some of them would create a situation wherein, by looking at the various viewpoints put forth by different commentators (like Gautama), we will not be able to conclude their real meaning. In case of contradiction between two *smṛti*s, it is impossible to accept any other decisive proof but the *śruti*s. Whatever one is taking recourse to should be in consonance with the *śruti*s. If it is not in agreement with the *śruti*s, it cannot be accepted. Those who criticize on the strength of some *smṛti* should be refuted through the very same *smṛti*. [Since different *smṛti*s have different views] it will be unavoidable to address other *smṛti*s as inapplicable in that context.

The statements of *Śvetāśvatara Upaniṣad* such as ‘*r̥ṣīm prasūtam kapilam*’ certainly mention a perfected *r̥ṣi* named Kapila, however, this Kapila is not the *sāṅkhyakāra* (author of *sāṅkhya*) Kapila but another Kapila *R̥ṣi*. Therefore, designating *sāṅkhyakāra* Kapila as ‘inauthentic’ does not, in any way, exhibit disrespect to the *śruti*s. Perfection of Manu and Parāśara is well-known in the *śruti*-*smṛti*. Kapila, the originator of *Sāṅkhya-smṛti*, which is against the *Vedas*, is not the same as Lord Kapila, the son of Kardama *R̥ṣi*. Kapila, the originator of *Sāṅkhya-smṛti*, is a *jīva* bewildered by *māyā* born in the *agni-vāṁśa* and Kardama-nandana Kapila is an incarnation of the Supreme Lord Vāsudeva. It is said in *Padma Purāṇa* — ‘Lord Vāsudeva manifests as Kapila, the son of Kardama *R̥ṣi*, and preaches *sāṅkhya-tattva* to demigods like Brahmā, *r̥ṣi*s like Bhṛgu, and the *brāhmaṇa* named Āsuri; *Sāṅkhya-smṛti* as told by Him, is also validated by the *Vedas*. There was yet another Kapila who taught imaginary *sāṅkhya* with false arguments to the same Āsuri.’ Therefore, there is no fault in saying that the inauthentic *Sāṅkhya-smṛti* of the other Kapila, which is against the teaching of *Vedas*, is meaningless.

(Second *sūtra*) — Especially, in the afore-mentioned *Sāṅkhya-smṛti* certain subjects have been mentioned which are not found in the *Vedas*, and hence, this *Sāṅkhya-smṛti* can be considered ‘unauthenticated’. These subjects are — “*Puruṣa*, that is, *jīvātmās* are completely spiritual and all-pervading; it is the *prakṛti* that binds and liberates them. ‘Captivity’ and ‘liberation’ are both mundane. There is no one *puruṣa* called ‘*Sarveśvara*’. *Kāla* is not even a *tattva*; the life-air, etc., are the activities of the five senses.” We witness

subjects such as these in this *Sāṅkhyasmṛti*, which are against the *Vedāntasūtra*.

HIMSELF AS NIMITTA CAUSE AND ŚRĪ ADVAITA PRABHU AS UPĀDĀNA CAUSE—

VERSE 16

আপনে পুরুষ—বিশ্বের ‘নিমিত্ত’-কারণ ।
অদৈত-রূপে ‘উপাদান’ হন নারায়ণ ॥১৬॥

*āpane puruṣa — viśvera ‘nimitta’-kāraṇa
advaita-rūpe ‘upādāna’ hana nārāyaṇa*

HE AS THE ONE CASTING A GLANCE IS NIMITTA AND AS
ŚRĪ ADVAITA PRABHU IS THE CREATOR AS THE INGREDIENT
CAUSE—

VERSE 17

‘নিমিত্তাখণ্ডে’ করে তেঁহো মায়াতে ঈক্ষণ ।
‘উপাদান’ অদৈত করেন ব্ৰহ্মাণ্ড-সৃজন ॥১৭॥

*‘nimittāṁśe’ kare teñho māyātē ikṣana
‘upādāna’ advaita karena brahmāṇḍa-sṛjana*

REFUTATION OF SĀṄKHYA PHILOSOPHY—

VERSE 18

যদ্যপি সাংখ্য মানে, ‘প্রধান’—কারণ ।
জড় হইতে কভু নহে জগৎ-সৃজন ॥১৮॥

*yadyapi sāṅkhyamāne, ‘pradhāna’—kāraṇa
jaṭa ha-ite kabhu nahe jagat-sṛjana*

PRAKRITI BECOMES ACTIVE WITH THE POTENCY OF ŚRĪ
BHAGAVĀN—

VERSE 19

নিজ সৃষ্টিশক্তি প্রভু সঞ্চারি’ প্রধানে ।
ঈশ্বরের শক্তি তবে হয়ে ত’ নির্মাণে ॥১৯॥

*nija sr̥ṣṭi-śakti prabhu sañcāri’ pradhāne
iśvarera śakteye tabe haye ta’ nirmāṇe*

Translation: Kāranodakaśāyī Nārāyaṇa by being the ‘nimitta’ (efficient) cause of the material world, in His efficient aspect, casts a glance at *māyā*, and in the form of

Śrī Advaita, being the *upādāna* (material) cause in His material aspect, creates various universes. Sāṅkhyavādīs consider ‘*pradhāna*’ to be the cause behind the creation of this material world, however, from the inert substance *pradhāna*, the creation of the world is not possible. Bhagavān Viṣṇu transmits His potency of creation into *pradhāna* and with that potency alone it becomes capable of creating the material world.

Anubhāṣya: Please refer to verses 5/58-66 of Ādi-līlā; verses 20/259-261, 271, 276 of Madhya-līlā.

ŚRĪ ADVAITA PRABHU’S TWO FORMS —

VERSE 20

অদৈত-আচার্য—কোটি-ব্ৰহ্মাণ্ডের কর্তা ।
আর এক মুর্ত্ত্বে ব্ৰহ্মাণ্ডের ভর্তা ॥২০॥

*advaita-ācārya – koṭi-brahmāṇḍera kartā
āra eka eka mūrtye brahmāṇḍera bhartā*

ŚRĪ ADVAITA PRABHU IS ŚRĪ BHAGAVĀN’S AṄGA OR AMĀṢA —

VERSE 21

সেই নারায়ণের মুখ্য অঙ্গ,—অদৈত ।
‘অঙ্গ’-শব্দে অংশ করি’ কহে ভাগবত ॥২১॥

*sei nārāyanera mukhya aṅga, — advaita
'aṅga'-śabde aṁśa kari' kahe bhāgavata*

Translation: Kāranodakaśāyī Nārāyaṇa in the form of Śrī Advaitācārya creates billions of universes and expands Himself in those many Garbhodakaśāyī Viṣṇu forms and maintains each and every universe. That Śrī Advaitācārya is the principal portion of Nārāyaṇa. According to Śrīmad-Bhāgavatam the meaning of the word ‘*aṅga*’ (limb) is ‘*aṁśa*’ (portion).

Anubhāṣya: Please refer to Ādi-līlā 3/67.

ŚRĪMAD BHĀGAVATAM (10/14/14) —

VERSE 22

নারায়ণস্ত্রং ন হি সর্বদেহিনা—
মাত্ত্বাস্যবীশাখিল—লোকসাম্পুর্ণী ।
নারায়ণগোহঙং নর-ভূ-জনায়না—
তচ্চাপি সত্যং ন তরৈব মায়া ॥ ২২ ॥

nārāyaṇas tvam na hi sarva-dehināmātmāsy adhiśākhila-loka-sākṣī
nārāyaṇo 'ngam nara-bhū-jalāyanāt
tac cāpi satyam na tavaiva māyā

Translation: [Brahmā said to Bhagavān Śrī Kṛṣṇa] — “O Adhīśa (Lord)! You are the witness of all the creation. Since You are the soul, the most prized possession of the jīvas, are You not, therefore, my father, Nārāyaṇa? ‘Narajāta jala’, which means water is created by ‘Nara’ (Kāranabdhiśayī Nārāyaṇa), thus it is also known as ‘nāra’, and one who lies (ayana) in that is known as Nārāyaṇa. He is Your amśa. All Your amśas — Kāraṇabdhiśayī, Kṣīrodaśayī, and Garbhodaśayī — are not bound by māyā; They all are controllers of māyā; They are absolute and beyond māyā.”

Amrta-pravāha Bhāṣya: Please refer to verse 2/30 of Ādi-līlā.

EVEN ON BEING AṄGA OR AMŚA HE IS BEYOND MĀYĀ —

VERSE 23

ঈশ্বরের অঙ্গ, অংশ—চিদানন্দময় ।
মায়ার সম্বন্ধ নাহি', এই শ্লোকে কয় ॥ ২৩ ॥
iśvarera aṅga, amśa — cid-ānanda-maya
māyāra sambandha nāhi, ei śloke kaya

REASON BEHIND SAYING AṄGA AND NOT AMŚA —

VERSE 24

‘অংশ’ না কহিয়া, কেনে কহ তাঁরে ‘অঙ্গ’ ।
‘অংশ’ হৈতে ‘অঙ্গ’, যাতে হয় অন্তরঙ্গ ॥ ২৪ ॥
'amśa' nā kahiyā, kene kaha tānre 'aṅga'
'amśa' haite 'aṅga,' yātē haya antaraṅga

Translation: Aṅgas (limbs), that is, amśas (portions) of Iśvara are all transcendental, and have no relationship with māyā — this has been stated in the above śloka. Why has Śrī Advaita been called aṅga and not amśa? It is because ‘aṅga’ implies more intimacy.

Anubhāṣya: Please refer to verses 3/69-70 of Ādi-līlā.

SIGNIFICANCE OF THE NAME ‘ADVAITA’ —

VERSE 25

মহাবিষ্ণুর অংশ—আবৈত গুনধার্ম ।
ঈশ্বরে আভেদ, তেওঁ ‘আবৈত’ পূর্ণ নাম ॥ ২৫ ॥

mahā-viṣṇura amśa — advaita guṇa-dhāma
iśvare abheda, teñi ‘advaita’ pūrṇa nāma

Translation: Mahā-Viṣṇu’s amśa Śrī Advaita is the abode of all virtues. He is non-different from Him; herein lies the significance of the name ‘Advaita’.

SIGNIFICANCE OF THE NAME ĀCĀRYA —

VERSE 26

পূর্বে যৈছে কৈল সর্ব-বিষ্ণুর সৃজন ।
অবতরি’ কৈল এবে ভক্তি-প্রবর্তন ॥ ২৬ ॥

pūrve yaiche kaila sarva-viṣṇura srjana
avatari’ kaila ebe bhakti-pravartana

Translation: Just as at the beginning of the material world, He had created all the universes, similarly, now in this Kali-yuga, He has manifested Himself and engaged the entire world in the path of bhakti.

THE ONLY FUNCTION OF HIS INCARNATION AS ŚRĪ ADVAITA IS THE PROPAGATION OF KRISHNA-BHAKTI —

VERSES 27-28

জীব নিষ্ঠারিল কৃষ্ণভক্তি করি’ দান ।
গীতা-ভাগবতে কৈল ভক্তির ব্যাখ্যান ॥ ২৭ ॥

ভক্তি-উপদেশ বিনু তাঁর নাহি কার্য ।
অতএব নাম হৈল ‘আদৈত আচার্য’ ॥২৮॥

*jīva nistārla kṛṣṇa-bhakti kari' dāna
gītā-bhāgavate kaila bhaktira vyākhyāna
bhakti-upadeśa binu tānra nāhi kārya
ataeva nāma haila 'advaita ācārya'*

Translation: By bestowing *kṛṣṇa-bhakti* He delivered the *jīvas* and He only propagated the path of *bhakti* through His explanations of *Gita* and *Bhāgavatam*. He gave instructions for *bhakti* alone and followed them, thus His name is ‘Śrī Advaita-Ācārya

Anubhāṣya: Despite being the *sevya viṣṇu-tattva*, Śrī Advaita Prabhu has no other function except working for the auspiciousness of the *jīvas* – blessing them with the tendency to serve. By only propagating His pastimes as an enjoyer, those with the tendency to enjoy would imitate those pastimes and become atheistic monists or *ahaṅgrahopasakas* (thinking the worshipper is one with the worshipable). Knowing this, His appearance as an *ācārya* by manifesting the pastime of being the servant of Bhagavān Viṣṇu is also one of His activities. Apart from performing service towards Śrī Kṛṣṇa, an *ācārya* has no other activity. The conduct as a servant of the *sevya* is the basis of being an *ācārya* — this is the special pastime of the *naimittika* (for a particular cause) incarnation. Śrī Advaitācārya completely renounces those wicked persons who taint the holy position in the garb of an *ācārya* by displaying the dance of their sense gratification instead of serving the Supreme Lord.

VERSE 29

বৈষণবের গুরু তেঁহো জগতের আর্য ।
দুর্তনাম-মিলনে হৈল ‘আদৈত-আচার্য’ ॥২৯॥

*vaiṣṇavera guru teñho jagatera ārya
dui-nāma-milane haila 'advaita-ācārya'*

Translation: He is the *guru* of all the Vaiṣṇavas and is revered by all the people of this world. Combining both names, His name is Śrī Advaita-Ācārya.

Anubhāṣya: Śrī Advaitācārya is the *guru* of the Vaiṣṇava-world and is revered by all. The devotees of Śrī Bhagavān, the Vaiṣṇavas, under the shelter of Śrī Advaitācārya’s lotus feet, serve Śrī Hari by following His conduct.

SIGNIFICANCE OF THE NAME ‘KAMALĀKṢA’ —

VERSE 30

কমলনয়নের তেঁহো, যাতে ‘অঙ্গ’, ‘অংশ’ ।
‘কমলাক্ষ’ বলি’ ধরে নাম অবতঃস ॥৩০॥
*kamala-nayanera teñho, yāte 'aṅga', 'aṁśa'
'kamalākṣa' bali' dhare nāma avatārsā*

SIMILAR FORMS (SĀRŪPYA) OF VIṢNU AND VAIṢṆAVAS IN VAIKUṄTHA —

VERSE 31

ঈশ্বর-সারূপ্য পায় পারিষদগণ ।
চতুর্ভুজ, পীতবাস, মৈছে নারায়ণ ॥৩১॥
*īśvara-sārūpya pāya pāriṣada-gaṇa
catur-bhuja, pīta-vāsa, yaiche nārāyaṇa*

GLORIES OF THE QUALITIES OF ŚRĪ ADVAITA PRABHU —

VERSE 32

আদৈত-আচার্য—ঈশ্বরের অংশবর্য ।
তাঁর তত্ত্ব-নাম-গুণ, সকলি আশ্চর্য ॥৩২॥
*advaita-ācārya — īśvarera amiśa-varya
tānra tattva-nāma-guṇa, sakali āścarya*

Translation: He is the part and parcel of lotus-eyed Bhagavān, therefore one of His names is ‘Kamalākṣa’. The associates of Śrī Bhagavān attain *sārūpya*, the form just like that of Śrī Bhagavān. The associates of Nārāyaṇa in Vaikuṇṭha also have a

four-handed form and wear a pītāmbara, a yellow garment, like Him. Śrī Advaitācārya is the chief portion of Nārāyaṇa, and hence His *tattva*, name, and qualities are all magnificent and transcendental.

MANIFESTATION OF MAHĀPRABHU BY ŚRĪ ADVAITA PRABHU —

VERSES 33-35

যাঁহার তুলনীদলে, যাঁহার হৃক্ষারে ।
স্বগণ সহিতে চৈতন্যের অবতারে ॥৩৩॥
যাঁর দ্বারা কৈল প্রভু কীর্তন প্রচার ।
যাঁর দ্বারা কৈল প্রভু জগৎ নিষ্ঠার ॥৩৪॥
আচার্য গোসাঙ্গির গুণ-মহিমা অপার ।
জীবকীট কোথায় পাইবেক তার পার ॥৩৫॥
*yāñhāra tulasi-dale, yāñhāra hunkare
sva-gaṇa sahite caitanyera avatāre
yāñra dvārā kaila prabhu kirtana pracāra
yāñra dvārā kaila prabhu jagat nistāra
ācārya gosāñira guṇa-mahimā apāra
jīva-kīta kothāya pāibeka tāra pāra*

Translation: He who worshipped Śrī Kṛṣṇa by offering holy Ganges water and *tulasi* leaves, and with a loud call filled with love, invoked Him to descend [in this material world]. As a result, Śrī Kṛṣṇa, along with His associates, manifested in the form of Śrī Caitanya Mahāprabhu. The qualities and glories of that Śrī Advaitācārya, through whom Mahāprabhu propagated the *sankirtana* movement and delivered the world, are unfathomable. Thus, how can a trivial *jīva* understand Him?

Anubhāṣya: Please refer to verses 3/91, 95-108 of *Ādi-līlā*.

ONE AṄGA OF ŚRĪ GAURĀṄGA — ŚRĪ ADVAITA, AND ŚRĪ NITĀI — THE OTHER AṄGA —

VERSE 36

আচার্য গোসাঙ্গির চৈতন্যের মুখ্য অঙ্গ ।
আর এক অঙ্গ তাঁর প্রভু নিত্যানন্দ ॥৩৬॥

ācārya gosāñi caitanyera mukhya aṅga
āra eka aṅga tānra prabhu nityānanda

ŚRĪVĀSA AND OTHER BHAKTAS ARE WEAPONS AS UPĀṄGAS —

VERSE 37

প্রভুর উপাঙ্গ—ত্রীবাসাদি ভক্তগণ ।
হস্তমুখনেত্র-অঙ্গ চক্রাদ্যস্ত্র-সম ॥৩৭॥
*prabhura upāṅga — śrīvāsādi bhakta-gana
hasta-mukha-netra-aṅga cakrādy-astra-sama*

WITH THE HELP OF AṄGAS AND UPĀṄGAS, THE PREACHING OF THE HOLY NAME AND PREMA BY ŚRĪ GAURA —

VERSE 38

এসব লইয়া চৈতন্যপ্রভুর বিহার ।
এসব লইয়া করেন বাণিজ্ঞত প্রচার ॥৩৮॥
*e-saba la-iyā caitanya-prabhura vihāra
e-saba la-iyā karena vāñchita pracāra*

Translation: One principal *aṅga* of Śrī Caitanya Mahāprabhu is Śrī Advaitācārya and the other is Śrī Nityānanda Prabhu. Śrīvāsa and other *bhaktas* are the *upāṅgas* of Mahāprabhu. These *aṅgas* and *upāṅgas* are like His hands, mouth, and eyes, and His weapons like the disc. Śrī Caitanya Mahāprabhu performed pastimes with all of them and performed *nāma-saṅkīrtana* and preached *kṛṣṇa-prema* along with them.

Anubhāṣya: Please refer to verses 3/71-74 of *Ādi-līlā*.

MAHĀPRABHU'S DISPLAY OF RESPECT TOWARDS ŚRĪ ADVAITĀCĀRYA, CONSIDERING HIM AS HIS GURU IN LINE WITH THE WORLDLY CUSTOMS —

VERSES 39-40

মাধবেন্দ্রপুরীর ইহোঁ শিষ্য, এই জ্ঞানে ।
আচার্য-গোসাঙ্গিরে প্রভু গুরু করি' মানে ॥৩৯॥
লোকিক লীলাতে ধন্মর্যাদা-রক্ষণ ।
স্তুতি-ভক্তে করেন তাঁর চরণ-বন্দন ॥৪০॥

*mādhavendra-purīra ihoñ śiṣya, ei jñāne
ācārya-gosānire prabhu guru kari' māne
laukika līlāte dharma-maryādā-rakṣaṇa
stuti-bhakte kare tānra carana-vandana*

ŚRĪ ADVAITA PRABHU'S CONSIDERATION OF MAHĀPRABHU AS HIS MASTER —

VERSE 41

*চেতন্যগোসানিকে আচার্য করে প্রভ-জ্ঞান ।
আপনাকে করেন তাঁর ‘দাস’-অভিমান ॥৪১॥*
*caitanya-gosānike ācārya kare prabhu-jñāna
āpanāke karena tānra ‘dāsa’-abhimāna*

Translation: Mahāprabhu considers Śrī Advaitācārya as His *guru*, since He is aware that Śrī Advaitācārya is the disciple of His Paramagurudeva (grand spiritual master), Śrīla Mādhavendra Puri. While protecting the dignity of the worldly pastimes, He worships with devotion and glorifies His (Advaitācārya's) lotus feet; but then Śrī Advaitācārya considers Mahāprabhu as His master (*svāmī*) and carries the conception of being His servant.

Amṛta-pravāha Bhāṣya: Śrī Advaita Prabhu is the disciple of Śrīla Mādhavendra Puri and His Godbrother Śrī Iśvara Puri is the *guru* of Mahāprabhu. Through this relationship, Mahāprabhu considers Śrī Advaitācārya as His 'guru'. In reality, Śrī Caitanya Gosānī is the Supreme Iśvara and Śrī Advaita Prabhu is His servant. Out of this connection, Śrī Advaitācārya identifies Himself as being His 'dāsa'.

Anubhāṣya: Śrī Mādhavendra Puri is a *guru* in Śrī Madhvācārya's *Sampradāya*. Both Śrī Iśvara Puri and Śrī Advaita Prabhu are the disciples of Śrī Mādhavendra Puri. The description of the Śrī Gaudiya Vaiṣṇava branch under Śrī Madhvācārya's

disciplic succession has been mentioned in 'Śrī Gaura-Gaṇoddeśa-Dīpikā', 'Prameya-ratnāvalī', and in the book of Śrī Gopāla Guru Gosvāmī. Its mention is seen in Śrī Bhakti-ratnākara as well. The description of the Śrī Madhvācārya branch, as described in Śrī Gaura-gaṇoddeśa-Dīpikā, is as follows –

Paravyomeśvara (the Lord of Vaikuṇṭha) Śrī Nārāyaṇa's disciple is *jagatpati* (Lord of the material world) Brahmā, Brahmā's disciple is Nārada. Nārada's disciple is Vedavyāsa. As a result of the hindrance in the path of dry *jñāna* which is devoid of *rasa* (that is, after listening to verses describing the glories of Śrī Bhagavān's name, form, qualities, and pastimes from the mouths of the disciples of Śrī Vyasa-deva, this became an impediment in the path of dry *jñāna* being followed, that is, by becoming averse to that path), Śukadeva accepted the discipleship of Śrī Vedavyāsa. Greatly glorious Madhvācārya also took *dīkṣā* (initiation) in *kṛṣṇa-mantra* from Śrī Vedavyāsa. Śrī Madhvācārya's disciple is a great personality, Padmanābhācārya, Padmanābhācārya's disciple is Narahari, Narahari's disciple is Mādhava-dvija, Mādhava's dear disciple is Akṣobhya, Akṣobhya's disciple is Jayatīrtha, Jayatīrtha's disciple is Jñānasindhu, Jñānasindhu's disciple is Mahānidhi, Mahānidhi's disciple is Vidyānidhi, Vidyānidhi's disciple is Rājendra, Rājendra's disciple is Jayadharma Muni. Among the devotees following Jayadharma, Śrī Viṣṇupuri was a prominent *ācārya* who wrote a book called 'Bhakti-Ratnāvalī'. Another disciple of Jayadharma was Puruṣottama, Puruṣottama's disciple was Brahmanyatīrtha, Brahmanyatīrtha's disciple was Vyāsatīrtha, who wrote the book 'Viṣṇu-saṁhitā'. Vyāsatīrtha's disciple

was Lakṣmīpati who was the receptacle of *bhakti-rasa*, and Lakṣmīpati's disciple was Śrī Mādhavendra Purī, from whom originated the *dharma* of *prema-bhakti*. Śrī Mādhavendra Purī's disciple *yati* (*sannyāsi*) Śrī Īśvara Purī adorned that *kalpa-vṛkṣa* (desire fulfilling tree) as its fruit and manifested śrṅgāra-rasa. The disciple of Śrī Mādhavendra Purī, Śrī Advaitācārya, manifested two fruits, namely, *dāsyā* and *sakhya*. Śrī Gauracandra, by accepting Īśvara Purī in form of His *guru*, inundated the material and transcendental worlds with *kṛṣṇa-prema*.

PROPAGATION OF BHAKTI BY CONSIDERING HIMSELF AS A SERVANT OF ŚRĪ KRṢNA —

VERSE 42

সেই অভিমান-সুখে আপনা পাসরে ।
‘কৃষ্ণদাস হও’—জীবে উপদেশ করে ॥ ৪২ ॥

*sei abhimāna-sukhe āpanā pāsare
'krṣṇa-dāsa hao'—jīve upadeśa kare*

Translation: Śrī Advaitācārya, immersed in this conception of being *dāsa*, forgets Himself completely and instructs the *jīvas* to become the servant of Śrī Kṛṣṇa.

Anubhāṣya: Mahā-Viṣṇu, on accepting the mood of a devotee, completely relinquishing pride in His constitutional position and considering the servitude of Śrī Bhagavān His only ceremonial duty, experiences bliss. Due to this ecstasy emanating from servitude, the remembrance of His constitutional position (of He being Mahā-Viṣṇu) faints, that is, He almost forgets that He Himself is the enjoyer. He Himself practices and bestows on the *jīva* the propensity to serve Śrī Kṛṣṇa at all times. Please refer to verses 27-28.

THE BLISS OF VAIKUṄTHA IN KRṢNADĀSYA —

VERSE 43

কৃষ্ণদাস-অভিমানে যে আনন্দসিন্ধু ।
কোটি ব্ৰহ্মসুখ নহে তাৰ একবিন্দু ॥ ৪৩ ॥

*kṛṣṇa-dāsa-abhimāne ye ānanda-sindhu
koti brahma-sukha nahe tāra eka-bindu*

ŚRĪ ADVAITA PRABHU AND ŚRĪ NITYĀNANDA PRABHU'S HAPPINESS IN BEING THE DĀSA OF ŚRĪ GAURA —

VERSE 44

মুণ্ডি যে চৈতন্যদাস, আৱ নিত্যানন্দ ।
দাস-ভাৰ-সম নহে অন্যত্র আনন্দ ॥ ৪৪ ॥

*muñi ye caitanya-dāsa, āra nityānanda
dāsa-bhāva-sama nahe anyatra ānanda*

Translation: (Śrī Advaitācārya says) — The ocean of happiness that is obtained from being the servant of Śrī Kṛṣṇa, is millions of times greater than the bliss obtained from attaining impersonal *brahma*, which in fact cannot be compared to even a drop of that ocean. Nityānanda Prabhu and I are the servants of Mahāprabhu. The bliss of this *dāsyā-bhāva* is nowhere else to be found.

Amṛta-pravāha Bhāṣya: '*brahma-sukha*' — 'I am *brahma*', the happiness derived from considering oneself non-different from *brahma*.

Anubhāṣya: Please refer to verses 7/85, 97-98 of *Adi-lilā*.

BHAKTI-RASĀMṚTA-SINDHU EASTERN SECTION —

*"brahmānando bhavedeṣa cet
parārddha-guṇikṛta
naiti bhakti-sukhāmbodhēḥ
paramāṇu-tulāmapi"*

"If the bliss obtained from the realization of impersonal *brahma* is multiplied with *parārddha* (the number of days in half of the

life span of Brahmā), still that happiness will not even be equal to an atom of the ocean of ecstasy derived from *bhagavat-sevā*.”

IN BHĀVĀRTHA-DĪPIKĀ —

“tvat-kathāmṛta-pāthodhau
viharanto mahā-mudah
kurvanti kṛtinaḥ kecic-
caturvargam trṇopamam”

“Devotees who are absorbed in ecstasy by wandering in the ocean of narration of Your nectarian pastimes, consider the endeavors for *dharma-arthā-kāma-mokṣa* (the four objectives of human pursuit) as lowly as a blade of grass.”

“tatrāpi ca viśeṣena gati-
manvīmanvicchataḥ
bhakti-hṛta-manah-prāṇān
premnā tān kurute janān
śrīkrṣna-caraṇāmbhoja-
sevā-nirvṛta-cetasām
eṣāṁ moksāya bhaktānāṁ
na kadacit sprhā bhavet”

“*Bhakti* through *prema* captures the mind and life of those jīvas, who especially do not desire subtle deliverance, that is, liberation. The devotees who are inundated in the happiness of *sevā* of Bhagavān Śrī Kṛṣṇa’s lotus feet, never desire liberation.”

THE GLORIES OF KĀRTIKA ACCORDING TO PADMA PURĀÑA —

“varaṁ deva mokṣam na mokṣāvadhim vā,
na cānyam vṛṇeḥam vareśādapiḥa
idam te vapurnātha gopala-bālaṁ,
sadā me manasyā-virāstām kimanyaiḥ”

‘O Lord! You are capable of giving any kind of boon. Still, I do not even desire the fourth object of human pursuit, in the form of impersonal liberation nor the culmination of the liberation of eternal life in the Vaikunṭha planets for that matter, nor

any other boon (which can be attained by following the nine processes of *bhakti*). O Lord! May Your Bāla-Gopāla form eternally reside in my heart. Apart from this, I have no interest in any other benediction.

AND —

“kuberātmajau baddha-mūrtaiva yadvat,
tayā mocitau bhakti-bhājau kṛtau ca
tathā prema-bhaktim svakām me prayaccha,
na mokṣe graho me’sti dāmodareha”

“O Dāmodara! Just as You in your Dāmodara form were tied to a wooden mortar by Mother Yaśodā, You still emancipated Nalakūbara and Maṇigrīva, the sons of Kubera, from the tree-form due to the curse of Nārada, and bestowed upon them Your *bhakti*; which is the supreme goal of life. Similarly, You may please bless me with Your *prema-bhakti*; this is my one and only request. In no way do I desire any other kind of liberation.”

ŚRĪ NĀRĀYANA-VYŪHA EULOGY IN HAYAŚIRŚA —

“na dharmāṁ kāmam-arthām
vā mokṣām vā varadeśvara
prārthaye taba pādābje
dāsyamevābhikāmaye
punah punarvarān ditsur-
viṣṇur-muktīm na yācitah
bhaktireva vṛtā yena prahlādaṁ
tarī namāmyaham
yadrcchayā labdhāmapi
viṣṇor-dāśarathestu yah
naicchan-mokṣām binā dāsyam
tasmai hanumate namah”

“O best among benefactors! You may bless me with *dharma*, *artha*, *kāma*, and *mokṣa*, but I do not want them. I only want to serve You by becoming the servant of Your lotus feet. Bhagavān Nṛsiṁhadeva’s repeated offers of benediction were not accepted by Prahlāda, who only desired His *bhakti*; I

offer my humble obeisances to the lotus feet of that Prahlāda. Similarly, I offer my humble obeisances to the lotus feet of Śrī Hanumāna, who does not even desire liberation without being the *dāsa* of Śrī Rāmacandra.”

IN ŚRĪ HANUMAD-VĀKYA —

*“bhava-bandhacchinde tasmai
spṛhayāmi na muktaye
bhavān prabhur-aham
dāsa iti yatra vilupyate”*

“I do not want such a kind of liberation nor do I desire to merge into *brahma*; wherein the master-servitor *bhāva* becomes extinct.”

IN ŚRĪ NĀRADA PAÑCARĀTRA JITANTA-STOTRA —

*“dharmārtha-kāma-mokṣeṣu
necchā mama kadācana
tvat-pāda-paṅkajasyādho jīvitam
diyatām mama
mokṣa-sālokya-sārūpyān
prārthayे na dharādhara
icchāmi hi mahābhāga
kāruṇyām tava suvrata”*

“I do not ever hanker for *dharma*, *artha*, *kāma*, and *mokṣa*. I only want to become the servant of Your Lotus feet. O Lord of the world! I do not even ask for *sālokya-sārūpya*, and the other liberations, I only desire Your mercy.”

IN MUKUNDA-MĀLĀ-STOTRA, PRAYERS WRITTEN BY RĀJĀ KULAŚEKHARA —

*“nāham vande pada-kamalayor-
dvandvam-advandva-hetoh,
kumbhipākam gurumapi
hare nārakam nāpanetum
ramyā-rāmā-mṛdu-tanu-
latā-nandane nābhirantum,
bhāve bhāve hrdaye-bhavane
bhāvayeyam bhavantam”*

“O Bhagavān, I am not glorifying Your Lotus feet to get released from the duality of this material world, which is birth and death, profit and loss, victory and defeat, happiness and suffering; nor to save myself from the excruciating sufferings of the horrendous hell, Kumbhipāka. Neither do I want to enjoy pleasurable pastimes with the delicate damsels of Nandanavana on the heavenly planets. I only pray to Your lotus feet that life after life, I may always remember You in my heart.”

Please refer to these verses in Śrīmad Bhāgavatam — 3/25/36, 3/4/15, 3/25/34, 4/1/22, 4/9/10, 4/20/24, 5/14/43, 6/11/25, 6/17/28, 6/18/74, 7/6/25, 7/8/42, 8/3/20, 9/4/49, 9/21/12, 10/16/37, 10/87/21, 11/14/14, 11/20/34, 12/3/6, etc.

Amṛtānukaṇikā: The *jīva* by nature is Śrī Kṛṣṇa’s spiritual particle and His servant. Therefore, the conception of being the servant of Kṛṣṇa is natural and inherent in the *jīva*. Just as the potency to burn cannot be alienated from the fire, similarly, the inherent conception of being Śrī Kṛṣṇa’s servant, cannot be removed from the *jīva*. Just as by putting Candrakāntamāṇi or a particular Mahauṣadha (herbal medicine with strong efficacy) into the fire, the burning potency of the fire is restrained, similarly, the other false egos emanating from being absorbed in the bodily conception, result in covering the conditioned soul’s inherent ego, that of the being Śrī Kṛṣṇa’s servant. On dissipation of the other false egos, the inherent ego of being Kṛṣṇa’s servant awakens and gradually attains radiance. Then, this pure ego of being *kṛṣṇa-dāsa* establishes the connection of the infinitesimal spiritual *jīva* with the all-pervading spiritual Śrī Kṛṣṇa, and there arises a strong desire in the heart of the *jīva* for Śrī Kṛṣṇa’s service.

Then, upon submerging in the ocean of nectar of the loving devotional service unto Śrī Kṛṣṇa, who is the embodiment of condensed bliss and all the *rasas*, he experiences the magnificence of the unlimited variegatedness of the mellites. This is the natural result of the *jīva* identifying as being a *kṛṣṇa-dāsa*. The *brahmānanda* relished as a result of the practice aimed at the impersonal *brahma* lacks miraculousness, for it is devoid of the pleasure-filled pastimes of *svarūpa-sakti* and hence lacks the waves of blissfulness and variegatedness. Because even in that state the *jīva*'s true ego, that of being *kṛṣṇa-dāsa*, is covered with a mood contrary to his *svarūpa*, the desire to serve Śrī Kṛṣṇa is not awakened in his heart. In comparison to the unique and indescribable miraculousness that manifests in relishing the variegatedness of the waves of mellites, the *brahmānanda*'s sweetness is extremely trivial.

DHRUVA MAHĀRĀJA TO ŚRĪ BHAGAVĀN (HARIBHAKTI-SUDHODAYE 14/36) –

“tvam-sākṣat-karaṇāhlāda-
viśuddhābdhi-sthitasya me
sukhāni gospadāyante
brāhmānyapi jagadguro”

“O Jagad-guru! I am submerged in a transcendental pure ocean of bliss as a result of direct meeting with You. In comparison to that, the bliss obtained from the realization of impersonal *brahma* is extremely small, just like a puddle created by the hoof of a calf.”

THE EXHIBITION OF THE SUPREMACY OF BEING KRṢNA-DĀSA THROUGH ILLUSTRATION

(1) LAKṢMĪ'S PRAYER FOR BECOMING KRṢNA-DĀSĪ –

VERSE 45

পরমপ্রেয়সী লক্ষ্মী হাদয়ে বসতি ।
তেঁহো দাস্য-সুখ মাগে করিয়া মিনতি ॥৪৫॥

*parama-preyasī lakṣmī hṛdaye vasati
teñho dāsy-a-sukha māge kariyā minati*

(2) VIṢNU'S ASSOCIATES, BRAHMĀ, ŚIVA, CATUHSANA, NĀRADA, AND ŚUKADEVA ARE ALSO KRṢNA-DĀSA —

VERSE 46

দাস্য-ভাবে আনন্দিত পারিষদগণ ।
বিধি, ভব, নারদাদি শুক সনাতন ॥৪৬॥

*dāsy-a-bhāve ānandita pāriṣada-gaṇa
vidhi, bhava, nāradādi śuka sanātana*

(3) NITĀI MADDENED BY THE ECSTASY OF BEING GAURA-DĀSA —

VERSE 47

নিত্যানন্দ অবধূত সবাতে আগল ।
চৈতন্যের দাস্য-প্রেমে হইলা পাগল ॥৪৭॥

*nityānanda avadhūta sabātē āgala
caitanyera dāsy-a-preme hailā pāgala*

Translation: Nārāyaṇa's supreme beloved Lakṣmī resides on His chest, still she very humbly requests Him to grant her the happiness of servitorship. The associates of Lord Viṣṇu in Vaikuṇṭha, Brahmā, Śiva, Nārada, Śukadeva, and four Kumaras Sanātana and others too, experience the ecstasy in becoming the servant of the Lord. Avadhūta Śrī Nityānanda Prabhu is the foremost *dāsa* of Mahāprabhu and is always immersed in *dāsy-a-prema*.

Amṛta-pravāha Bhāṣya: ‘Āgala’—foremost.

(4) GREAT PERSONALITIES LIKE ŚRIVĀSA ARE ALL GAURA-DĀSA —

VERSES 48-49

ত্রীবাস, হরিদাস, রামদাস, গদাধর ।
মুরারি, মুকুন্দ, চন্দ্রশেখর, বক্রেশ্বর ॥৪৮॥
এসব পঞ্জিতলোক পরম-মহত্ত্ব ।
চৈতন্যের দাস্যে সবায় করয়ে উন্মত্ত ॥৪৯॥

*śrīvāsa, haridāsa, rāmadāsa, gadādhara
murāri, mukunda, candraśekhara, vakrēśvara*

*e-saba pañdita-loka parama-mahattva
caitanyera dāsye sabāya karaye unmatta*

Translation: Śrīvāsa Pañdita, Śrī Haridāsa Ṭhākura, Śrī Rāmadāsa, Śrī Gadādhara Pañdita, Śrī Murāri Gupta, Śrī Mukunda Datta, Śrī Candraśekhara Ācārya, Śrī Vakreśvara Pañdita, and others, all these highly learned and exalted personalities also experience ecstasy in the *dāsyā-bhāva* of Mahāprabhu.

ŚRĪ ADVAITĀCĀRYA BY ACCEPTING HIMSELF AS GAURA-DĀSA, PREACHES THAT EVERYONE SHOULD BECOME A GAURA-DĀSA —

VERSES 50-51

এই মত গায়, নাচে, করে অট্টহাস।
লোকে উপদেশে,—হও চেতন্যের দাস' ॥৫০॥

চেতন্যগোসাঙ্গি মোরে করে গুরু-জ্ঞান।
তথাপিহ মোর হয় দাস-অভিমান ॥৫১॥

*ei mata gāya, nāce, kare aṭṭahāsa
loke upadeše,— ‘hao caitanyera dāsa’
caitanya-gosāñi more kare guru-jñāna
tathāpiha mora haya dāsa-abhimāna*

Translation: Inebriated in the *bhāva* of being *dāsa* of Śrī Caitanya, Śrī Advaitācārya would sometimes sing, dance, or sometimes would laugh loudly. He would preach to everyone to become the *dāsa* of Śrī Caitanya. He would say — Śrī Caitanya Mahāprabhu considers Me as His *guru*, however, I am but His *dāsa*.

THE EFFECT OF KRŚNA-PREMA —

VERSE 52

কৃষ্ণপ্রেমের এই এক অপূর্ব প্রভাব।
গুরু-সম-লঘুকে করায় দাস্যভাব ॥৫২॥

*kṛṣṇa-premera ei eka apūrva prabhāva
guru-sama-laghuke karāya dāsyā-bhāva*

Translation: One of the astonishing effects of *kṛṣṇa-prema* is that it develops the *dāsyā-bhāva* in everyone whether someone is superior, equal, or inferior.

Amṛta-pravāha Bhāṣya- ‘*Guru*’— superiors in *vātsalya-rasa*; ‘*Sama*’ — equal (those in *sakhya-rasa*); ‘*Laghu*’ — inferior. *Kṛṣṇa-prema* provides the mood of servitude to all three. Therefore, whether superiors, equals, or inferiors of Śrī Kṛṣṇa Caitanya, all are His *dāsa*.

Anubhāṣya: In this world, the superiors [of Śrī Kṛṣṇa], who serve incognito in *dāsyā-bhāva*, cannot principally be understood either by intelligence dominated with opulence or by those on the path of regulative principles. Thus, the marvel of *kṛṣṇa-prema* is not present in the service of Nārāyaṇa. In order to become established in the excellence of *dāsyā-bhāva*, the superiors of Śrī Kṛṣṇa serve Him by accepting the position of being superior. The *dāsyā-bhāva* of those who are equal or inferior [to their worshipable object] can be understood with intelligence dominated by awe and reverence, but the dominance of *dāsyā-bhāva* in those who have a conception of being superior is present only in Śrī Kṛṣṇa’s service. Being completely engrossed in a service attitude, with the highest magnitude of desire for *sevā*, is only possible unto Śrī Kṛṣṇa, the only object of service. Lord Nārāyaṇa has many servitors who are equal or inferior to Him, but the superiors of Śrī Kṛṣṇa by expanding their astonishing effect continue to perform the ultimate service. Śrī Kṛṣṇa’s superiors, Śrī Kṛṣṇa’s peers, and those recipients of Śrī Kṛṣṇa’s affection, these three types of people become enamored with His love and perform services to Him — this is the magnificent prowess of *prema*.

THE PERFECTED EXPERIENCE IS THE PROOF —

VERSE 53

ইহার প্রমাণ শুন—শাস্ত্রের ব্যাখ্যান ।
মহদনুভব, যাতে সুদৃঢ় প্রমাণ ॥৫৩॥

*ihāra pramāṇa śuna — śastrera vyākhyāna
mahad-anubhava, yāte sudṛḍha pramāṇa*

Translation: Hear the proof – the examples described in the scriptures when verified by the experience of great personalities are the substantial evidence.

(5) NANDA MAHĀRĀJA SERVING ŚRĪ KRṢNA IN VĀTSALYA-RASA —

VERSES 54-58

অন্যের কা কথা, ব্রজে নন্দ মহাশয় ।
তার সম ‘গুরু’ কৃষ্ণের আর কেহ নয় ॥ ৫৪ ॥

শুন্দবাংসলে ঈশ্বর-জ্ঞান নাহি তার ।
তাহাকেই প্রেমে করায় দাস্য-অনুকার ॥ ৫৫ ॥

তেঁহো রতি-মতি মাগে কৃষ্ণের চরণে ।
তাঁহার শ্রীমুখবাণী তাহাতে প্রমাণে ॥ ৫৬ ॥

শুন উদ্ধব, সত্য, কৃষ্ণ-আমার তনয় ।
তেঁহো ঈশ্বর—চেন যদি তোমার মনে লয় ॥ ৫৭ ॥

তথাপি তাঁহাতে রহ মোর মনোবৃত্তি ।
তোমার ঈশ্বর-কৃষ্ণে হটক মোর মতি ॥ ৫৮ ॥

*anyera kā kathā, vraje nanda-mahāśaya
tānra sama ‘guru’ krṣñera āra keha naya
śuddha-vātsalye īvara-jñāna nāhi tāra
tānhākei preme karāya dāsya-anukāra
teiho rati-mati māge krṣñera caraṇe
tānhāra śrī-mukha-vāṇi tāhāte pramāṇe
“śuna uddhava, satya, krṣṇa—āmāra tanaya
teiho īvara — hena yadi tomāra mane laya
tathāpi tānhāte rahu mora mano-vṛtti
tomāra īvara-krṣṇe hauka mora mati”*

Translation: What to say about others, no one in Vraja is a more revered elder for Śrī

Kṛṣṇa than Nanda Mahārāja. Because of pure vātsalya-bhāva, Nanda Mahārāja does not have any knowledge about Śrī Kṛṣṇa being Bhagavān; however, his love for Śrī Kṛṣṇa makes even him feel like His dāsa. He also prays for his mind to be absorbed in the lotus feet of Śrī Kṛṣṇa. The words coming from his mouth give evidence for this. He says to Uddhava — “O Uddhava, listen! It is true that Kṛṣṇa is my son. Even if you think that He is Bhagavān, my feeling towards Him would still be that of my son. May my mind be attached to your ‘Īsvara-Kṛṣṇa’ in vātsalya-bhāva.”

Amṛta-pravāha Bhāṣya: O Uddhava! Although you consider Kṛṣṇa as Īsvara, whatever the case may be, may the disposition of my mind be fixed in that Kṛṣṇa.

ŚRĪMAD BHĀGAVATAM (10/47/66-67) —

VERSES 59-60

মনসো বৃত্তয়ো নঃ স্যুঃ কৃষ্ণপাদাম্বুজাশ্রয়ঃ ।
বাচোহভিধায়নীর্নামাং কায়স্তৎপ্রহরণাদিষু ॥ ৫৯ ॥

কর্মভির্জ্যমাণানাং যত্র কাপীশ্বরেচ্ছয়া ।
মঙ্গলাচরিতের্দানে রতিনঃ কৃষ্ণ ঈশ্বরে ॥ ৬০ ॥

*manaso vṛttayo naḥ syuḥ
krṣṇa-pādāmbujāśrayaḥ
vāco 'bhidhāyinīr nāmnām
kāyas tat-prahvaṇādiṣu
karmabhir bhrāmyamāṇānām
yatra kvāpiśvarecchayā
maṅgalā-caritair dānai ratir
naḥ krṣṇa īsvare*

Translation: Please refer to Amṛta-pravāha Bhāṣya.

Amṛta-pravāha Bhāṣya: Nanda Mahārāja said — “O Uddhava! May our minds’ entire disposition take the shelter of Kṛṣṇa’s lotus feet, our speech be always

engaged in chanting His holy names, and our bodies be engaged in paying obeisances unto Him. According to the fruit of our *karma*, whatever condition we may be in by the desire of Īśvara, may our love for the supreme *puruṣa* Kṛṣṇa continue to enhance by giving in charity and performing other pious *karmas*.

Anubhāṣya: After meeting with the residents of Vraja and taking leave from them during his departure to Mathurā, Uddhava is being told by Śrī Nanda and other *gopas* out of their affection towards Kṛṣṇa —

nah (asmākam) manasah vṛttayah kṛṣṇa-pādāmbuj-āśrayāḥ (krṣṇa-pāda-padmāśritāḥ) syuḥ, [asmākam] vācaḥ tu nāmnām (tan-nāmnām) abhidhāyinīḥ (kīrtana-parā bhavantu), kāyah (dehāḥ) tat-prahñādiṣu (tasya kṛṣṇasya namaskār-ādiṣu) astu.

karmabhiḥ (pāpa-puṇyādibhiḥ phalānvitaiḥ) iśvarecchayā yatra kvāpi bhrāmyamānānām (catura-sītiyonīṣu jāyamānānām) nah (asmākam) maṅgalā-caritaiḥ dānaiḥ (taj-janitaiḥ śubha-karmabhiḥ) iśvare (bhagavati) kṛṣṇe ratīḥ (anurāgah) astu.

ŚLOKA BHĀVANUVAD:

Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛtānukanikā: When Uddhava came to Vraja as Kṛṣṇa's messenger, then while trying to pacify Nanda Bābā and Mother Yaśodā, he had said to Nanda Bābā — “Śrī Kṛṣṇa is Nārāyaṇa, He is the *guru* of the entire creation. All *jīvas* are His sons and you are crying due to considering Him as your son. In this world, even in all the universes, there is no one more fortunate than you and Mother Yaśodā. No *jīva* can touch this great fortune of yours because you have so much love and affection for Kṛṣṇa.” Śrīla Viśvanātha Cakravartī in the commentary of the cited verses writes —

Now on Uddhava's departure back to Mathurā, Nanda Mahārāja, while considering Uddhava's viewpoint of awe and reverence towards Śrī Kṛṣṇa, is telling him — ‘O Āyuṣmān (one with long life)! Uddhava! The beauty and qualities of Kṛṣṇa are like an ocean, but we, His mother and father, had harshness for Him and it still persists. Now when I contemplate the love and affection we had shown towards Kṛṣṇa when He was in Vraja, I feel that it was just artificial; for how could we be still alive in His separation? Mahārāja Daśaratha was the only true father in the world, who in grief due to separation from his son, left his body, saying ‘Hā Rāma! Hā Rāma!’ We are not dying in the separation from our son. We do not even have a trace of love for Kṛṣṇa. We are not even qualified to be His father and mother, therefore Kṛṣṇa left us and accepted Devakī and Vasudeva as His mother and father. Being the Parameśvara this is His inconceivable bizarre pastime. Whatever be the case, Kṛṣṇa left us, considering us too incompetent to be His mother and father. There is no doubt that in this world there is no one more unfortunate than us. Damn us.’

Thus, while saying this in separation from Kṛṣṇa, out of helplessness and feeling Kṛṣṇa's indifferent behavior, a *mahā-dainya* (great pity) emanating from *mahā-anurāga* (deep love) arose in Nanda Bābā's heart; with that, he continued with extreme sorrow — ‘This life just went futile. If in the future, in some other lifetime, our mind will be absorbed in Kṛṣṇa, then we will become qualified to be His mother and father; this is our only prayer.’

The nature of *sakhya*, *vātsalya*, and *mādhura bhāva* is such that out of helplessness, resulting from separation, and

indifference of viṣaya (Śrī Kṛṣṇa) towards the devotee, there arises great pity in his heart; with that, his own *bhāva* changes, and there arises *dāsyā-bhāva*. That is why Nanda Bābā, while worrying as mentioned earlier, is able to say ‘*manaso vṛttayo*’ (disposition of the mind); he is not saying it with the knowledge of awe and reverence.

‘Īṣarecchayā’ — By the will of Īśvara. Here, Nanda Mahārāja is not saying ‘by the will of Īśvara-Śrī Kṛṣṇa’ but ‘by the will of Īśvara’, this separate designation ‘Īśvara’, who gives the fruits of *karma*, is in accordance with his personal feelings. If Nanda Mahārāja would have really accepted Kṛṣṇa as Īśvara, as stated by Uddhava, then he would not have said ‘by the will of Īśvara’. He would have rather used the words ‘by His will’ or ‘by Kṛṣṇa’s will’.

‘Karmābhīḥ’ — According to the fruit of *prārabdha* (results of previous actions which have already begun to bear fruit). *Nitya-siddha* (eternally perfect) associates of Śrī Bhagavān like Nanda Mahārāja are *śuddha-sattva-vigraha* (the embodiment of pure goodness). They are not bound by *karmas* and they only perform pastimes. ‘*Na karma-bandhanam janma vaiṣṇavānāñca vidyate*’ as evidenced by *Padma Purāṇa*, if the Vaiṣṇavas do not take birth as a result of *karmas*, then how will the eternal associates of Śrī Bhagavān, like Nanda Mahārāja, get bound by *karmas*? They are the eternal associates for fulfilling Śrī Kṛṣṇa’s human-like pastimes and with the desire of *līlā-śakti*, they see themselves as being ordinary human beings, and as a result, call themselves mortal human beings, therefore he is talking about the reactions of *karmas*.

(6) PRESENCE OF DĀSYA-BHĀVA EVEN IN THE SAKHYA-RASA OF FRIENDS IN VRAJA —

VERSES 61-62

ଶ୍ରୀଦାମାଦି ଭର୍ଜେ ଯତ ସଖାର ନିଚୟ ।
ଏଶ୍ଵର୍ଯ୍ୟଜାନ-ହୀନ, କେବଳ-ସଖ୍ୟମଯ ॥ ୬୧ ॥

କୃଷ୍ଣଙ୍କେ ଯୁଦ୍ଧ କରେ, କ୍ଷଣେ ଆରୋହଣ ।
ତାରୀ ଦାସଭାବେ କରେ ଚରଣ-ସେବନ ॥ ୬୨ ॥

*śridāmādi vraje yata sakhāra nicaya
aiśvaryya-jñāna-hīna, kevala-sakhyā-maya
krṣṇa-saṅge yuddha kare, skandhe ārohaṇa
tānrā dāsyā-bhāve kare carana-sevana*

Translation: All the friends of Kṛṣṇa in Vraja, like Śridāma, are devoid of *aiśvaryya-jñāna* (knowledge of Śrī Kṛṣṇa’s opulence). They only consider Śrī Kṛṣṇa to be their friend. While playing they even fight with Śrī Kṛṣṇa, sometimes they climb on His shoulder, and even perform service to His lotus feet with a mood of servitude.

Amṛta-pravāha Bhāṣya: *Sakhyā-bhāvas* are of two types — one with the knowledge of Kṛṣṇa’s opulence and the other ‘*kevala*’ (only) or ‘pure’. Vraja *sakhās* like Śridāma have ‘*kevala*’ *sakhyā-bhāva*—they do not pay heed to Śrī Kṛṣṇa’s grandeur.

ŚRIMAD BHĀGAVATAM (10/15/17) —

VERSE 63

ପାଦସମ୍ବାହନଂ ଚକ୍ରୁଃ କେଚିତ୍ପର୍ଯ୍ୟ ମହାଗ୍ନଃ ।
ଅପରେ ହତପାପାନୋ ବ୍ୟଜନୈଃ ସମବୀଜୟନ ॥ ୬୩ ॥

*pāda-saṁvāhanam cakruḥ
kecit tasya mahātmanah
apare hata-pāpmāno
vyajanaiḥ samavijayan*

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: When Śrī Kṛṣṇa was sleeping, one of His *sakhas* started the service of massaging His feet and someone with *viśuddha-sakhyā-bhāva* (pure mood of

being a friend) started fanning Him with a fan made of soft leaves.

Anubhāṣya: Before the killing of the demon Dhenukāsura in Tālavana, the cowherd-boys along with Śrī Balarāma and Kṛṣṇa were playing amongst themselves like this —

hata-pāpmānah (vigata-kalmaṣāḥ) kecit gopabālakāḥ mahātmanāḥ (bhagavataḥ) tasya (krṣṇasya) pāda-samvāhanāṁ cakruḥ; apare [gopāḥ] vyajanaīḥ sama-vijayan (samyak avijayan).

ŚLOKA BHĀVĀNUVĀDA:

(Whenever on becoming tired Śrī Kṛṣṇa used to rest) Then some sinless cowherd boys would start massaging the feet of Bhagavān Śrī Kṛṣṇa and a few others cowherd boys would start fanning Him with big leaves.

Amṛtāṇukanikā: ‘*Hata-pāpmānah*’— those whose sins have been destroyed. The following is understood from this — ‘All these cowherd friends of Śrī Kṛṣṇa had sins previously and those sins were impeding the service of Śrī Kṛṣṇa. For some reason now their sins have been destroyed and they have attained Śrī Kṛṣṇa’s service.’ But the cowherd friends of Śrī Kṛṣṇa are not ordinary jīvas, and thus, no sin can even touch them. They are *nitya-siddha* associates of Śrī Bhagavān, the *śuddha-sattva-vigraha*. Therefore, the ordinary meaning of the word ‘*hata-pāpmānah*’ cannot be used in reference to them. Another purport of this word is – the soul is an eternal and transcendental entity; sins can never touch the soul. Even then śruti mentions ‘*ayamātmā apahata-pāpnā*’, meaning ‘this soul is devoid of all sins’. As from the word ‘*apahata-pāpnā*’ in this statement of śruti, ‘the eternal soul’s

eternal sinlessness’ is denoted. Similarly, from the word ‘*hata-pāpmānah*’ cited from this verse of Śrīmad Bhāgavatam also, the eternal sinlessness of Śrī Kṛṣṇa’s cowherd friend is indicated. On comprehending the verse in this manner, there remains no room for objection.

(7) KRṢNA-DĀSYA EVEN IN MĀDHURYA RASA OF THE VRAJA GOPĪS —

VERSES 64-65

কৃষ্ণের প্রেয়সী বর্জে যত গোপীগণ।
যাঁর পদধূলি করে উদ্ধব প্রাৰ্থন ॥ ৬৪ ॥

যাঁ-সবার উপরে কৃষ্ণের প্রিয় নাহি আন।
তাঁহারা আপনাকে করে দাসী-অভিমান ॥ ৬৫ ॥

*kṛṣṇera preyasi vraje yata gopi-gaṇa
yānra pada-dhūli kare uddhava prārthan
yān-sabāra upare kṛṣṇera priya nāhi āna
tānhārā āpanāke kare dāsī-abhimāna*

Translation: For the dust of whose lotus feet even Uddhava always prays, the beloved *gopīs* of Śrī Kṛṣṇa, who are most dear to Him—even these *gopīs* carry the conception of being the maidservants of Śrī Kṛṣṇa.

Amṛtāṇukanikā: Statement of Śrī Kṛṣṇa —

AS IN ŚRĪMAD BHĀGAVATAM (3/4/31) —

“*noddhavo ḥy api man-nyūno
yad gunair nārditah prabhuh*”

“Uddhava in no way is less than Me because he is Gosvāmī, that is, he does not get perturbed by sense objects.”

AND IN ŚRĪMAD BHĀGAVATAM (11/14/15) —

“*na tathā me priyatama
ātmayonina śāṅkarah
na ca saṅkarṣaṇo na śīr-
naivātmā ca yathā bhavān*”

“O Uddhava! Neither My son Brahmā, Śāṅkara, My real brother Balarāma, My

better half Lakṣmī, nor indeed My own Self are as dear to Me as you are."

From all these statements of Śrī Kṛṣṇa, it can be understood that from the point of view of Uddhava's glories, he is equivalent to Śrī Kṛṣṇa. And when it comes to being dear there is no one equal to Uddhava, who is a crown jewel among all the devotees. However, the glories of the *prema* of the gopīs, Śrī Kṛṣṇa's dearest beloveds, are so vast that Uddhava also considers himself extremely infinitesimal in front of the gopīs and prays for the attainment of the dust of their lotus feet, through statements like 'āśāṁ aho carāṇa-reṇu-juṣāṁ ahaṁ syāṁ'. Even such beloved gopīs consider themselves as the maidservants of Śrī Kṛṣṇa.

ŚRĪMAD BHĀGAVATAM (10/31/6) —

VERSE 66

ব্রজজনাতির্থন् বীর যোষিতাং
নিজ-জনস্ময়ধ্বংসনশ্চিত্ত ।
ভজ সখে ভবৎকিঙ্করীঃ স্ম নো
জলরহননং চারু দর্শয় ॥ ৬৬ ॥

*vraja-janārti-han vīra yoṣitāṁ
nija-jana-smaya-dhvāṁsana-smita
bhaja sakhe bhavat-kiñkariḥ sma no
jalaruhānanām cāru darśaya*

Translation: O best among heroes! You dissolve the sorrows of the residents of Vraja. The beam of Your mild smile is quite capable of shattering Your closest associates' pride in their good fortune and their loving anger. O dear friend! We are Your maidservants. Please accept us helpless girls, and make us happy by showing us Your captivating lotus face.

Amṛta-pravāha Bhāṣya: O destroyer of the sorrows of Vraja! O greatest hero of all women! O destroyer of the false

pride of Your personal associates just by Your gentle smile! O friend, we are Your maidservants, please give us *darśana* of Your beautiful lotus face.

Anubhāṣya: During the *rāsa* dance, on Kṛṣṇa's disappearance, the gopīs sang this song while searching for Him —

he vraja-janārti-han (krṣṇānurāgi-jana-viraha-kleśa-vināśana) vīra (udāra-vigraha), nija-jana-smaya-dhvāṁsana-smita (nija-janānām rasa-vigrahānām smayaḥ garvāṁ tam dhvāṁsayati iti tathā-bhūtām smitām hāsyām yasya tathā-bhūta) sakhe, sma (niścitām) bhavat-kiñkariḥ naḥ (asmān) bhaja (anu-varttasva); cāru (manoharam) jala-rūhānanām (mukha-padmam) ca yoṣitām (gopinām-asmākam) darśaya.

ŚLOKA BHĀVĀNUVĀDA:

Please refer to the translation.

ŚRĪMAD BHĀGAVATAM (10/47/21) —

VERSE 67

অপি বত মধুপুর্যামার্যপুত্রোঽধুনাত্তে শ্মরাতি
স পিতৃগেহান্ সৌম্য বন্ধুংশ গোপান् ।
কৃচিদপি স কথাং নঃ কিঙ্করীণাং গৃণীতে
ভুজমগ্নেরসুগন্ধং মৃদ্ধাধাস্য কদা নু ॥ ৬৭ ॥

*api bata madhu-puryām
ārya-putro 'dhunāste
smarati sa pitṛ-gehān saumya
bandhūṁś ca gopān
kvacid api sa kathān naḥ
kiñkariṇām gr̄ṇīte
bhujam aguru-sugandham
mūrdhny adhāsyat kadā nu*

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: The matter of sorrow now is that our *ārya-putra* (the son of a great personality) is residing in

Mathurā. O Uddhava! Does He remember His father Nanda Bābā's house and His cowherd friends? Does He ever talk about us, His maidservants? Oh! When will He lay on our heads His lotus-like hands, which are fragrant like *aguru* (aloe wood)?

Anubhāṣya: Śrīmati Rādhikā's *citrajalpa* talk aimed at a bumblebee, on Uddhava's arrival in Vraja —

he saumya! api bata ārya-putraḥ (nanda-nandanah) adhunā kiṁ madhu-puryāṁ (mathurāyām) āste (sukham nivasati)? saḥ pitṛ-gehān (pitṛbhyaṁ nanda-yaśodābhyaṁ gehaiś-ca sahitān) bandhūn (parjanya-variyasy-upanand-ābhinanda-sannanda-nandana-rohiṇī-sānand-ānandinī-kañdava-dāñdavādīn) gopān (subalārjuna-gandharva-vasanta-śrīdāma-sudāmojjvala-kokila-sanandana-vidagdhādīn) ca kiṁ smarati? kvacit (kadācīt) api kinkarīnām (lalitā-viśākhā citrā-campakalatā-tuṅgavidyendulekhā-raṅgadevī-sudevī-kalāvatī-śubhāṅgadā-hiranyāṅgī-ratnalekhā-sīkhāvatī-kandarpa-mañjari-puṇḍarīkā-phullakalikānaṅga-mañjari-sitākhanḍī-cārucandī-sadāñdikā-kunṭhitā-kalakanṭhī-vāmacī-mecakā-haridrābhā-hariccelā-vitañdikā-lilāvatī-sādhikā-candrikā-mādhavī-vijayā-nandā-gaurī-sudhāmukhī-vṛndā-kaumudī-ratnabhavā-ratnaprabhādī-dāsīnā) nah (asmākam śrīmatī-vṛṣabhaṇu-kumārīnām gandharvikānām) kathām saḥ gr̥īṇte (kiṁ svamukhen-occārayati?) kadā nu aguru-sugandham (aguruḥ sakāśād-api suśthu-gandham yasya tādrśam) bhujām (sva-bhujām) mūrdhni adhāsyat (nidhāsyati)?

ŚLOKA BHĀVĀNUVĀDA:

O gentle one! Is *ārya-putra* (Śrī Nanda-nandana) residing in Mathurā happily these days? Does He remember His father and mother along with His house and His kith and kin — Parjanya Bābā, Upananda,

Abhinanda, Sannanda, Nandana, Rohiṇī, Sānanda, Ānandinī, Kañdava, Dañdava and the rest, and His cowherd friends — Subala, Arjuna, Gandharva, Vasanta, Śrīdāma, Sudāma, Ujjvala, Kokila, Sanandana, Vidagdhā, and others? Does He ever mention from His lotus mouth about His maidservants — Lalitā, Viśākhā, Citrā, Campakalatā, Tuṅgavidyā, Indulekhā, Raṅgadevī, Sudevī, Kalāvatī, Śubhāṅgadā, Hiranyāṅgī, Ratnalekhā, Sīkhāvatī, Kandarpa-mañjari, Phullakalikā, Anaṅga-mañjari, Puṇḍarīkā, Sitākhanḍī, Cārucandī, Sadāñdikā, Kunṭhitā, Kalakanṭhī, Vāmacī, Mecakā, Haridrābhā, Hariccelā, Vitanḍikā, Līlāvatī, Sādhikā, Candrikā, Mādhavī, Vijayā, Nandā, Gaurī, Sudhāmukhī, Vṛndā, Kaumudī, Ratnabhavā, Ratnaprabhā and others and Me? Will He ever place on our heads His lotus-like hands, fragrant like *aguru*?

(8) EVEN ŚRĪ RĀDHĀ HERSELF HAS THE BHĀVA OF BEING THE MAIDSERVANT OF ŚRĪ KRṢNA —

VERSES 68-69

তাঁ-স্বার কথা রহ,—শ্রীমতী রাধিকা ।
স্বা হৈতে সকলাংশে পরম-অধিকা ॥ ৬৮ ॥

তেঁহো যাঁর দাসী হৈঞ্চল সেবেন চরণ ।
যাঁর প্রেমগুণে কৃষ্ণ বদ্ধ অনুক্ষণ ॥ ৬৯ ॥

*tān-sabāra kathā rahu, — śrīmatī rādhikā
sabā haite sakalāṁśe parama-adhikā
tenho yānra dāsī haiñā sevena carāṇa
yānra prema-guṇe krṣṇa baddha anukṣaṇa*

Translation: Forget about others, Śrīmati Rādhikā, who in every way is most superior among all the *gopīs*, by whose love and qualities Śrī Krṣṇa is perpetually bound, She also, due to the miraculous nature of *prema* performs services at the lotus feet of Śrī Krṣṇa as His maidservant.

ŚRĪMAD BHĀGAVATAM (10/30/40) —

VERSE 70

হা নাথ রমণ প্রেষ্ঠ কাসি কাসি মহাভুজ ।
দাস্যাত্তে কৃপণায়া মে সখে দর্শয় সন্নিধিম্ ॥৭০॥

*hā nātha ramaṇa preṣṭha kvāsi
kvāsi mahā-bhuja
dāsyās te kṛpaṇāyā me sakhe
darśaya sannidhim*

Translation: O possessor of my life, O lover, O My dearest one, where are You? Where are You, O mighty-armed one! O My friend, I am Your most fallen maidservant. Quickly come to Me and give Me Your darśana.

Amṛta-pravāha Bhāṣya: O Nātha! O Ramaṇa! O Priyatama! O Mahābāho! I am Your most fallen maidservant, kindly bring Me close to You.

Anubhāṣya: During the *rāsa-līlā*, Śrī Kṛṣṇa abandoned all the *gopīs* and disappeared with Śrīmati Rādhikā. Seeing the other *gopīs* wailing in separation from Śrī Kṛṣṇa, Śrīmati Rādhikā expressed Her pride ordering Him – “I cannot walk further, therefore pick Me up and carry Me on Your shoulder.” Then, on Śrī Kṛṣṇa’s disappearance Śrīmati Rādhikā pleaded while wailing —

hā nātha, ramana, preṣṭha (sarvottama), kvāsi [tvam] kvāsi? he sakhe, kṛpaṇāyāḥ (taba viraha-kātarāyāḥ dināyāḥ) te (tava) dāsyāḥ me (mama) sannidhim (nija-sannidhānam) darśaya (avalokaya).

ŚLOKA BHĀVĀNUVĀDA:

Please refer to *Amṛta-pravāha Bhāṣya*.

(9) THE QUEENS OF DVĀRAKĀ ARE ALSO THE MAIDSERVANTS OF ŚRĪ KRṢNA —

VERSE 71

দ্বারকাতে রুক্মিণ্যাদি যতেক মহিষী ।
তাঁহারাও আপনাকে মানে কৃষ্ণদাসী ॥৭১॥

*dvārakātē rukmiṇy-ādi yateka mahiṣī
tāñhārāo āpanāke māne kṛṣṇa-dāsī*

Translation: All the queens of Dvārakā like Rukmiṇī consider themselves as maidservants of Śrī Kṛṣṇa.

ŚRĪMAD BHĀGAVATAM (10/83/11) —

VERSE 72

তপশ্চরস্তীমাজ্জয় ।
স্বপাদস্পর্শনাশয়া
সখ্যোপেতাগ্রহীৎ পাণিং
সাহং তদগ্রহমাজ্জনী ॥৭২॥

*tapaś carantīm ājñāya
sva-pāda-sparśanāśayā
sahyopetyāgrahīt pāṇīm
sāham tad-grha-mārjanī*

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: I was performing severe austerities with the desire of touching the lotus feet of Śrī Kṛṣṇa, and out of mercy Śrī Kṛṣṇa came with His friend (Arjuna) and took my hand in marriage. Since then, I have become a maidservant who cleans His house.

Anubhāṣya: During Syamantapañcaka, the ladies of the Yādavas and Kauravas assembled and started discussing Śrī Kṛṣṇa. It is then that Kālīndī, Śrī Kṛṣṇa’s queen, said to Draupadi —

*sva-pāda-sparśan-āśayā (svasya śrī-kṛṣṇasya
pāda-sparśanasya āśā, tayā) tapaś-carantīm*

mā (mām) ājñāya (jñātvā) sah kṛṣṇaḥ sakhyā
(arjunena) saha upetya (samīpam-āgatyā)
pāṇīm agrahit; sā aham tat (tasya) grha-
mārjanī dāsī.

ŚLOKA BHĀVĀNUVĀDA:

Please refer to *Amṛta-pravāha Bhāṣya*.

ŚRĪMAD BHĀGAVATAM (10/83/39) —

VERSE 73

আত্মারামস্য তস্যেমা বয়ং বৈ গৃহদাসিকাঃ ।
সর্বসঙ্গনির্ভুজান্না তপসা চ বভুবিম ॥ ৭৩ ॥

ātmārāmasya tasyemā
vayam vai grha-dāsikāḥ
sarva-saṅga-nivṛtyāddhā
tapasā ca babhūvima

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: We, by renouncing all material association and practicing multifarious austerities, have attained the rank of maidservant in the house of that *ātmārāma puruṣa* (Śrī Kṛṣṇa).

Anubhāṣya: At that time Lakṣmaṇā said to Draupadi in the same context –

imāḥ vayam (mahiṣyāḥ) sarva-saṅga-nivṛtyā
(sarveṣu sukha-vitta-putrādiṣu vā samokṣa-
catur-vagādiṣu vā saṅga tasya nivṛtyā
upekṣayā) tapasā (dāsī-vṛttiā) ātmārāmasya
tasya (kṛṣṇasya) addhā (sākṣat) grha-dāsikāḥ
babhūvima (āsmahi).

ŚLOKA BHĀVĀNUVĀDA:

We (the queens) by neglecting all types of happiness, wealth, prosperity, children, etc., in fact, even ignoring the four types of liberation and adhering to the *dāsī-vṛtti* (tendency of a maidservant) have become the direct maidservants of this *ātmārāma* (Śrī Kṛṣṇa).

10. SVAYĀM-PRAKĀŚA ŚRĪ BALARĀMA ALSO HAS THE MOOD OF KRṢNA-DĀSYA —

VERSES 74-75

আনের কি কথা, বলদেব মহাশয় ।
যাঁর ভাব—শুদ্ধসখ্য-বাংসল্যাদিময় ॥ ৭৪ ॥
তেঁহো আপনাকে করেন দাস-ভাবনা ।
কৃষ্ণদাস-ভাব বিনু আছে কোন জনা ॥ ৭৫ ॥

ānera ki kathā, baladeva mahāśaya
yānra bhāva—śuddha-sakhya-vātsalyādi-maya
terho āpanāke karena dāsa-bhāvanā
krṣṇa-dāsa-bhāva binu āche kona janā

Translation: What to say of others, Śrī Baladeva Prabhu Himself, who has pure *sakhya-vātsalya-bhāva* towards Śrī Kṛṣṇa, also considers Himself to be His *dāsa*. Who can exist without *krṣṇa-dāsyā-bhāva*?

Anubhāṣya: Śrī Baladeva Prabhu took birth ahead of Śrī Kṛṣṇa and being an elder brother, He is venerated. But He considers Himself to be a *sevaka* (servitor) of His younger brother Śrī Kṛṣṇa. It is *svayam-prakāśa* Śrī Baladeva Prabhu's direct expansions (*catur-vyūhas*) who are the Lords of the different planets in Mahā-Vaikuṇṭha; this indeed is the ultimate grandeur of the all-powerful Paramēśvara. Thus, even in social custom, one in the highest position is also engaged in the service of Śrī Kṛṣṇa. Therefore, even in Goloka, Vaikuṇṭha, and unlimited universes, no one can control Śrī Kṛṣṇa or has the capability to engage Him in his service. Apart from Śrī Kṛṣṇa, every living being's degree of superiority is determined by how great his service proclivity is towards Śrī Kṛṣṇa. The more one becomes averse to Śrī Kṛṣṇa, the more he invokes inauspiciousness (in the form of the bondage of *māyā*). In the material world,

the inherent desire of non-devotees is to try and control Śrī Kṛṣṇa or to compete with Him, to enjoy like Him; however, everyone is dependent upon Śrī Kṛṣṇa and is always directly or indirectly engaged in His service. Aversion to Śrī Kṛṣṇa's service makes the *jīva* as good as lifeless, even while living. When knowledge of Śrī Kṛṣṇa arises in the *jīva*, the tendency to serve Śrī Kṛṣṇa begins to awaken in him.

Amṛtānukanikā: From verse 54 to 70, the *dāsyā-bhāva* of the associates of Vraja, and from verse 71 to 73, the *dāsyā-bhāva* of associates of Dvārakā is mentioned. Now, the mood of servitorship of Śrī Baladeva Prabhu who is an associate in both Vraja and Dvārakā is being narrated. Queens like Rukmiṇī are the wives of Śrī Kṛṣṇa and to serve the husband is the primary duty of the wife. Therefore, the conception of being Śrī Kṛṣṇa's maid-servant in their heart is not unnatural. However, Śrī Baladeva Prabhu feels pleasure as Śrī Kṛṣṇa's elder brother, and His affection towards Śrī Kṛṣṇa has not a tinge of awe and reverence. His affection towards Śrī Kṛṣṇa is of *śuddha-vātsalya* and *śuddha-sakhya bhāva*. When even Śrī Baladeva considers Himself as the *dāsa* of Śrī Kṛṣṇa, then is there any surprise that people who have a *bhāva* of awe and reverence towards Śrī Kṛṣṇa, will consider themselves as Śrī Kṛṣṇa's *dāsa*? During the pastime of Brahmā's bewilderment, Śrī Baladeva Prabhu's statement as mentioned in *Śrimad Bhāgavatam* (10/13/37) gives proof of His *dāsyā-bhāva* – 'prāyo māyāstu me bhartuh'—This is My Prabhu Śrī Kṛṣṇa's *māyā*.' The word 'bhartuh' in this sentence indicates that He is addressing Śrī Kṛṣṇa as His Prabhu and considering Himself as *dāsa*.

(11) ANANTADEVA IN THE FORM OF ŚEṢA SERVING ŚRĪ KṛṣṇA WITH TEN FORMS —

VERSE 76

সহশ্রবদনে যেঁহো শেষ-সঙ্কর্ণঃ ।
দশ দেহ ধরি' করে কৃষ্ণের সেবন ॥ ৭৬ ॥

*sahasra-vadane yeñho śeṣa-saṅkarṣaṇa
daśa deha dhari' kare kṛṣṇera sevana*

Translation: Śeṣa with thousands of heads, who is also called Saṅkarṣaṇa, accepts ten forms to serve Śrī Kṛṣṇa.

Amṛta-pravāha Bhāṣya: *Chatra* (umbrella), *pādrukā* (slippers), *śayyā* (bedstead), *takiyā* (pillow), *vastra* (clothes), *ābhūṣaṇa* (ornaments), *ārāma* (resting chair), *āvāsa* (abode), *yajña-sūtra* (sacred sacrificial thread), and *simhāsana* (throne) – these are the ten different types of bodies.

(12) ŚIVA'S SERVITORSHIP OF ŚRĪ KṛṣṇA —

VERSES 77-79

অনন্ত ব্ৰহ্মাণ্ডে রূদ্ৰ—সদাশিবের অংশ ।
গুণাবতাৰ তেঁহো, সৰ্বদেব-আবতঃস ॥ ৭৭ ॥

তেঁহো কৱেন কৃষ্ণের দাস্য-প্ৰত্যাশ ।
নিৱন্তৰ কহে শিৰ, 'মুণি কৃষ্ণদাস' ॥ ৭৮ ॥

কৃষ্ণপ্ৰেমে উন্মত্ত, বিহল দিগম্বৰ ।
কৃষ্ণ-গুণ-লীলা গায়, নাচে নিৱন্তৰ ॥ ৭৯ ॥

*ananta brahmāṇḍe rudra — sadāśivera arīṣa
guṇāvatāra teñho, sarva-deva-avatařa
teñho karena kṛṣṇera dāsyā-pratyāśa
nirantara kahe śiva, 'muñi kṛṣṇa-dāsa'*

*kṛṣṇa-preme unmatta, vihala digambara
kṛṣṇa-guṇa-lilā gāya, nāce nirantara*

Translation: Rudras present in innumerable universes are all *arīṣas* of Sadāśiva. He (Sadāśiva) is *guna-avatāra* and the crest jewel of all the demi-gods. He also desires

to be the servant of Śrī Kṛṣṇa and always says — ‘I am the servant of Śrī Kṛṣṇa’. He becomes ecstatic and overwhelmed in *kṛṣṇa-prema* and without wearing anything dances while continuously singing the glories and pastimes of Śrī Kṛṣṇa.

Anubhāṣya: (Rudra and Sadāśiva) – In *Laghu-bhāgavatamrita*, *ślokas* 18-24 in the *guṇa-avatāra* context —

The eleven *vyūhas* (expansions) of Śrī Rudra – Ajaikapāt, Ahibradhna, Virūpākṣa, Raivata, Hara, Bahurūpa, Devaśreṣṭha Tryambaka, Sāvitra, Jayanta, Pinākī, and Aparājita; and apart from these expansions, He manifests eight more forms: earth, water, fire, air, sky, sun, moon, and *somayājī*. Almost all these Rudras have five heads, three eyes, and ten hands each. In certain places, even Rudra has also been called a special *jīva* like Brahmā. In referring to them as *bhagavat-amīśa*, one shall have to consider them like ‘Śeṣa’, that is, *svāmīśa* Śiva comes under the category of an īśvara, and *sāñhāraka* (destroyer) Rudra is *vibhinnāmīśa jīva*. The incarnation of Bhagavān ‘Hara’ is called *puruṣātma-svarūpa* (non-different from *puruṣa*) and He is actually *nirguna*. However, to the common people devoid of *tattva-jñāna*, He appears as one who is subject to transformation due to the influence of the mode of ignorance. Just as it has been said in the Tenth Canto – ‘Rudra is always united with *prakṛti* (the stage at which the modes of material nature are in equilibrium). After the agitation in the *guṇas*, He associates with the three modes of material nature and is covered by the three modes from a distance.’

As mentioned in *Brahma-saṁhitā* – ‘Just as milk coming in contact with some transforming additives, turns into curd, which is neither the same as nor different

from its source milk, similarly Govindadeva descends in the form of Rudra for the purpose of destruction. I worship that primeval Lord Govinda.’

Rudra originates from the forehead of Brahmā in some *kalpa* and the forehead of Viṣṇu in others. At the end of the *kalpa*, even from Saṅkarṣaṇa, Kālagni Rudra (one who uses fire for destruction) originates. *Vāyu Purāṇa* and other texts tell us that the Śivaloka situated in Vaikuṇṭha is the cause of all causes, and there the form of Śiva, known as Sadāśiva, who is not associated with the mode of ignorance, is present. That Sadāśiva is the *vilāsa* (pastime form) of Svayam Bhagavān Śrī Kṛṣṇa. *Brahma-saṁhitā* describes Ādi-Śiva thus — ‘Ramādevi is the *cit* potency that controls all entities. She is the beloved consort of Bhagavān and always remains subjugated by Him. A special portion (*svāmīśa*) of that *svayam-rūpa* Bhagavān is the eternal transcendental Bhagavān Śambhū. His consort Mahāmāyā, that is, *yoni*, is the expansion of Ramādevi and she is the originating point of *mahat-tattva*, etc. She is a non-absolute (*aparā*) potency, that is, an embodiment of the three material modes.’

Śrī Baladeva Vidyābhūṣana — In order to correctly understand the statement of *śāstra*, the word ‘Śrī’ has been mentioned to propound that Śrī Rudra is of two categories – īśvara category and *jīva* category. The words *sattvam rajah* (*Śrīmad Bhāgavatam* 1/2/23) are understood thus – ‘When the one supreme *puruṣa* (Śrī Kṛṣṇa) gets associated with the three modes of material nature, He is subsequently called Hari (Viṣṇu), Brahmā, and Hara (Śiva).’ Wherever ‘*rudra-ekādaśa-vyūha*’ (eleven forms of Rudra) has been stated, that is in reference to the īśvara category Rudra’. In this context, *ekādaśa-vyūha* has been

mentioned in *Mahābhārata* as—Ajaikapāt, Ahibradhna, Virūpākṣa, Raivata, Hara, Bahurūpa, Tryambaka, Sāvitra, Jayanta, Pinākī, and Aparājita. Similarly, their eight bodies are earth, water, fire, air, sky, sun, moon, and *somayājī*. ‘Usually, Rudra has five heads’ – this statement implies that the Rudra situated in the water layer of the universe is one-headed.

Rudra has also been classified in the *jīva* category. Bhagavān states in *Rk-śruti* – “I make whomsoever I desire – as *ugra* (Rudra) or as Brahmā or a ṛṣi, or an intelligent one.” Śrī Nārāyaṇopaniṣada states — “After that, *parama-puruṣa* Śrī Nārāyaṇa desired the creation of living entities. Later, from Nārāyaṇa originated Brahmā, Rudra also originated from Nārāyaṇa, also from Nārāyaṇa originated the *prajāpatis*, Indra, the eight Vasus, eleven Rudras, and twelve Ādityas.” In *Mahopaniṣada* — “Earlier, only Nārāyaṇa was there; neither Brahmā nor Rudra were there. In that trance state of Nārāyaṇa, from His forehead manifested a three-eyed *puruṣa* with a trident in his hand, with traits of glory, truth, celibacy, penance, and renunciation.” *Mokṣadharma* states — “I alone have created the *prajāpatis* and Rudra. But being illusioned by My *māyā*, they cannot know Me.” From all these statements mentioning his birth, one tends to understand that Rudra belongs to the *jīva* category. Further during annihilation, like in *Viṣṇu-dharma* — “Brahmā, Rudra, Sūrya, Candra, and other demigods, who are endowed with the splendor of Viṣṇu, become detached from that splendor at the end of the tenure of their duty in this world, and being devoid of splendor they meet their death.” Therefore, the statement mentioned in the *śrutis* — “only Nārāyaṇa existed” — is logical; else all these

statements of the *śāstras* would exhibit contradiction. While mentioning Rudra of the *jīva* category, he has been compared with Brahmā. And wherever Rudra is mentioned as an *amṛta* of Bhagavān, he is equated to ‘Śeṣa’. In the form of Śrī Viṣṇu’s bedstead His prime energy, ‘Śeṣa’ is in the category of *iśvara* and the ‘Śeṣa’ who holds the universe is a *jīva* who has been endowed with Viṣṇu’s potency. Similarly, as *svāṁśa* (*iśvara* category) and as *vibhinnāṁśa* (*jīva* category), Rudra has been addressed as ‘*bhagavad-amṛta*’ (empowered incarnation); the Purāṇas explain it in this manner.

In the ‘*sattvam rajastamah*’ śloka (*Śrīmad Bhāgavatam* 1/2/23) the manifestation of *parama-puruṣa* (Nārāyaṇa) who has been called Hara, is non-different from that *puruṣa* and is thus *nirguna*. Here, what has been mentioned as ‘almost *nirguna*’, is for the reason that He has voluntarily accepted and been covered by the mode of ignorance. Therefore, He seems to be ‘*vikāri*’ (under the influence of the modes of material nature) to all those who are ignorant of *tattva-jñāna*. However, in reality, He is *avikāri* (immutable) – this is the meaning. He only appears to be under the influence of the material modes, associating with the mode of ignorance; for this, the evidence is — ‘*śivah sakti-yutah* *śaśvat tri-liṅgo guṇa-samvṛtah*’ (*Śrīmad Bhāgavatam* 10/88/3). Śrī Rudra is always ‘*sakti-yutah*’, that is, He is always willingly united with *prakṛti* when the modes of material nature are in the state of equilibrium. When there is turbulence in the material modes, He associates with the three *guṇas* (*tri-liṅga*), such as the mode of goodness, but from the distance. Someone may say that He is famous for being covered with the mode of ignorance, therefore how is he associated with three material modes? In reply to this question, the following is

said — even when saying that the three modes of material nature exist separately, still in the aforesaid mode of ignorance exist the modes of passion and goodness, and hence there is no contradiction in the above statement. One will have to understand this statement as what is understood by people in general.

Śrī Rudra being non-different from Bhagavān is *nirguṇa* but being associated with the mode of ignorance he appears to be ‘*vikāravān*’ (having undergone transformation). Its evidence is ‘*kṣīram yathā dadhi-vikāra-viśeṣa-yogat*’ (*Brahma-samhitā* 5/45) — by adding some additives like *amla* (object with acidic nature), milk gets transformed into curd; therefore, the curd is not separate from the milk which is its origin. Similarly, when Śrī Govinda associates with the mode of ignorance out of His own will, He is called Śambhū. Śambhū is non-different from Govinda. Again, the transformation is incidental and hence is not present in the *svarūpa*, that is, the transformation is not of the *svarūpa*.

The originating points of Śrī Rudra are narrated here. The originating point of Rudra mentioned in ‘*Satapatha Brāhmaṇa*’ is Brahmā’s forehead and in *Mahopaniṣad*, the Purāṇas and other texts, it is the forehead of Lakṣmīpati Śrī Viṣṇu. This disparity in origination can be due to the difference in *kalpa* (a day of Brahmā). In *Śrimad Bhāgavatam* (11/3/10), it is said — ‘*pātāla-talam ārabhya saṅkarṣaṇa-mukhānalah*’, that is, at the end of the *kalpa*, Rudra, in the form of deadly fire, manifests from Saṅkarsana.

(The following is being stated as a former’s argument) — Śrī Kṛṣṇa is Himself the Supreme Lord, Nārāyaṇa and others are His *svāṁśas* (subjective portions) as *vilāsa*, or some others are His *āveśāvatāras*.

From Garbhodaśayī, the portion of the subjective portion of Śrī Kṛṣṇa, originates Brahmā, Viṣṇu, and Rudra — they all are *īśvara tattva*. The authors of scriptures have sometimes stated that Brahmā and Rudra belong to the *jīva* category, but this statement is not unquestionable. Because Sadāśiva is the original *tattva* — He Himself is being described by the word ‘*svayam*’. He alone is Nārāyaṇa and others, therefore, all the three demigods like Brahmā are His expansions. *Kaivalyopaniṣad* gives the evidence for this — ‘That *puruṣa* is inconceivable, imperceptible, with infinite forms, auspicious, supremely calm, nectarian, *brahma-yoni*, without beginning-middle-end, only one, almighty, full of transcendental bliss, without material form, magnificent, Umāsahāya, Parameśvara, powerful, Trilocana, Nīlakanṭha, *bhūtayoni*, and the witness of all — the sages by meditating upon Him cross the ocean of the material world. He is Brahmā, He is Śiva, He is Indra, He is Akṣara, He is the sovereign *puruṣa*, He is Viṣṇu, He is *prāna*, *kālāgni* (fire of death), Moon, and others. All the moving and non-moving beings who existed before and those who will come into existence in the future, are but Him — It is only after knowing Him can one transgress the cycle of death. There is no way other than this.’

Therefore, if someone would say that this argument is having substance as it is supported by the scriptures, in that case, it should be noted that there it is mentioned that the form of ‘Sadāśiva’ is a subjective portion of Svayam Bhagavān Śrī Kṛṣṇa, and thus He is Śrī Kṛṣṇa’s *vilāsa* Śrī Nārāyaṇa — this will be the meaning. Therefore, in *Taittirīya Upaniṣada*, ‘Śiva’, ‘Acyuta’, ‘Nārāyaṇa’ are all said in the same context. In the above-mentioned *Kaivalyopaniṣad*

śruti, the apparent meanings of Umāsahāya as the companion of Uma, Trilocana as three-eyed, Nilakantha as one with bluish throat, etc., such appellations are not accepted as referring to Śiva. Therefore 'Umāsahāya' means Umā (fame) who is His companion (*sahāya*), 'Trilocana' meaning one who knows all three divisions of times – past-present-future, 'Nilakantha' meaning neck adorned with blue sapphire jewel – one will have to comprehend in this manner. Śrī Jīva Gosvāmī in *Bhagavat-sandarbha* (clause 73) through Vāyu Purāṇa's statement '*añdaughasya samantat tu*' has described Sadāśiva and His abode.

In order to validate the proof that Sadāśiva is a subjective portion of *svayam-rūpa* Śrī Kṛṣṇa Himself, '*niyatih sa ramā*' (*Brahma-samhitā* 5/8) is being quoted. Here from the address 'Ādi-Śiva' one must comprehend this – 'by the *kāma* (desire) of Śrī Hari, the seed in the form of *mahat-tattva* arises. The entire creation of this whole world has resulted from the combination of *linga* (masculine symbol) and *yoni* (feminine symbol). That *śaktimān puruṣa* is Maheśvara in the form of *linga*; from that *linga* creator of the material world MahāViṣṇu manifests.'

(Here the meaning of '*niyatih sa ramā*' is being described—) Who is that Ramā with whom the *puruṣa* (Śrī Viṣṇu) consorts as described in the previous śloka? This śloka explains that in this consorting she is *niyati* (controlled), that is, she is His eternal internal potency. Therefore, here with respect to her, it is mentioned— '*tat-priyā tad-vaśāṁ vadā*' (being subjugated by Him). *Hayaśīrṣa-pañcarātra* states — 'Lakṣmī without Śrī Viṣṇu and Śrī Viṣṇu without Lakṣmī do not exist.' In *Viṣṇu Purāṇa* — 'The mother of the world, Lakṣmīdevi, is the eternal potency of Śrī Viṣṇu.' Bhagavān Śrī

Śambhū is the 'linga', that is, the masculine symbol of *svayam-rūpa* Śrī Kṛṣṇa.

According to Viśva-koṣa the meaning of *linga* is a symbol or inference. Bhagavān, who is complete with all six opulences, is the Lord of Vaikuntha. Śambhu means 'śam bhāvayati', the one who bestows auspiciousness upon everyone, that is, in His second expansion as Śrī Saṅkarṣaṇa, He provides suitable bodies to the *jīvas* submerged in *prakṛti*. That very Śambhū – *jyotirūpa* (dim twilight reflection of the supreme eternal effulgence) has a transcendental form. With this, Śrī Kṛṣṇa being the controller of Śambhū, His identity as *svayam-rūpa* is obtained, just as with the cow or bull's hanging flesh in the neck determines their belonging to the category of the cow. Śambhū is the *vilāsa* of *svayam-rūpa*, therefore Śambhū has been called the *linga* of *svayam-rūpa* Śrī Kṛṣṇa. The one who is in the form of the *yoni*, the symbol of mundane feminine productivity, is the *aparā-śakti* (limited, non-absolute, and embodiment of the three material modes), the ingredient portion like *mahat*.

(Now the meaning of the latter verse '*kāmo bijam mahaddhareh*' is being examined) – Śrī Hari's, that is, Śrī Hari's *svāṁśa* Śrī Saṅkarṣaṇa's '*kāma*', that is, the desire to glance towards *māyā* is the cause of creation like *mahat-tattva*. Therefore, from that '*kāma*', the seed of *mahat-tattva*, etc., is generated. 'Mahat' means that infinite *jīvas* are established in that *aparā-śakti*. In this way, all these Māheśvarī-progeny being born from the combination of *puruṣa* and *prakṛti*, are called '*linga-yonyātmikā*' (born from the combination of *linga* and *yoni*). Here *prakṛti* is the secondary cause and the *jīva* being under the subjugation of *prakṛti*, is called 'Māheśvarī-progeny'. This has been

determined in the half of the next verse ‘Saktimān’. The term ‘from *linga*’ means – Mahā-Viṣṇu Śrī Saṅkarṣaṇa manifests ‘from’ Maheśvara, the controller of *prakṛti* [Here the word ‘from’ means near].

(13) KRŚNA-DĀSYA IN ALL THE FOUR RASAS —

VERSE 80

পিতা-মাতা-গুরু-সখা-ভাব কেনে নয় ।
কৃষ্ণপ্রেমের স্বভাবে দাস্য-ভাব সে করয় ॥ ৮০ ॥

*pitā-mātā-guru-sakhā-bhāva kene naya
kr̄ṣṇa-premera svabhāve dāsyā-bhāva se karaya*

Translation: Father, mother, guru, or *sakhya bhāvas*, immaterial of the *bhāva*, the nature of *kr̄ṣṇa-prema* is such that all of these *bhāvas* will have inherent *dāsyā-bhāva* in them.

Amṛta-pravāha Bhāṣya: Whichever *bhāva* may be there, one will have to accept that there is *dāsyā-bhāva* inherent in all the *bhāvas*.

ŚRĪ KRŚNA HIMSELF IS THE LORD OF EVERYONE —

VERSES 81-82

এক কৃষ্ণ—সর্বসেব্য, জগৎ-ঈশ্বর ।
আর যত সব,—তাঁর সেবকানুচর ॥ ৮১ ॥

সেই কৃষ্ণ অবতীর্ণ—চৈতন্য-ঈশ্বর ।
অতএব আর সব,—তাঁহার কিঙ্কর ॥ ৮২ ॥

*eka kr̄ṣṇa — sarva-sevya, jagat-īśvara
āra yata saba, — tānra sevakānucara
sei kr̄ṣṇa avatīrṇa — caitanya-īśvara
ataeva āra saba — tānhāra kiñkara*

Translation: Śrī Kṛṣṇa alone is *sevya* (the object of service) of all and is the īśvara of the world. All others are the servant of His servants. That Śrī Kṛṣṇa descended in the form of Śrī Caitanya Mahāprabhu, therefore all others are His servants.

Anubhāṣya: Please refer to Ādī-līlā 2/70, 83, 88, 102, 106; 3/5; 4/11-12; 5/131; 7/7-8; Madhya-līlā 6/147; 8/133-135; 10/15; 15/139; 18/190-191; 20/152-155, 240, 400; 21/34, 92; 22/7; 24/71.

Amṛtānukanikā: The reason why *dāsyā-bhāva* for Śrī Kṛṣṇa originates in the heart of everyone, is being stated in this verse. Śrī Kṛṣṇa is the īśvara of the world and īśvara of all īśvaras. He alone is the *sevya* and all others are His servitors. Despite being a servitor, to perform all the various types of services, someone nourishes the *bhāva* of being His father or His mother to give happiness to Śrī Kṛṣṇa. Everyone’s *svarūpa* is being the *dāsa* of Śrī Kṛṣṇa, therefore whatever conception they have in their heart, everyone has a strong mood of *dāsyā-bhāva* towards Him. The nature of *kr̄ṣṇa-prema* is such that with the *dāsyā-bhāva*, the desire to please Śrī Kṛṣṇa in every way would certainly arise in the heart.

(14) ALL THE SPIRITUAL BEINGS ARE HIS SERVITORS —

VERSE 83

কেহ মানে, কেহ না মানে, সব তাঁর দাস ।
যে না মানে, তার হয় সেই পাপে নাশ ॥ ৮৩ ॥

*keha māne, keha nā māne, saba tānra dāsa
ye nā māne, tāra haya sei pāpe nāśa*

Translation: Accept it or not, all are His servitors. One who does not accept it is ruined due to committing this offense (*aparādha*).

Anubhāṣya: When the *jīva* forgets his *svarūpa* and considers himself to be the enjoyer, he becomes averse to Śrī Kṛṣṇa’s service. Due to ignorance, some people think that uninterrupted *bhagavat-sevā* is not their only duty; however, the fact is that all living entities are eternally engaged

in His service. By not performing *bhagavat-sevā*, the *jīva*'s nature becomes contrary to his *svarūpa*, making him unfortunate. Being the servant of Śrī Caitanya Mahāprabhu is the *svarūpa-dharma* of the infinitesimal *jīva*. All the other activities the *jīva* performs, as a result of forgetting his constitutional nature, are nothing but the attraction towards the objects of enjoyment of the material world. With the awakening of consciousness, *dāsyā-bhāva* towards Śrī Caitanya Mahāprabhu automatically manifests in his heart. The conditioned *jīva* on relinquishing the service of Śrī Caitanya Mahāprabhu engages in activities that exhibit his supremacy over material objects. However, even at that time, he is still the servant of Śrī Caitanya Mahāprabhu, though an unqualified one.

Amṛtānukanikā: All are the servants and worshippers of Śrī Kṛṣṇa, the cause of all causes. The extent to which they are able to understand this fact, to that very extent they are liberated or independent. Further, those who are unable to acquire this understanding, to that extent are conditioned and dependent. Śrī Kṛṣṇa Himself has said this in *Gītā* (9/24) –

“*aham ki sarva-yajñānāṁ
bhoktā ca prabhur eva ca
na tu mām abhijānanti
tattvenātāś cyavanti te*”

“I am the only enjoyer and master of all sacrifices. But those who do not recognize My true transcendental nature fall down and repeatedly wander in the cycle of birth and death.”

Since the *jīva* is the eternal servant of Śrī Kṛṣṇa, it is thus his eternal *dharma* to worship Śrī Kṛṣṇa. As a result of forgetting

Śrī Kṛṣṇa, even on deviating from and acquiring a distorted form of his eternal constitutional nature, the *jīva*'s eternal *dharma* does not abandon him; in his distorted form, it is then seen on the opposite path in a perverted manner. The extent to which one follows the path of his true nature, to that extent he worships Śrī Kṛṣṇa. Every *jīva* is worshipping Śrī Kṛṣṇa, still, those moving in the direction opposite to their eternal nature are also worshipping Śrī Kṛṣṇa, though in an unauthorized way. Further, the extent to which one is moving on the correct path of his eternal nature, to that extent he worships Śrī Kṛṣṇa in an authorized manner and eventually on achieving the culmination of the authorized process attains the *anurāga* or *prema* after going through the following stages – one-pointedness, unadulterated, following of Absolute Truth, and being *ekāyanaskandhī* (beyond the *varṇa-aśrama*) stages of a Bhāgavata (pure Vaiṣṇava). In the arena of the highest state of eternal nature and the one that is ‘*avidhi*’ (spontaneous devotion, wherein there is no consideration of regulative principles and is motivated by greed alone), lies the highest essence of following *vidhi-mārga* and success.

Bhagavān Śrī Kṛṣṇa said to Arjuna in *Gītā* (9/23) —

“*ye'py anya-devatā-bhaktā
yajante śraddhayānvitāḥ
te'pi mām eva kaunteya
yajanty avidhi-pūrvakam*”

“O son of Kunti, those who worship other demigods with faith actually worship Me alone, but in a way that is unauthorized.”

There is no worshipper in this world other than the worshipper of Śrī Kṛṣṇa. Through a process that is authorized or

unauthorized for that matter, all desire Śrī Kṛṣṇa alone, because Śrī Kṛṣṇa is all-attractive, being the life and pleasure provider for every living entity.

“kr̥śir-bhū-vācakah śabdo
naś ca nivṛtti-vācakah
tayoraikyam param-brahma
kr̥ṣṇa ityabhidhiyate”

“The root word *kr̥ṣ* means *bhū*, eternal transcendental existence or the all-attractive; the word ‘ṇā’ means *nivṛtti*, or absolute bliss (*ānanda*). By adding the ‘ṇā’ suffix to the root word *kr̥ṣ*, the word ‘Kṛṣṇa’ is obtained, through which Parambrahma (the Supreme Absolute Truth) is propounded.”

Cārvāka*, the worshipper of the ‘*r̥nam kṛtvā ghṛtaṁ pibet*’ mantra, belonging to the land of *dharma*, Bhārata, and the philosophers of many other countries with similar beliefs also hanker for this extremely all-attractive entity, this very *nivṛtti* or absolute bliss, Śrī Kṛṣṇa, though, through an unauthorized process, they also worship Śrī Kṛṣṇa but in an unsanctioned manner. They become deluded by addressing the *māyā* of Śrī Kṛṣṇa as ‘Śrī Kṛṣṇa’, hence they do not attain independence.

* Cārvāka’s conclusions –

“*r̥nam kṛtvā ghṛtaṁ pibet yāvat jīvet sukham jīvet bhasmi-bhūtasya dehasya kutah purnāgamano bhavet*”

“Till the time you are alive, you should live with (material) pleasure. For living with pleasure, the prerequisite is a healthy body, hence you should drink ‘ghee’ (clarified butter) in abundance and eat various food items prepared in ghee. If you do not have money to buy ghee, then you should consume ghee by taking a loan. Do not worry about repaying the debt, because after death this body will be burnt to ashes and you are not coming back, that is, there is no rebirth.”

VERSES 84-85

চৈতন্যের দাস মুণ্ডি, চৈতন্যের দাস ।
চৈতন্যের দাস মুণ্ডি, তাঁর দাসের দাস ॥৮৪॥

এত বলি’ নাচে, গায়, হৃষির গন্তীর ।
ক্ষণেকে বসিলা আচার্য হৈওগ সুস্থির ॥৮৫॥

‘caitanyera dāsa muñi,
caitanyera dāsa
caitanyera dāsa muñi,
tānra dāsera dāsa’

eta bali’ nāce, gāya,
huikāra gambhīra
kṣaṇeke basilā ācārya
haiñā sushira

Translation: ‘I am the servant of Śrī Caitanya, I am the servant of Śrī Caitanya, I am the servant of Śrī Caitanya, I am the servant of His servant’— saying like this Śrī Advaitācārya would make a deep-throated loud shout and start dancing and singing, and after few moments He would quietly sit in one place.

ŚRĪ BALADEVA AND ALL HIS AMĀVTARAS HAVE THE CONCEPTION OF BEING KR̥ṢNA-DĀSA —

VERSE 86

ভক্ত-অভিমান মূল শ্রীবলরামে ।
সেই ভাবে অনুগত তাঁর অশঙ্গণে ॥৮৬॥

bhakta-abhimāna mūla śrī-balarāme
sei bhāve anugata tānra arīṣa-gaṇe

(1) HIS SAṄKARŚANA AVATĀRA HAS THE CONCEPTION OF BEING A DĀSA —

VERSE 87

তাঁর অবতার এক শ্রীসর্কর্ণ ।
ভক্ত বলি’ অভিমান করে সর্বক্ষণ ॥৮৭॥

tānra avatāra eka śrī-saṅkarśana
bhakta bali’ abhimāna kare sarva-kṣaṇa

(2) HIS LAKṢMAÑA AVATĀRA HAS A CONCEPTION OF BEING
A DĀSA —

VERSE 88

তাঁর অবতার আন শ্রীযুত লক্ষ্মণ ।
শ্রীরামের দাস্য তিন্হো কৈল অনুকরণ ॥ ৮৮ ॥

*tānra avatāra āna śrī-yuta lakṣmaṇa
śrī-rāmera dāsyā tīnho kaila anukṣaṇa*

Translation: Śrī Balarāma is the origin of the conception of being a *bhakta*, and thus, this *bhāva* is also present in all His incarnations. One of His incarnations is Śrī Saṅkarṣaṇa and He always considers Himself as a *bhakta*. His other incarnation is Śrī Lakṣmaṇa and He always engages in the service of Śrī Rāmacandra.

(3) HIS ĀDI-PURUṢĀVATĀRA HAS THE CONCEPTION OF BEING A DEVOTEE —

VERSE 89

সঙ্কর্ষণ-অবতার—কারণান্ধিশায়ী ।
তাঁহার হৃদয়ে ভক্তভাব অনুযায়ী ॥ ৮৯ ॥

*saṅkarṣaṇa-avatāra – kāraṇābdhi-sāyī
tānhāra hṛdaye bhakta-bhāva anuyāyī*

Translation: The incarnation of Saṅkarṣaṇa is Kāraṇodakaśāyī Viṣṇu. *Bhakti-bhāva* is always presiding in His heart.

(4) HIS ADVAITA AVATĀRA ALSO HAS THE CONCEPTION OF BEING A DEVOTEE —

VERSES 90-92

তাঁহার প্রকাশ-ভোদ—অবৈত-আচার্য ।
কায়মনোবাক্যে তাঁর ভক্তি সদা কার্য ॥ ৯০ ॥

বাক্যে কহে, ‘মুণ্ডি চৈতন্যের অনুচর ।
‘মুণ্ডি তাঁর ভক্তি’—মনে ভাবে নিরন্তর ॥ ৯১ ॥

জল-তুলসী দিয়া করে কায়াতে সেবন ।
ভক্তি প্রচারিয়া সব তারিলা ভুবন ॥ ৯২ ॥

*tānhāra prakāśa-bheda – advaita-ācārya
kāya-mano-vākye tānra bhakti sadā kārya*

*vākye kahe, ‘muñi caitanyera anucara’
'muñi tānra bhakta' — mane bhāve nirantara
jala-tulasī diyā kare kāyāte sevana
bhakti pracāriyā saba tārilā bhuvana*

Translation: His *prakāśa* Śrī Advaitācārya always performs activities exclusively of *bhakti* with His mind, body, and words. Through His words He says — ‘I am a servant of Śrī Caitanya’ and the mood of being His *bhakta* is ever-present in His heart. By offering *tulasī* and Gaṅgā *jala* to Śrī Kṛṣṇa, He performs *sevā* with His body and by propagating *bhakti* He delivers the three worlds.

(5) HIS ŚEṢĀVATĀRA ALSO HAS THE CONCEPTION OF BEING A DĀSA —

VERSE 93

পৃথিবী ধরেন যেই শেষ-সঙ্কর্ষণ ।
কায়বৃহ করি’ করেন কৃফের সেবন ॥ ৯৩ ॥

*pṛthivī dharena yei śesa-saṅkarṣaṇa
kāya-vyūha kari' karena kṛṣṇera sevana*

ALL AṄŚĀVATĀRĀS OF ŚRĪ KRŚNA ARE HIS BHAKTAS —

VERSE 94

এই সব হয় শ্রীকৃষ্ণের অবতার ।
নিরন্তর দেখি সবার ভক্তির আচার ॥ ৯৪ ॥

*ei saba haya śrī-kṛṣṇera avatāra
nirantara dekhi sabāra bhaktira ācāra*

Translation: Śeṣā-Saṅkarṣaṇa, who upholds the planetary system, manifests different forms like an umbrella to serve Śrī Kṛṣṇa. From Śrī Balarāma to Śeṣā-Saṅkarṣaṇa, all are Śrī Kṛṣṇa’s incarnations and their activities as devotees are perpetually witnessed.

Anubhāṣya: ‘Kāyavyūha’ meaning manifesting ten bodies to serve Śrī Kṛṣṇa. Please refer to verse 76.

(6) THE POSITION OF THE BHAKTA INCARNATIONS IS THE HIGHEST —

VERSE 95

এ-সবাকে শান্তে কহে ‘ভক্ত-অবতার’ ।
‘ভক্ত-অবতার’-পদ উপরি সবার ॥৯৫ ॥

*e-sabāke śāstre kahe 'bhakta-avatāra'
'bhakta-avatāra'-pada upari sabāra*

Translation: In the scriptures, all of them are called '*bhakta-avatāras*'. The position of '*bhakta-avatāra*' is considered to be the most exalted.

Anubhāṣya: When Bhagavān descends into this material world to display His grandeur, then the ideal *bhakta-avatāra* who manifests to impart instructions on how to perform *bhajana* to the *jīvas* is the highest and most auspicious for the *jīvas* when compared to the pastimes of all the incarnations of Śrī Bhagavān. The *jīva* trying to understand the pastimes of the *avatāras*, who predominantly exhibit Their opulence, through his material intelligence sometimes becomes deluded and attains miseries while trying to imitate those pastimes. However, on understanding the ideal pastimes of Bhagavān's *bhakta-avatāras*, the false ego of the *jīva* does not produce that kind of miserable result. Just as these days, many people declare themselves as incarnations like Vāsudeva to attain fame in society, nonetheless, these people attain the body of a jackal in their next life. The foolish people who cannot understand the *svarūpa* of the *bhakta-avatāras* attain such miseries. The false ego of the conditioned soul intoxicates him with the desire to attain the opulence of Śrī Bhagavān and turns him into a Māyāvādī.

AṂŚA-AVATĀRA'S INFERIOR-SUPERIOR BEHAVIOUR TOWARDS AṂŚI ŚRĪ KRṢNA —

VERSE 96

একমাত্র ‘অংশী’—কৃষ্ণ, ‘অংশ’—অবতার ।
অংশী-অংশে দেখি জ্যেষ্ঠ-কনিষ্ঠ-আচার ॥৯৬ ॥

*eka-mātra 'amśī' — krṣṇa, 'amśa' — avatāra
amśi-amše dekhi jyeṣṭha-kaniṣṭha-ācāra*

THE INFERIOR AṂŚA-AVATĀRAS CONSIDER THE AṂŚI AS LORD AND THEMSELVES AS SERVANTS —

VERSE 97

জ্যেষ্ঠ-ভাবে অংশীতে হয় প্রভু-জ্ঞান ।
কনিষ্ঠ-ভাবে আপনাতে ভক্ত-অভিমান ॥৯৭ ॥

*jyeṣṭha-bhāve amśīte haya prabhu-jñāna
kaniṣṭha-bhāve āpanāte bhakta-abhimāna*

Translation: Śrī Krṣṇa alone is the *amśī* (origin) and all the *avatāras* are His *amśas* (portions). *Amśī* and *amśa* have a relationship of *jyeṣṭha-kaniṣṭha* (superior-inferior). The *amśī* has the conception of being the superior and the *amśa*, considering Himself inferior, has the conception of being a *bhakta*.

Anubhāṣya: A fragment is called *amśa* and the one who produces the fragments is called *amśī*. *Amśī*'s *amśa*, *akhaṇḍa*'s *khaṇḍa* (the fragment of the whole)—both are under the *amśī* and the *akhaṇḍa* (whole). *Prabhu* (Lord) is *amśī* and *bhaktas* are *amśa*. In this relationship of '*prabhu*' and '*bhakta*', there is consideration of the superior and junior (*jyeṣṭha-kaniṣṭha*). The superior is called '*prabhu*' and the junior is called a '*bhakta*'. Śrī Krṣṇa is *amśī* and Śrī Baladeva along with all the manifestations of Mahā-Viṣṇu having the same conception are all His *amśas* (portions). Śrī Krṣṇa Himself has this conception of being a *prabhu* and Śrī Baladeva and others have the conception of being His *bhaktas*.

ŚRĪ KRŚNA HAS THE GREATEST HONOUR FOR HIS BHAKTAS — ŚRĪMAD BHĀGAVATAM (11/14/15) —

VERSES 98-99

কৃষ্ণের সমতা হৈতে বড় ভক্তপদ ।
আজ্ঞা হৈতে কৃষ্ণের ভক্ত হয় প্ৰেমাস্পদ ॥ ৯৮ ॥

আজ্ঞা হৈতে কৃষ্ণ, ভক্তে বড় কৰি' মানে ।
ইহাতে বহুত শান্ত-বচন-প্ৰমাণে ॥ ৯৯ ॥

*kṛṣṇera samatā haite
baḍa bhakta-pada
ātmā haite kṛṣṇera bhakta
haya premāspada*
*ātmā haite kṛṣṇa, bhakte
bada kari' māne
ihāte bahuta sāstra-
vacana-pramāne*

Translation: The position of Śrī Kṛṣṇa's devotee is greater than the position equivalent to Śrī Kṛṣṇa Himself, for the *bhakta* is dearer to Śrī Kṛṣṇa than His own soul. Śrī Kṛṣṇa considers the *bhakta* greater than Himself, and this is evident from various statements of the *sāstras*.

Anubhāṣya: The position of Śrī Kṛṣṇa's devotee, that is, the service of Śrī Kṛṣṇa by the devotees, is greater than the idea of being equivalent to Śrī Kṛṣṇa. It is because as much as Śrī Kṛṣṇa loves Himself, in comparison to that, His love towards His *sevaka* (servitor) is far greater. Śrīmad Bhāgavatam (9/4/68) states —

*sādhavo hrdayam mahyam
sādhūnām hrdayam tv aham
mad anyat te na jānanti nāham
tebhyo manāg api"*

"The *sādhus* are My heart and I am the heart of *sādhus*. They do not know anybody apart from Me and I also do not consider anybody else but them as Mine."

This *śloka* itself is an excellent example.

VERSE 100

ন তথা মে প্ৰিয়তম আত্মাযোনিৰ্ণ শক্তৰঃ ।
ন চ সঙ্কৰ্ষণে ন শৈৰ্নৈবাত্মা চ যথা ভবান् ॥ ১০০ ॥

*na tathā me priya-tama
ātma-yonir na śaṅkarah
na ca saṅkarṣaṇo na śrīr
naivātmā ca yathā bhavān*

Translation: Please refer to *Amṛta pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: O Uddhava! Brahmapā, Śaṅkara, Saṅkarsana, Lakṣmī, and I Myself, are not dear to Me as much as You, My devotee, are dear to Me.

Anubhāṣya: Śrī Kṛṣṇa said to His dear devotee Uddhava —

*me (mama) bhakta bhavān (uddhavāḥ) yathā
priyatamahātma-yonih (brahmā) tathā na;
saṅkarah tathā na; saṅkarṣaṇah ca na tathā
priyatamahātma (śrī) (lakṣmī) tathā na, ātmā tathā
na eva (aham śrī-mūrttir-api naiva priyatamā).*

SLOKA BHĀVĀNUVĀDA:

Please refer to *Amṛta-pravāha Bhāṣya*.

ŚRĪ KRŚNA RELISHING HIS OWN SWEETNESS IN BHAKTA-BHĀVA ALONE —

VERSES 101-102

কৃষ্ণসাম্যে নহে তাঁ'র মাধুর্যাস্বাদন ।
ভক্তভাবে করে তাঁ'র মাধুর্য চৰণ ॥ ১০১ ॥

শাস্ত্রের সিদ্ধান্ত এই,—বিজ্ঞের অনুভব ।
মূলোক নাহি জানে ভাবের বৈভব ॥ ১০২ ॥

*krṣṇa-sāmye nahe tānra mādhurya-āsvādana
bhakta-bhāve kare tānra mādhurya carvāṇa
śāstrera siddhānta ei,—vijñera anubhava
mūḍha-loka nāhi jāne bhāvera vaibhava*

Translation: Being on the same level as Śrī Kṛṣṇa, it is not possible to relish His

sweetness. The relishing of His complete *mādhurya* is only possible with *bhakta-bhāva*. This is the conclusion of the *śāstras*. The great personalities, who have relished the *mādhurya* of Śrī Kṛṣṇa, have this experience. But foolish people do not know the glories of this *bhāva*.

Amrta-pravāha Bhāṣya: By considering oneself at par with Śrī Kṛṣṇa, one cannot relish His *mādhurya*.

THUS ENDS THE AMRITA-PRAVĀHA BHĀSYA
OF THE SIXTH CHAPTER.

Anubhāṣya: The *jīvas* who have attained liberation like *sārūpya*, or different forms of Viṣṇu, who have *sāmya-bhāva* (mood of being the enjoyer) like Śrī Kṛṣṇa, cannot relish the *mādhurya* of Śrī Kṛṣṇa's *dāsyabhbāva* as it is. In a mood of servitude towards Śrī Kṛṣṇa, devoid of *sāmya-bhāva* (mood of being the enjoyer), one relishes the complete sweetness of Śrī Kṛṣṇa like relishing a chewable item. Due to their greed for being the master, foolishly, common people are naturally incapable of experiencing the culmination of *dāsyabhbāva*. Those having specialized knowledge or great insights into the *śāstras* alone can understand this subtle subject.

RELISHING THE SWEETNESS OF ŚRĪ KṛṣṇA BY ŚRĪ NITYĀNANDA-RĀMA AND OTHER VIṢNU-TATTVAS ONLY ON TAKING THE BHĀVA OF A DEVOTEE —

VERSES 103-104

ভক্তভাব অঙ্গীকরি' বলরাম, লক্ষ্মণ ।
অদৈত, নিত্যানন্দ, শেষ, সঙ্কর্ষণ ॥ ১০৩ ॥

কৃষ্ণের মাধুর্যরসামৃত করে পান ।
সেই সুখে মন্ত্র, কিছু নাহি জানে আন ॥ ১০৪ ॥

*bhakta-bhāva aṅgikari' balarāma, lakṣmaṇa
advaita, nityānanda, śeṣa, saṅkarṣaṇa*

*kṛṣṇera mādhurya-rasāṁṛta kare pāna
sei sukhe matta, kichu nāhi jāne āna*

Translation: By accepting *bhakta-bhāva* Śrī Balarāma, Śrī Lakṣmaṇa, Śrī Advaitācārya, Śrī Nityānanda Prabhu, Śrī Śeṣa, and Śrī Saṅkarṣaṇa are so intoxicated in relishing Śrī Kṛṣṇa's *mādhurya* that they are unaware of everything else.

ŚRĪ KṛṣṇA HIMSELF ACCEPTS BHAKTA-BHĀVA IN THE FORM OF ŚRĪ GAURA TO RELISH HIS OWN MĀDHURYA —

VERSES 105-106

অন্যের আচুক কার্য্য, আপনে শ্রীকৃষ্ণ ।
আপন-মাধুর্য-পানে হইলা সত্ত্বণ ॥ ১০৫ ॥

স্মাধুর্য আস্থাদিতে করেন যতন ।
ভক্তভাব বিনু নহে তাহা আস্থাদন ॥ ১০৬ ॥

*anyera āchuk kārya, āpane śrī-kṛṣṇa
āpana-mādhurya-pāne ha-ilā satrṣṇa
svā-mādhurya āsvādite karena yatana
bhakta-bhāva binu nahe tāhā āsvādāna*

Translation: What to speak of the others, even Śrī Kṛṣṇa Himself craves to relish His own *mādhurya*. He endeavors to do this, but without accepting the mood of a *bhakta* He is not able to do so.

Anubhāṣya: Please refer to *Ādī-līlā* 4/137-158. The most worshipable thing for the devotees is the *mādhurya* of Śrī Kṛṣṇa. How do they relish that *mādhurya*? Knowing that it is impossible to experience it without accepting the mood of a devotee, Śrī Kṛṣṇa Himself becomes a devotee.

VERSES 107-108

ভক্তভাব অঙ্গীকরি' হৈলা অবতীর্ণ ।
শ্রীকৃষ্ণচেতন্যরসে সর্বভাবে পূর্ণ ॥ ১০৭ ॥

নানা-ভক্তভাবে করেন স্মাধুর্য পান ।
পূর্বে করিয়াছি এই সিদ্ধান্ত ব্যাখ্যান ॥ ১০৮ ॥

*bhakta-bhāva aṅgikari' hailā avatīrṇa
śrī-kṛṣṇa-caitanya-rūpe sarva-bhāve pūrṇa
nānā-bhakta-bhāve karena
sva-mādhurya pāna
pūrve kariyāchi ei
siddhānta vyākhyāna*

Translation: Therefore, accepting the mood of a devotee, Śrī Kṛṣṇa descended as Śrī Caitanya Mahāprabhu, complete with all the *bhāvas*. I have already discussed this conclusion that Śrī Bhagavān accepts the moods of various devotees to relish His own *mādhurya*.

Anubhāṣya: *Śānta, dāsyā, sakhyā, vātsalya, and madhura* – to relish these five different types of *rasas*, Śrī Gaurahari accepts those moods and is thus complete in all respects. Śrī Gauracandra accepts the moods of the devotees of various *rasas*, and thus, complete with all the *bhāvas*, He relishes His sweetness.

ALL VIṢNU INCARNATIONS HAVE BHAKTA-BHĀVA —

VERSE 109

অবতারগণের ভক্তভাবে অধিকার ।
ভক্তভাব হৈতে অধিক সুখ নাহি আৱ ॥১০৯॥

*avatāra-gaṇera bhakta-
bhāve adhikāra
bhakta-bhāva haite
adhika sukha nāhi āra*

Translation: [All the incarnations are the *āṁśas* of the *āṁśī* Śrī Kṛṣṇa and the duty of the *āṁśa* is to serve the *āṁśī*.] Therefore, the incarnations are entitled only to the *bhakta-bhāva*. The happiness derived from *bhakta-bhāva* is the highest.

Anubhāṣya: All the *avatāras* of Viṣṇu are entitled to manifest, with the mood of a

devotee only, with the objective to serve Śrī Kṛṣṇa. In comparison to *īśvara-bhāva* one experiences more happiness in *bhakta-bhāva* while serving the object of service.

ŚRĪ SAṄKARŚĀNA AND OTHERS, THE INCARNATIONS AS A DEVOTEE —

VERSE 110

মূল ভক্ত-অবতার শ্রীসন্ধর্ষণ ।
ভক্ত-অবতার তঁহি আদৈতে গণন ॥১১০॥

*mūla bhakta-avatāra śrī-saṅkarṣāna
bhakta-avatāra tañhi advaite gaṇana*

Translation: Śrī Saṅkarṣāna is the origin of all the *bhakta-avatāras*. Śrī Advaita is also counted among the *bhakta-avatāras*.

Anubhāṣya: Śrī Advaita Prabhu, despite being Viṣṇu *tattva*, manifested His pastimes as a servitor of Śrī Caitanya Mahāprabhu. Viṣṇu *tattva*'s incarnation, with the conception of being a servitor, is called *bhakta-avatāra*. Śrī Saṅkarṣāna, even on being the *īśvara* as a part of *caturvyūha* in Mahā-Vaikunṭha, is the original *bhakta-avatāra*. A portion of Śrī Saṅkarṣāna, Mahā-Viṣṇu, who resides in the causal water, through His forms as Mahā-Viṣṇu and Advaitācarya, we can understand the functioning of His glance with respect to *nimitta* and *upādāna*, and thus the *avatāra* of Mahā-Viṣṇu, Śrī Advaitācarya, is Viṣṇu *tattva*. All the different manifestations of Śrī Saṅkarṣāna are engaged in the service of *svayam-rūpa* Śrī Kṛṣṇa, hence Śrī Advaita Prabhu is also the servitor of Śrī Gaura-Kṛṣṇa or a *bhakta-avatāra*.

THUS ENDS THE ANUBHĀṢYA OF THE SIXTH CHAPTER.

GLORIES OF ŚRĪ ADVAITA PRABHU —

VERSES 111-113

ଆଦୈତ-ଆଚାର୍ୟ ଗୋସାତ୍ରିର ମହିମା ଅପାର ।
ଯାହାର ହୃଦ୍ଧାରେ କୈଲ ଚୈତନ୍ୟାବତାର ॥ ୧୧୧ ॥

ସନ୍କିର୍ତ୍ତନ ପ୍ରଚାରିଯା ସବ ଜୀବା ତାରିଲ ।
ଆଦୈତ-ପ୍ରସାଦେ ଲୋକ ପ୍ରେମଧନ ପାଇଲ ॥ ୧୧୨ ॥

ଆଦୈତ-ମହିମା ଅନନ୍ତ, କେ ପାରେ କହିତେ ।
ସେଇ ଲିଖି, ଯେହି ଶୁଣି ମହାଜନ ହେତେ ॥ ୧୧୩ ॥

*advaita-ācārya gosānīra mahimā apāra
yāñhāra huṇikāre kaila caitanyāvatāra
saṅkirtana pracāriyā saba jagat tārila
advaita-prasāde loka prema-dhana pāila
advaita-mahimā ananta, ke pāre kahite
sei likhi, yei śuni mahājana haite*

Translation: The glories of Śrī Advaitācārya are unlimited. Due to Śrī Advaitā's loud call, Śrī Caitanya manifested and delivered the whole world by preaching the *saṅkirtana* movement. Thus, people attained the wealth of *kṛṣṇa-prema* by Śrī Advaitā's mercy. The glories of Śrī Advaita are unlimited. Who can describe them? Herein, I have portrayed whatever I have heard from exalted personalities.

PRAYERS TO ĀCĀRYA PRABHU —

VERSES 114-117

ଆଚାର୍ୟ-ଚରଣେ ମୋର କୋଟି ନମଙ୍କାର ।
ଇଥେ କିଛୁ ଅପରାଧ ନା ଲବେ ଆମାର ॥ ୧୧୪ ॥

ତୋମାର ମହିମା—କୋଟିମୁଦ୍ର ଅଗାଧ ।
ତାହାର ଇଯନ୍ତା କହି—ଏ ବଡ଼ ଅପରାଧ ॥ ୧୧୫ ॥

ଜୟ ଜୟ ଜୟ ଶ୍ରୀଆଦୈତ ଆଚାର୍ୟ ।
ଜୟ ଜୟ ଶ୍ରୀଚୈତନ୍ୟ, ନିତ୍ୟାନନ୍ଦ ଆର୍ୟ ॥ ୧୧୬ ॥

ଦୁଇ ଶ୍ଲୋକେ କହିଲ ଆଦୈତ-ତତ୍ତ୍ଵନିରାପଦ ।
ପଥ୍ରତତ୍ତ୍ଵର ବିଚାର କିଛୁ ଶୁଣ, ଭକ୍ତଗଣ ॥ ୧୧୭ ॥

*ācārya-caraṇe mora koṭi namaskāra
ithe kichu aparādha nā labe āmāra
tomāra mahimā — koṭi-samudra agādha
tāhāra iyattā kahi, — e baḍa aparādha
jaya jaya jaya śrī-advaita ācārya
jaya jaya śrī-caitanya, nityānanda ārya
dui śloke kahila advaita-tattva-nirūpana
pañca-tattvera vicāra kichu śuna, bhakta-gana*

Translation: I, again and again, offer millions of obeisances at the lotus feet of Śrī Advaitācārya. Please do not take any offense of mine. Your glories are fathomless like billions of oceans and I have described only this much — this is a great offense. All glories to Śrī Advaitācārya! All glories to Śrī Advaitācārya! All glories to Śrī Advaitācārya. All glories to Śrī Caitanya Mahāprabhu and all glories to Śrī Nityānanda Prabhu! Through the twelfth and thirteenth verses of the *maṅgalācaraṇa*, I have described the truth about Śrī Advaita. Now, may you please hear some thoughts on the Pañca-tattva.

VERSE 118

ଶ୍ରୀରୂପ-ରଘୁନାଥ-ପଦେ ଯାର ଆଶ ।
ଚୈତନ୍ୟଚାରିତାମୃତ କହେ କୃଷ୍ଣଦାସ ॥ ୧୧୮ ॥

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

Translation: Desiring the mercy of the lotus feet of Śrī Rūpa-Raghunātha, Kṛṣṇadāsa is narrating Śrī Caitanya Caritāmṛta.

THUS ENDS THE TRANSLATION OF
ŚRĪ CAITANYA CARITĀMṛTA, ĀDI-LĪLĀ, CHAPTER 6,
DESCRIBING ŚRĪ ADVAITĀCĀRYA TATTVA.

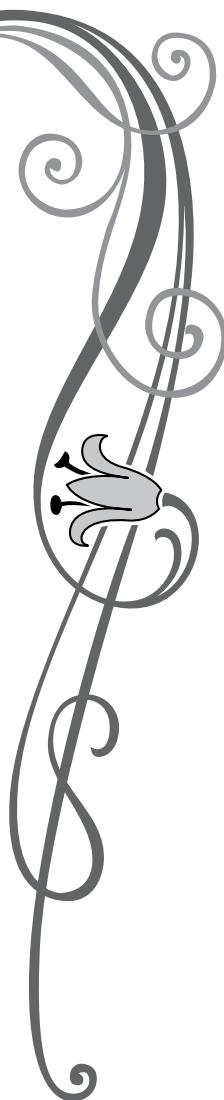
Chapter Seven

SUMMARY OF THE SEVENTH CHAPTER



In this seventh chapter, the glories of Pañca-tattva have been described. *Pañca-tattvātmakam* (in the form of Pañca-tattva) Śrī Kṛṣṇa Caitanya appeared and by bestowing *kṛṣṇa-prema* through Kṛṣṇa's name, inundated the whole world with *kṛṣṇa-prema*. Some false logicians like the Māyāvādīs and critics ran away from that flood. In order to deliver them, Mahāprabhu accepted *sannyāsa* and by preaching the glories of pure *bhakti* attracted all of them to His lotus feet. Mahāprabhu, with a desire to deliver the Māyāvādī *sannyāsīs* of Kāśī, on being earnestly petitioned by His devotees in Vārāṇasī, went to the house of a *brāhmaṇa* where those *sannyāsīs* had assembled. There, He first exhibited the opulence of His *svarūpa* and thus attracted their reverence. Thereafter, in reply to their inquiry, He revealed all the faults of Śrī Śāṅkarācārya's doctrine by pointing out the unfounded meanings concluded by Māyāvāda philosophy. On the basis of the *sukṛti* attained by them on having Bhagavān's *darśana*, He brought them to the path of *bhakti*, and thus bestowed His mercy.

(*Amṛta-pravāha Bhāṣya*)



THE DESCRIPTION OF ŚRĪ KRṢNA CAITANYA'S SUPREME MUNIFICENCE —

VERSE 1

অগত্যেকগতিং নত্বা হীনার্থাধিকসাধকম् ।
আচৈতন্যং লিখ্যতেহস্য প্রেমভক্তিবদান্যতা ॥ ১ ॥

*agaty-eka-gatim natvā
hīnārtha-dhika-sādhakam
śrī-caitanyam likhyate 'syā
prema-bhakti-vadānyatā*

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: After paying obeisances to Śrī Caitanya who is the deliverer of the most fallen and the destitute and is the provider of the supreme object of human pursuit to those devoid of *paramārtha* (loving devotional service to Bhagavān), I shall describe His magnanimous contribution of *prema-bhakti*.

Anubhāṣya:

agaty-eka-gatim (agatīnām āśrayāntara-rahitānām ekā ananya-gatiḥ śaranām tathā-bhūtam) hīnārtha-dhika-sādhakam (arthena paramārthena hīnāḥ vañcitāḥ hīnārthaḥ, prayojanāni dharmārtha-kāma-mokṣādayo vā, tebhyaḥ adhikam mahattamam pañcamapuruṣārtha-rūpam kṛṣṇa-prema tasya sādhakam pradātāram) śrīcaitanyam natvā (prāṇamya) asya (bhagavataḥ śrīkṛṣṇa-caitanyasya) prema-bhakti-vadānyatā (kṛṣṇa-prema-bhakti-pradāna-rūpa-mahā-kārunyam) likhyate (varnyate).

ŚLOKA BHĀVĀNUVĀDA:

After offering my obeisances to Bhagavān Śrī Krṣṇa Caitanya, the only refuge of the destitute, the provider of the fifth object of human pursuit, *prema*, which is far superior to *dharma*, *artha*, *kāma*, and *mokṣa*, I am describing His extraordinary

munificence in the form of bestowing the *prema-bhakti* of Śrī Krṣṇa.

VERSE 2

জয় জয় মহাপ্রভু শ্রীকৃষ্ণচৈতন্য ।
তাঁহার চরণাশ্রিত, সেই বড় ধন্য ॥ ২ ॥

jaya jaya mahāprabhu śrī-kṛṣṇa-caitanya tānhāra caranāśrita, sei bāda dhanya

Translation: All glories to Śrī Krṣṇa Caitanya Mahāprabhu! Those accepting the shelter of His lotus feet are also very fortunate.

FROM AMONGST THE SIX TATTVAS OF THE 'VANDE GURUN' VERSE, APART FROM 'GURU'-TATTVA, HEREIN BEGINS THE ELABORATION OF PAṄCA-TATTVA

EVEN THOUGH NON-DIFFERENT, THEY MANIFEST DIFFERENTLY FOR THE PURPOSE OF RELISHING THE MELLOWS —

VERSE 3

পূর্বে গুরুদি দ্রয় তত্ত্বে কৈল নমক্ষার ।
গুরুতত্ত্ব কহিয়াছি, এবে পাঁচের বিচার ॥ ৩ ॥

pūrve gurv-ādi chaya tattve kaila namaskāra guru-tattva kahiyāchi, ebe pāñcera vicāra

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: I [the author] have described *guru-tattva*, with a distinction of *dīkṣā-guru* and *sīkṣā-guru*, in the first chapter. Six tattvas have been mentioned in the 'vande gurunīśabhaktān' verse. Now, I am discussing the five tattvas mentioned in this *śloka* after the *guru-tattva*.

VERSE 4

পঞ্চতত্ত্ব অবতীর্ণ চৈতন্যের সঙ্গে ।
পঞ্চতত্ত্ব লঞ্চ করেন সঞ্চীর্তন-রঙ্গে ॥ ৪ ॥

pañca-tattva avatīrṇa caitanyera saṅge pañca-tattva lañā karena saṅkīrtana-raṅge

Translation: A total of five *tattvas* have manifested along with Śrī Caitanya Mahāprabhu, and He blissfully performs *saṅkīrtana* along with these five *tattvas*.

VERSE 5

পঞ্চতত্ত্ব—একবস্তু, নাহি কিছু ভেদ ।
রস আস্বাদিতে তত্ত্ব বিবিধ বিভেদ ॥ ৫ ॥

*pañca-tattva — eka-vastu, nāhi kichu bheda
rasa āsvādite tattva vividha vibheda*

Translation: In reality, all these five *tattvas* are the same *vastu*; there is no difference between them. In order to relish the variegatedness of *rasas*, this one *tattva* has appeared with five distinctions.

Anubhāṣya: The introduction of the five different types of pastimes of *śaktimān-vastu* (Bhagavān) manifests in the Pañca-tattvas. Due to the lack of duality in Bhagavān, even on being one, five types of variegatedness are present in Him. This (variegatedness), with the objective of making the pastimes full of mellows and doing away with dullness, is the specialty of His pastimes. From this statement of Śruti, ‘*parasya śaktirvividhaiva śrūyate*’, it is understood that the different varieties of energies of the *advaya-jñāna-vastu* (Śrī Bhagavān) are eternally present.

In actuality, there is no difference among the Pañca-tattva — Śrī Gaurāṅga Mahāprabhu, Śrī Nityānanda Prabhu, Śrī Advaitācārya Prabhu, Śrī Gadādhara Pandita, and pure devotees like Śrīvāsa. However, with the objective of relishing the *rasas*, that Absolute Truth alone, who performs a variety of pastimes, consists of these five distinct features — ‘*bhakta-rūpa*’, ‘*bhakta-svarūpa*’, ‘*bhakta-avatāra*’,

‘*bhakta-śakti*’, and ‘*śuddha-bhakta*. Among these Pañca-tattvas, ‘*bhakta-rūpa*’, ‘*bhakta-svarūpa*’, and ‘*bhakta-avatāra*’ are ‘*svayam*’ (Himself), ‘*prakāśa*’ (plenary portion), and ‘*amśa*’ (portion) respectively, and They all are *viṣṇu-tattva* and Lord. ‘*Bhakta-śakti*’ and ‘*śuddha-bhakta*’ are *viṣṇu-tattva*’s subordinate *śakti-tattva*, non-different from Him. They, being non-different from the *vastu*, are embodiments of *rasa* — acting as the instruments of *rasa*, hence, there is no difference among them. In the absence of either of the two — ‘*ārādhaka*’ (worshipper) or ‘*ārādhya*’ (object of worship), the pastimes cannot be relished.

THE NARRATION OF THE LAST ŚLOKA AMONGST
THE FOURTEEN ŚLOKAS OF MAṄGALĀCARĀṇA

FROM THE DIARY OF ŚRĪ SVARŪPA Gosvāmī —

VERSE 6

পঞ্চতত্ত্বাত্মকং কৃষ্ণং ভক্তরূপ-স্বরূপকম্ ।
ভক্তাবতারং ভক্তাখ্যং নমামি ভক্তশক্তিকম্ ॥ ৬ ॥

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

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: I offer my obeisances to Śrī Kṛṣṇa who has manifested in five forms as His ‘*bhakta-rūpa*’, ‘*bhakta-svarūpa*’, ‘*bhakta-avatāra*’, ‘*bhakta-śakti*’, and ‘*śuddha-bhakta*’.

Anubhāṣya:

*bhakta-rūpa-svarūpam (bhakta-bhāvamayaḥ
śuddha-kalevaraḥ nijāsvādaka-parah
śrīgaura, bhrāṭṛ-svarūpa-dhṛk nityānandaś-ca
kramena rūpam svarūpaś-ca yasya saḥ tam),
bhaktāvatāram (advaitam), bhaktākhyam*

(śānta-dāsyādi-rasāśritam śrīvāsādi), bhaktasaktikam (gadādhara-dāmodara-rāmānandādi) pañca-tattvātmakam (pañcānām tattvānām ātmā svarūpān yasya tam) kṛṣṇam (kṛṣṇa-caitanyadevam) namāmi.

ŚLOKA BHĀVĀNUVĀDA:

I offer my obeisances to that Śrī Kṛṣṇa Caitanya-deva, whose ātma-svarūpa is Pañca-tattva (having these five features) – Śrī Gaura, who has a pure transcendental body with the mood of a devotee and is the relisher of His own mādhurya; His expansion in the form of His brother Śrī Nityānanda Prabhu - they are ‘bhaktarūpa’ (in the form of a devotee) and ‘bhakta-svarūpa’ (the conception of being an eternal servitor of Mahāprabhu) respectively; ‘bhaktāvatāra’ (the incarnation as a devotee, Śrī Advaitācārya); devotees (like Śrīvāsa in the rasas like śānta and dāsyā); and the devotional energy (Gadādhara Pāṇḍita, Svarūpa Dāmodara, Rāya Rāmānanda, and others).

ŚRĪ NANDA-NANDANA HIMSELF IS THE SUPREME IŚVARA; ALL THE VIṢNU-TATTVAS, VAIṢNAVAS AND THE INSTRUMENTS OF SERVICE IN HIS ABODE, THE JĪVAS, AND PRADHĀNA, ALL ARE THE SERVITORS OF ŚRĪ KR̄SHA —

VERSE 7

স্বয়ং ভগবান् কৃষ্ণ একলে ঈশ্বর ।
অদ্বিতীয়, নন্দাত্মজ, রসিকশেখর ॥ ৭ ॥

*svayam bhagavān kṛṣṇa ekale iśvara
advitiya, nandātmaja, rasika-śekhara*

Translation: *Rasika-śekhara* (the topmost enjoyer of all mellows) Śrī Kṛṣṇa is Svayam Bhagavān and the only controller of all. He is one without a second, that is, there is no one bigger than or equal to Him, still He performs His human-like pastimes as the son of Nanda Mahārāja.

VERSE 8

রাসাদি-বিলাসী, ব্রজললনা-নাগর ।
আর যত সব দেখ,—তাঁর পরিকর ॥ ৮ ॥
*rāsādi-vilāsi, vrajalalanā-nagara
āra yata saba dekha, — tānira parikara*

Translation: Śrī Kṛṣṇa is the supreme enjoyer in pastimes like the *rāsa* dance and is the beloved of the damsels of Vraja, and all others are simply His associates.

THAT ŚRĪ KR̄SHA ALONE IS ŚRĪ GAURA—

VERSE 9

সেই কৃষ্ণ অবতীর্ণ শ্রীকৃষ্ণচৈতন্য ।
সেই পরিকরগণ সঙ্গে সব ধন্য ॥ ৯ ॥

*sei kṛṣṇa avatīrṇa śrī-kṛṣṇa-caitanya
sei parikara-gaṇa saṅge saba dhanya*

Translation: That very Śrī Kṛṣṇa now has descended in the form of Śrī Kṛṣṇa Caitanya along with those eternal associates. They too are equally glorious.

ŚRĪ KR̄SHA CAITANYA THOUGH THE CONTROLLER OF ALL,
IS STILL IN THE MOOD OF BEING CONTROLLED —

VERSE 10

একলে ঈশ্বর-তত্ত্ব চৈতন্য-ঈশ্বর ।
ভক্তভাবময় তাঁর শুন্দ কলেবর ॥ ১০ ॥

*ekale iśvara-tattva caitanya-iśvara
bhakta-bhāvamaya tānira śuddha kalevara*

Translation: Śrī Caitanya Mahāprabhu alone is *iśvara tattva* (Svayam Bhagavān). He has manifested in His pure transcendental form by accepting the mood of a devotee.

Anubhāṣya: ‘nityo nityānām cetanāś cetanānām’ – according to this *mantra* from the Śruti, among the unlimited transcendental *vastus* mentioned, the only Parameśvara is Śrī Caitanya-deva. The

Māyāvādīs, by trying to equate the infinitesimal transcendental sparks (*jīvas*) with the supreme transcendental *brahma*, have become bewildered; this verse has been introduced here to do away with this false conception. Śrī Caitanyadeva, even on being non-different from Vrajendranandana Śrī Kṛṣṇa, considers Śrī Kṛṣṇa as His object of worship and accepts the form of His devotee. One should not consider this form of Śrī Bhagavān as a personification of material enjoyment in this material world and thus should not consider Him under the category of *jīva*.

Therefore, the form of Śrī Caitanyadeva has not been said to be just a form of a devotee in this material world. The real identity of that *rasa-vigraha* (embodiment of mellites), manifested from the *viśuddha-sattva*, can be realized only in the heart illuminated by *sattva* (pure existence). Śrī Caitanyadeva, even on being Parameśvara, has exhibited pastimes of being a servitor — and not that of being an enjoyer. Considering out of ignorance, His Śrī Mūrti (auspicious form) as some special vehicle absorbed in sense gratification, has been prohibited.

ŚRĪ KṛṣṇA'S MANIFESTATION IN THE MOOD OF A DEVOTEE,
ŚRĪ GAURA, FOR RELISHING HIS OWN SWEETNESS —

VERSE 11

কৃষ্ণমাধুর্যের এক অঙ্গুত স্বভাব ।
আপনা আস্বাদিতে কৃষ্ণ করে ভক্তভাব ॥ ১১ ॥

*kṛṣṇa-mādhuryera eka adhuta svabhāva
āpanā āsvādite kṛṣṇa kare bhakta-bhāva*

Translation: Śrī Kṛṣṇa's sweetness has such a wonderful nature that Śrī Kṛṣṇa Himself becomes greedy to relish it. However, without the mood of a devotee, it is not possible to relish it, and hence, Śrī Kṛṣṇa accepted the mood of a devotee.

Anubhāṣya: Śrī Kṛṣṇa, the abode of all sweetness, has this unique tendency of His heart, that is — despite being the *viṣaya-vigraha* (object of worship) Himself, He accepts the mood of an *āśraya* or worshipper and is completely engrossed in relishing the service of that *viṣaya-vigraha*. Still, Śrī Caitanyadeva is not just the embodiment of *āśraya-bhāva*; rather He is the Supreme Personality of Godhead.

ŚRĪ NITĀI — ‘BHAKTA-SVARŪPA’, ŚRĪ ADVAITA — ‘BHAKTĀVATĀRA’ —

VERSES 12-13

ইথে ভক্তভাব ধরে চৈতন্য গোসাঙ্গি ।
‘ভক্তস্মরণপ’ তাঁর নিত্যানন্দ ভাই ॥ ১২ ॥
‘ভক্ত-আবতার’ তাঁর আচার্য-গোসাঙ্গি ।
এই তিন তত্ত্ব সবে প্রভু করি’ গাই ॥ ১৩ ॥

*ithe bhakta-bhāva dhare caitanya gosāñi
'bhakta-svarūpa' tāñra nityānanda bhāi
'bhakta-avatāra' tāñra ācārya-gosāñi
ei tina tattva sabe prabhu kari' gāi*

Translation: Śrī Kṛṣṇa, by accepting the mood of a devotee, descended as Śrī Caitanya Mahāprabhu and His brother Śrī Nityānanda Prabhu is Śrī Kṛṣṇa's 'bhakta-svarūpa'. Śrī Advaitācārya is the *bhaktāvatāra* of Śrī Kṛṣṇa. [Śrī Kṛṣṇa Caitanya — *bhakta-rūpa tattva*, Śrī Nityānanda — *bhakta-svarūpa tattva*, and Śrī Advaitācārya — *bhaktāvatāra tattva*] — all these three *tattvas* are addressed as 'Prabhu' (Lord) by everyone.

ŚRĪ GAURA IS THE ĪŚVARA OF THESE TWO ĪŚVARAS - ŚRĪ NITĀI AND ŚRĪ ADVAITA —

VERSE 14

এক মহাপ্রভু, আর প্রভু দুইজন ।
দুই প্রভু সেবে মহাপ্রভুর চরণ ॥ ১৪ ॥

*eka mahāprabhu, āra prabhu duijana
dui prabhu seve mahāprabhura caraṇa*

Translation: Among them, one, Śrī Kṛṣṇa Caitanya, Svayam Bhagavān, is known as Mahāprabhu and the other two, Śrī Nityānanda and Śrī Advaita, are addressed as Prabhu. Both of them serve the lotus feet of Mahāprabhu.

Amṛtānukanikā: Śrī Rupa Gosvāmī, while offering obeisances to Mahāprabhu, says —

“namo mahā-vadānyāya
kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛṣṇa-caitanya-nāmne
gaura-tviṣe namah”

Mahāprabhu is *svayam-rūpa* Śrī Kṛṣṇa. His name in His most munificent pastimes is Śrī Kṛṣṇa-Caitanya. Being the best among all the preceptors, Mahāprabhu is most munificent. All the other preceptors are ‘*vadānya*’ (munificent) because they manifest grace; however, Mahāprabhu, being the preceptor of even the preceptors themselves, is *mahā-vadānya*’ (most munificent). Śrī Kṛṣṇa is pleased only by *sevā* — this is what Mahāprabhu says. On abandoning the service of Śrī Kṛṣṇa, one is beset with all inconveniences. Mahāprabhu’s blessing is — “*kṛṣṇe matirastu*” (may your mind be absorbed in Śrī Kṛṣṇa).

Śrī Nityānanda Prabhu, by working according to the desire of Mahāprabhu’s heart fills Him with eternal, incessant pleasure. In Him exists eternal bliss. Śrī Nityānanda Prabhu is not *svayam-rūpa* Bhagavān (Śrī Kṛṣṇa), but He is *svayam-prakāśa* of Bhagavān. The *svayam-prakāśa* *tattva* provides pleasure to *svayam-rūpa*. To assist in His pastimes, Mahāprabhu manifests His *svayam-prakāśa*. Śrī Advaita Prabhu is also *viṣṇu-tattva*. The *upādāna* (ingredient) cause behind the material creation is Śrī Advaita Prabhu. The source

of both the *upādāna* (ingredient) and *nimitta* (instrumental) cause is *svayam-prakāśa* Śrī Nityānanda Prabhu. Both — Śrī Nityānanda Prabhu and Śrī Advaita Prabhu — serve Mahāprabhu and assist Him in His pastimes. Śrī Nityānanda Prabhu accepts ten different forms to serve Mahāprabhu.

THREE TATTVAS — ĀRĀDHYA (OBJECT OF WORSHIP) AND FOURTH & FIFTH TATTVA — ĀRĀDHAKA (WORSHIPPERS) —

VERSE 15

এই তিনি তত্ত্ব,—‘সর্বারাধ্য’ করি’ মানি ।
চতুর্থ যে ভক্ততত্ত্ব,—‘আরাধক’ করি’ জানি ॥ ১৫ ॥

*ei tina tattva, —
‘sarvārādhya’ kari’ māni
caturtha ye bhakta-tattva, —
‘ārādhaka’ kari’ jāni*

Translation: Śrī Caitanya Mahāprabhu, Śrī Nityānanda Prabhu, and Śrī Advaita Prabhu — these three *tattvas* are worshipable by all. The fourth *tattva*, which is *bhakta-tattva*, is known as the worshipper.

Anubhāṣya: From the description of the real truth of Pañca-tattva, we can understand Śrīman Mahāprabhu to be the supreme *tattva*, and Śrī Nityānanda Prabhu and Śrī Advaita Prabhu to be subordinate *īśvara-tattva* to Śrīman Mahāprabhu. Paramēśvara and the other two *īśvara-prakāśas* — all being *para-tattva* are worshiped by other *tattvas*. The fourth *tattva* — *śuddha bhakta-tattva* and the fifth *antaraṅga bhakta-tattva* — both are ‘*ārādhaka*-*tattva* (belonging to the category of worshippers). The two ‘*ārādhya*’ *tattvas* (Śrī Nityānanda Prabhu and Śrī Advaita Prabhu), though worshipped by the ‘*ārādhakas*’ (pure devotees like Śrī Śrīvāsa and intimate devotees like Śrī Gadādhara), are fixed in the mood to serve the supreme worshipable, Śrī Gaurāṅga.

BHAKTA-TATTVA — ŚRĪVĀSA AND OTHERS —

VERSE 16

শ্রীবাসাদি যত কোটি কোটি ভক্তগণ ।
‘শুদ্ধভক্ত’-তত্ত্বমধ্যে তাঁ-সবার গণন ॥ ১৬ ॥

śrīvāsādi yata koṭi koṭi
bhakta-gaṇa
'śuddha-bhakta'-tattva-madhye
tān-sabāra gaṇana

ŚAKTI-TATTVA—GADĀDHARA AND OTHERS —

VERSE 17

গদাধর-পংডিতাদি প্রভূর ‘শক্তি’-অবতার ।
‘অন্তরঙ্গ-ভক্ত’ করি’ গণন যাঁহার ॥ ১৭ ॥

gadādhara-paṇḍitādi prabhura 'śakti'-avatāra
'antaraṅga-bhakta' kari' gaṇana yāñhāra

Translation: The innumerable devotees like Śrīvāsa Ṭhākura are counted among 'śuddha-bhakta'-tattva'. Śrī Gadādhara Paṇḍita and others are the 'śakti' incarnations of Mahāprabhu; they are counted among the intimate devotees.

Anubhāṣya: The significance of the intimate devotees and the pure devotees is as follows — śakti-tattva exists in mādhurya-rasa, vātsalya-rasa, sakhya-rasa, and dāsyā-rasa. With an unbiased approach, from the hierarchical point of view, the supremacy of potencies over the devotees is seen, and therefore, the devotees eternally situated in mādhurya-rasa are the intimate servitors of Śrī Gaurasundara. The servitors of Śrī Nityānanda and Śrī Advaita are generally situated in vātsalya, sakhya, dāsyā, and sānta rasas. When these pure devotees become extremely affectionate towards Śrī Gaurasundara, at that time they take shelter of mādhurya-rasa under the shelter of intimate devotees. This detail

is witnessed at the beginning of Śrīla Narottama dāsa's 'Prārthanā'.

"gaurāṅga balite habe pulaka śarīra
hari hari balite nayane ba'be nīra
āra kabe nitācāndera karuṇā karibe
saṁsāra-vāsanā mora kabe tuccha ha'be
viṣaya chādiyā kabe śuddha ha'be man
kabe hāma heraba śrī vṛndāvana
rūpa-raghunātha-pade haibe ākuti
kabe hāma bujhaba se yugala-pirīti"

"Oh! When will that day come, that while calling 'hā Gaurāṅga', my body will show signs of ecstasy, and a stream of tears will flow from my eyes while chanting Hari Hari? When will the material desires disappear from my heart by the mercy of Lord Nityānanda Prabhu? When will my mind give up material desires and become purified? It is then alone that I shall be able to take darśana of the transcendental Vṛndāvana. When will I develop such attachment to the lotus feet of Śrīla Rūpa Gosvāmī and Śrīla Raghunātha dāsa Gosvāmī that by their mercy, I shall be able to properly understand the loving affairs of Śrī Rādhā and Kṛṣṇa."

While describing the distinctive traits of the śuddha-bhakta and the antaraṅga-bhakta in his book 'Śrī Upadeśāmṛta', Śrī Rupa Gosvāmī has illustrated the chronological superiority of a sādhaka-jīva in the following verse:

"karmibhyah parito hareḥ priyatayā
vyaktim yayur-jñānina-
stebhyo-jñāna-vimuktta-bhakti-paramāḥ
premaika-niṣṭhās-tataḥ
tebhastāḥ paśu-pāla-pāṅkaja-dṛśas-
tābhyo'pi sā rādhikā
preṣṭhā tadvadiyāṁ tadiya-sarasi
tām nāśrayet kah kṛti".

“One who selflessly performs virtuous acts in accordance with the path of *karma-yoga* is superior to those who merely seek to fulfill their selfish desires. The *brahma-jñānīs*, who by dint of their spiritual knowledge are transcendental to the three modes of material nature, are more dear to Śrī Kṛṣṇa than those pious followers of the *karma-kāṇḍa*, who are forever occupied in performing virtuous deeds. Further, more dear to Śrī Kṛṣṇa than these *brahma-jñānīs* are His devotees like Sanaka, who have abandoned the pursuit of knowledge following the *jñāne prayāsam udapāsyā* statement of *Śrimad-Bhāgavatam* (10.14.3) and consider *bhakti* alone to be the best path. Pure devotees like Nārada, who are resolutely fixed in *prema* for Kṛṣṇa, are even more dear to Him than all such devotees. The *vraja-gopīs*, whose very lives belong solely to Kṛṣṇa, are even more dear to Him than all such loving (*premī*) devotees. Amongst all those beloved *gopīs*, Śrīmatī Rādhikā is more dear to Śrī Kṛṣṇa than His own life; and in precisely the same way, He dearly loves Her pond, Śrī Rādhā-kūṇḍa. Therefore, which highly fortunate, spiritually intelligent person would not reside on the banks of Śrī Rādhā-kūṇḍa in a state of transcendental consciousness, performing *bhajana* of Śrī Kṛṣṇa’s eightfold daily pastimes? Indeed, one will certainly do so.”

Among the Pañca-tattva, two tattvas are *śakti* and three tattvas are *śaktimān*. *Suddha-bhakta* and *antaraṅga bhakta* are the two types of *śaktis*. Those devoid of any desire other than to please Śrī Kṛṣṇa and who do not cover their pure disposition of serving Śrī Kṛṣṇa through all endeavors of the body, mind, and speech, and through the expression of various spiritual sentiments (*bhāvas*) with *karma* and *jñāna*, are the ones who are called *suddha-bhaktas*.

Only the one-pointed devotees situated in *madhura-rasa* are *antaraṅga-bhaktas* (intimate associates). *Madhura-rasa*, in itself, includes *vātsalya*, *sakhya*, and *dāsyā rasas*. Special *śuddha-bhaktas* alone are the *antaraṅga-bhaktas*.

MAHĀPRABHU’S PASTIMES, PREACHING, RELISHING, AND ENDOWMENT ALONG WITH THE OTHER FOUR TATTVAS —

VERSES 18-19

যাঁ-সবা লঞ্চ প্রভুর নিত্য বিহার ।
যাঁ-সবা লঞ্চ প্রভুর কীর্তন-প্রচার ॥ ১৮ ॥

যাঁ-সবা লঞ্চ করেন প্রেম-আস্থাদন ।
যাঁ-সবা লঞ্চ দান করে প্রেমধন ॥ ১৯ ॥

*yān-sabā lañā prabhura nitya vihāra
yān-sabā lañā prabhura kirtana-pracāra
yān-sabā lañā karena prema-āsvādana
yān-sabā lañā dāna kare prema-dhana*

Translation: Please refer to *Anubhāṣya*.

Anubhāṣya: Śrī Caitanya Mahāprabhu takes along His *prakāśa* (plenary portion), His incarnation of *puruṣāvatāra*, *antaraṅga-bhaktas*, and *śuddha-bhaktas*, and relishes *prema* Himself through eternal pastimes and bestows the wealth of *prema* to the world by propagating *kīrtana*.

PAÑCA-TATTVA TOGETHER - ETERNALLY RELISHING AND DISTRIBUTING ŚRĪ KRṢNA’S PREMA —

VERSES 20-21

সেই পঞ্চতত্ত্ব মিলি’ পৃথিবী আসিয়া ।
পূর্ব-প্রেমভাণ্ডারের মুদ্রা উঘাড়িয়া ॥ ২০ ॥

পাঁচে মিলি’ লুটে প্রেম, করে আস্থাদন ।
যত যত পিয়ে, ত্রঞ্চ বাড়ে অনুক্ষণ ॥ ২১ ॥

*sei pañca-tattva mili’ pṛthivī āsiyā
pūrva-prema-bhāṇḍārerā mudrā ughāḍiyā
pānce mili’ luṭe prema, kare āsvādana
yata yata piye, trṣṇā bāḍhe anukṣaṇā*

Translation: Please refer to *Anubhāṣya*.

Anubhāṣya: Śrī Kṛṣṇa's pastimes are the storehouse of *prema*. That storehouse came to this material world but its door was sealed and was under lock and key. The Pañcataṭṭva of Śrī Caitanya's incarnation together broke that lock. Further, after opening the door of that storehouse, while looting the treasure inside, they relished that *prema*. The more they tasted that *prema*, the more their thirst for drinking that nectar increased with each passing moment.

VERSE 22

পুনঃ পুনঃ পিয়াইয়া হয় মহামন্ত।
নাচে, কান্দে, হাসে, গায়, যৈছে মদমন্ত ॥২২॥

*punah punah piyāiyā haya mahāmatta
nāce, kānde, hāse, gāya, yaiche mada-matta*

Translation: By drinking that *prema* again and again they became intoxicated and like madmen started dancing, crying, laughing, and singing [the glories of Śrī Kṛṣṇa's name, form, pastimes, etc.].

NO CONSIDERATION OF QUALIFICATION WHILE
DISTRIBUTING KRṢNA-PREMA—

VERSE 23

পাত্রাপাত্র বিচার নাহি, নাহি স্থানাস্থান।
যেই যাঁহা পায়, তাঁহা করে প্রেমদান ॥২৩॥
*pātrāpātra vicāra nāhi, nāhi sthānāsthāna
yei yānhā pāya, tānhā kare prema-dāna*

ON DISTRIBUTING THE PREMA THAT TREASURE INCREASED
INSTEAD OF DEPLETING —

VERSE 24

লুটিয়া, খাইয়া, দিয়া, ভাণ্ডার উজাড়ে।
আশ্চর্য ভাণ্ডার, প্রেম শতগুণ বাড়ে ॥২৪॥
*lutiyyā, khaiyā, diyā, bhāndāra ujāde
āścarya bhāndāra, prema śata-guṇa bāde*

Translation: In distributing that *prema*, they did not consider anyone's qualification,

nor did they consider the suitability of a place, that is, wherever and whoever they met, they freely distributed that *prema* with open hands. This storehouse of *prema* was looted and lavishly bestowed by Śrī Caitanya Mahāprabhu and His associates; they ate it, also gave to everyone else to eat, and further, by distributing it they devastated it. However, what is astonishing is that the storehouse, instead of depleting, multiplied hundreds of times.

THE WHOLE WORLD INUNDATED IN THE FLOOD OF PREMA —

VERSES 25-26

উচ্ছলিল প্রেমবন্যা চৌদিকে বেড়ায়।
স্ত্রী, বৃন্দ, বালক, যুবা, সকলি ডুবায় ॥২৫॥

সজ্জন, দুর্জন, পঙ্ক, জড়, অঙ্গগণ।
প্রেমবন্যায় ডুবাইল জগতের জন ॥২৬॥

*uchalila prema-vanyā, caudike bedāya
strī, vriddha, bālaka, yuvā, sakali dubāya
saj-jana, durjana, paṅgu, jāda, andha-gaṇa
prema-vanyāya dubāila jagatera jana*

Translation: That flood of *prema* swelled in all four directions. It inundated everyone – women, elderly, children, young, gentlemen, wicked, lame, inert, blind.

Amṛtānukanikā: Whenever the Ganges is flooded, its water transgresses the adjoining land area, even ignoring the strong, tall dams; it spreads far and wide and inundates even the far-flung land areas. However, no one knows when the floods will come. This is the reason why boatmen are not alert in advance and even merchants are not able to shift their shop's goods to a safer place. Suddenly, from somewhere, the gush of flood water appears and drowns the boat and carries away the merchant's goods. Not only this, the giant, swelled-up waves drown everyone in their path – there is no

competition between the mighty and the feeble in the war, and thus all abandon their endeavors and take shelter of the *mahat* (mighty). Those, out of fear of floods, far in advance, relocate at a high altitude or take shelter at a desert-like place, distant from the waters, and they remain untouched by the flood waters. The flood in the material world has the limitation that it cannot destroy gigantic bridges, however, there is no such limitation of the flood of *prema*. The flood of *prema* can break even the most powerful of bridges, however, it does not kill any *jīva*, rather makes them immortal. After becoming immortal in the abode of eternal ecstasy, they immerse themselves in the forever new bliss of service and *prema* of the one full of bliss. Only those who out of fear of this flood of *prema* climb the treetop, trying to protect themselves by their own efforts, die, that is, those who want to save themselves from this flood of *prema*, take birth again and again, and die again and again in this material world.

Prema, despite being fluid, pure, and unadulterated, is condensed. The insignificance of *karma* and rigidity of *jñāna* is not there in *prema*. *Prema* is a transcendental, simple, and spontaneous *vastu*. This flood of pure *kṛṣṇa-prema* inundates everyone – it does not consider whether one is a man or a woman, nor does it expect to see a boy or a young man. This flood of *prema* inundates a *sādhu* too and even drags the evildoers along, who are devoid of offense towards Vaiṣṇavas, like Jagāi and Madhāi, and immerses them within.

THE SEED OF KARMAS OF THE JĪVAS GETS DESTROYED ON BEING IMMERSED IN THE RASA OF ŚRĪ KRṢNA'S LOVE —

VERSE 27

জগৎ ভূবিল, জীবের হইল বীজ নাশ ।
তাহা দেখি' পাঁচজনের পরম উল্লাস ॥ ২৭ ॥

*jagat ḍubila, jīvera haila bija nāśa
tāhā dekhi' pānca-janera parama ullāsa*

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: The door of the storehouse of *prema* opened and the whole world was inundated by the strong thrust of this deluge of *prema-rasa*. As a result, the conditioned soul's binding-seed of ignorance and his forgetfulness of being a servant of Śrī Kṛṣṇa were destroyed. On seeing this the Pañca-tattva became jubilant.

Anubhāṣya: In the marginal potency of Śrī Bhagavān, namely the *jīva-śakti*, along with the endeavor to serve Him, there also exists an unmanifested seed of desire for sense gratification, in the form of aversion to Śrī Kṛṣṇa. This seed of desire originated from the tree called the material world, being watered by the passage of time, through various types of reactions of sense enjoyment, making the conditioned soul undergo suffering day and night, in the form of *tritāpas* (threefold miseries). Just as the possibility of the sprouting of the seed sowed in soil, which is immersed in water, does not exist, similarly, in the unfathomable waters of the ocean of *bhagavat-sevā*, the seed of sense gratification, contrary to the service of Kṛṣṇa, became inundated in the flood of *prema* and was destroyed, and no possibility of sprouting of the desire for self-gratification remained. Everyone became jubilant on seeing the success of the objective, for which Śrī Caitanyacandra had appeared in the form of Pañca-tattva. Śrīmad Prabodhānanda Sarasvatī Tridaṇḍīpāda in his book 'Śrī Caitanya Candramṛta', has described this in the following manner –

"strī-putrādi-kathām jahur-viśayinah śāstra-
pravādām budhā,
yoगिन्द्राविजहुर्मारुन्नियमाज्ञाक्लेशम्
तपस्तपासः
ज्ञानाभ्यासाविधिम् जाहुश्च यतयाश्च-
कैतान्यांचंद्रे
परामाविष्कुरवति भक्ति-योग-पदाविम्
नावन्यां असिद्रासः"

"Since the time Śrī Caitanyacandra has revealed the path of *suddha prema-bhakti*, the materialists have stopped talking about their wives, children, etc.; the scholars have stopped arguing on *śāstras*; the yogīs have abandoned the toilsome process of controlling their breath through *prāṇāyāma*; the ascetics have abandoned severe penances; the followers of the path of *jñāna* have abandoned their polluted thought of merging into impersonal *brahma*. Now, it is only the *mādhurya* (sweetness) of *kṛṣṇa-prema* everywhere; there is nothing else which is full of *rasa* (sweetness)."

THE INCREASE OF PREMA-RASA DUE TO THE TORRENTIAL
RAIN OF PREMA —

VERSE 28

যত যত প্রেমবৃষ্টি করে পঞ্জজন ।
তত তত বাড়ে জল, ব্যাপে ত্রিভুবন ॥ ২৮ ॥
*yata yata prema-vṛṣṭi kare pañca-jana
tata tata bāḍhe jala, vyāpe tri-bhuvana*

Translation: As the amount of rain of *prema*, the Pañca-tattva collectively showered and increased, so did the water (*prema*); and it inundated the three worlds.

STILL A FEW REMAINED BEREFT OF KRṢNA-PREMA RASA —

VERSES 29-30

মायाबादी, कन्मनिष्ठ, कुतार्किकगन ।
निन्दक, पाषण्डी, যত পড়ুয়া অধম ॥ ২৯ ॥
*Seই সব মহাদক্ষ ধাএঁগ পলাইল ।
সেই বন্যা তা-সবারে ছুঁতে নারিল ॥ ৩০ ॥*

māyāvādī, karma-niṣṭha, kutarkika-gaṇa
nindaka, pāṣandī, yata paḍuyā adhama
sei saba mahādakṣa dhānā palāila
sei vanyā tā-sabāre chunite nārila

Translation: The experts in their own fields, that is, those who were averse to *kṛṣṇa-prema* – the Māyāvādīs, fruitive workers, false logicians, critics, *pāṣandīs*, and the fallen among the student community – all ran away. Thus the flood of *prema* could not touch them, that is, they remained bereft of *prema-bhakti*.

Amṛta-pravāha Bhāṣya: Māyāvādī – *sannyāsīs* like Prakāśānandā are Māyāvādīs. They all raise arguments on even transcendental subjects by invoking ‘māyā’ in those. They describe ‘brahma’ as ‘beyond māyā’ yet they consider ‘Īśvara’ to be ‘an associate of māyā’ and consider the bodies of all the incarnations of Īśvara to be ‘māyika’ (material). They say that the constitution of the *jīva* is māyā’s work, that is, all types of the false ego in the *jīva* are made of māyā. Thus, they have assumed that after the *jīva*’s liberation, there is nothing like a stage of ‘*suddha-jīva*’. That is, they propagate the philosophical conclusion that after liberation the *jīva* becomes one with *brahma*.

Karmanīṣṭha – the *karmīs* (the practitioners of fruitive activities), devoid of *bhakti*, like Devānanda. The *karmajāḍa-smārtta* people consider *karma* and the fruit of *karma* to be their main objective of life.

Kutarkika-gaṇa – the atheist false logicians like Sārvabhauma.

Nindaka – those who were chastised by Mahāprabhu with His *danda* (the stick) and Gopāla-cāpāla and others, the critics of Mahāprabhu and His devotees.

Pāṣandī – those who propagate equanimity between Śrī Bhagavān and the demigods.

'Adhama paduā' – the ones who are educated and consider knowledge as the basis of argument, but they do not know that knowledge is the means of attaining Īśvara.

THE OCEAN OF THE CAUSELESS MERCY'S CONCERN TO
DELIVER THEM ALL —

VERSES 31-32

তাহা দেখি' মহাপ্রভু করেন চিন্তন ।
জগৎ ডুবাইতে আমি করিলুঁ যতন ॥৩১॥
কেহ কেহ এড়াইল, প্রতিজ্ঞা হইল ভঙ্গ ।
তা-সবা ডুবাইতে পাতিৰ কিছু রঙ ॥৩২॥

*tāhā dekhi' mahāprabhu karena cintana
jagat dubāite āmi karilūn yatana*
*keha keha edāila, pratijñā ha-ila bhaṅga
tā-sabā dubaite pātiā kichu raṅga*

ACCEPTANCE OF SANNYĀSA FOR THE DELIVERANCE OF THE
FALLEN CONDITIONED SOULS —

VERSE 33

এত বলি' মনে কিছু করিয়া বিচার ।
সন্ধ্যাস-আশ্রম প্রত্তু কেলা অঙ্গীকার ॥৩৩॥
*eta bali' mane kichu kariyā vicāra
sannyāsa-āśrama prabhu kailā aṅgikāra*

Translation: On seeing that the Māyāvādīs, *karmīs*, etc., are running away, Mahāprabhu became concerned and contemplated — 'I have tried so much to inundate this world in the deluge of *prema*, but some managed to escape from it and My vow of inundating the whole world in the deluge of *prema* has been broken. Thus, I shall perform some astonishing pastimes to immerse those *jīvas* in the flood of *prema*.' Then, after due contemplation, He accepted the *sannyāsa-āśrama* (the order of renunciation).

Anubhāṣya: The *tattvas* like the godliness of Bhagavān, the abode of Bhagavān, the *bhakti* of Bhagavān, and the devotees, are

beyond *māyā*; persons who have illusioned faith that there is *māyā* in all these, are 'Māyāvādīs'.

Karma is present in the above-mentioned four *tattvas* and they are bound to bear the fruits of their actions; persons with such illusioned faith are '*karmaniṣṭha*'.

Due to the presence of ignorance in these four *tattvas*, there remains scope for the argument; persons with such illusioned intelligence are '*kutārkiks*'.

These four *tattvas* are worthy to be condemned; persons with such illusioned intelligence are '*nindakas*'.

These four *tattvas* are equivalent to other material objects; persons with such illusioned minds are '*pāṣandīs*'.

And these four *tattvas* are equivalent to other objects of sense enjoyment; persons who are illusioned in this manner, although educated, are '*adhama paduās*'.

Śrī Gaurasundara, who is full of *prema*, saw these people running away with the intent of somehow avoiding even the touch of the water of the flood of *prema* endowed by Him. Therefore, He desired to accept the fourth *āśrama*, *sannyāsa*, which is most revered by these aforementioned humans, who are averse to Kṛṣṇa, desirous of *caturvarga* (*dharma*, *artha*, etc.), and have material consciousness. He contemplated that these materialistic people, deluded by *māyā*, believe that the fourth *āśrama* (*sannyāsa*) is the most ideal.

Amṛtānukaṇikā: Śrī Gaurasundara, the embodiment of supreme magnanimity and full of *prema*, would not abandon anyone, and thus He disguised Himself as a *sannyāsī*. He accepted the mood of a devotee despite being Bhagavān Himself. This time, not only did He manifest as a devotee but He also wore the signs of an *āśramī*, even accepting the dress of a

Māyāvādī. Just as to catch the elephants in the forest, a domesticated elephant is required, similarly, in order to attract the Māyāvādīs — who are averse to Kṛṣṇa and are like intoxicated elephants — Bhagavān disguised Himself as a virtuous *sannyāsī*. Dressed as a *sannyāsī*, He went from door to door and showered the rain of *prema*. Not only did He Himself go to Gauḍadeśa (Bengal), but He also sent His *svayam-prakāśa* Śrī Nityānanda Prabhu, who is immersed in *prema* and appears externally as an *avadhūta*. Śrī Nityānanda Prabhu flooded Gauḍadeśa with *prema*.

VERSE 34

চরিষ্য বৎসর ছিলা গৃহস্থ-আশ্রমে ।
পঞ্চবিংশতি বর্ষে কৈল যতিথর্মে ॥ ৩৪ ॥
*cabbisa vatsara chilā grhastha-āśrame
pañca-viṁśati varṣe kaila yati-dharme*

Translation: Śrīman Mahāprabhu remained in the *grhastha-āśrama* (householder life) for twenty-four years. At the beginning of the twenty-fifth year, He entered the *sannyāsa-āśrama*.

Anubhāṣya: There are four types of *āśramas* — *brahmacārī*, *grhastha*, *vānaprastha*, and *yati* (*sannyāsa*). In each *āśrama* there are four distinctions. Śrīmad Bhāgavatam (3/12/42-43) state —

“*sāvitram prājāpatyaś ca brāhmaṇcātha bṛhat-tathā vartā sañcaya-śālīna-śilōñcha iti vai gṛhe vaikhānasā vālikhilya-uḍumbarāḥ phenapā vane nyāse kuṭī-cakah pūrvāni bahvodo harīṣa-niṣkrayau*”

“There are four types of *brahmacarya* (celibacy) —

(1) *Sāvitrya*: *brahmacarya-vrata* (vow of celibacy) observed by the student of *gāyatrī* for three nights — beginning from *upanayana*, the sacred thread ceremony;

- (2) *Prājāpatya*: *brahmacarya-vrata* starting from the *upanayana* up till one year;
- (3) *Brāhma*: *brahmacarya-vrata* beginning from *upanayana* till the completion of the study of the three Vedas;
- (4) *Bṛhat*: *brahmacarya-vrata* beginning from *upanayana* till death.

The first three amongst the four are known as ‘*upakurvāṇa*’ and the fourth is known as ‘*naiṣṭhika*’.

Four types of *grhasthas* (house-holders) —

- (1) *Vārttā* — the tendency of accepting farming, etc., approved by the *śāstras*;
- (2) *Saṅcaya* — the tendency of performing fire sacrifices;
- (3) *Śālīna* — the tendency of living without asking for anything from anyone;
- (4) *Śiloñchana* — the tendency to sustain life by collecting the grains fallen on their own.

Four types of *vānaprasthas* —

- (1) *Vaikhānasa* — the practice of living a life by gathering roots and vegetables;
- (2) *Bālikhilya* — those who relinquish previously collected food grains on receiving new food grains;
- (3) *Uḍumbara* — those who maintain life by only accepting material substances from the direction to which their eyes open when they get up from their beds in the morning;
- (4) *Phenapa* — those who maintain life by eating the fruits, etc., that drop from the trees on their own.

Four types of *sannyāsīs* —

- (1) *Kuṭīcaka* — *svāśramadharma-pradhāna* — staying in a hut outside one’s native place, but having no relation with the family except for accepting necessities like foodstuffs from them;
- (2) *Bahudaka* — dominance of attaining knowledge and renouncing *karma* for one’s livelihood;

- (3) *Haṁsa* – *jñānābhya-niṣṭha*, one who has fixed himself in the practice of *jñāna*;
 (4) *Niṣkriya* – one who has realized *tattva*, that is, *paramahaṁsa*.

From amongst the four types of *sannyāsīs* (*kuṭicaka*, *bahudaka*, *haṁsa*, and *niṣkriya*), the last is superior to the previous ones.

Sannyāsa is also of two types: *dhīra* and *narottama*; *Śrīmad Bhāgavatam* (1/13/26-27) —

“*gata-svārtham-imam deham
virakto mukta-bandhanah
avijñāta-gatir-jahyāt
sa vai dhīra udāhārtah
yah svakāt parato vēha
jāta-nirveda ātmavān
hṛdi kṛtvā hariṁ gehāt
pravrajet sa narottamah*”

“Those who are detached from anything material, etc., devoid of any type of pride and desire for any comfort of this world or beyond, and leave their material bodies without anyone knowing about it, such *sannyāsīs* are called *dhīra*. The ‘*narottama*’ *sannyāsī* is the best amongst humans. He possesses *ātma-tattva* (real knowledge about the self), he has become detached either from his own judgment or having taken advice from someone else, and he places *Śrī Hari* in his heart and leaves the house to accept the *sannyāsa* order.”

Śrīman Mahāprabhu, in *śakabda* 1432 (1510 A.D.), took *sannyāsa* from *Śrī Keśava Bhāratī Daṇḍi-svāmī* of *Śringerī-maṭha* in South India, under the *Śrī Śaṅkara-sampradāya* in the town of *Kaṭavā* during *sukla-pakṣa* in the month of *Māgha*.

DELIVERANCE OF DEPRIVED CLAN – *PAḍuyā*, *PĀṢANDĪ*, *TĀRKIKA*, *NINDAKĀ*, ETC. —

VERSES 35-36

সন্ধ্যাস করিয়া প্রভু কৈলা আকর্ষণ ।
যতেক পালাগ্রহিল তার্কিকাদিগণ ॥ ৩৫ ॥

পড়ুয়া, পাষণ্ডী, কর্মী, নিন্দকাদি যত ।
তারা আসি' প্রভু-পায় হয় অবনত ॥ ৩৬ ॥

*sannyāsa kariyā prabhu kailā ākarṣaṇa
yateka pälāñāchila tārkikādi-gaṇa
paḍuyā, pāṣandī, karmī, nindakādi yata
tārā āsi' prabhu-pāya haya avanata*

Translation: Upon accepting *sannyāsa*, *Mahāprabhu* attracted all the logicians, etc., who had run away. *Paḍuyā*, *pāṣandī*, *karmī*, *tārkika-nindakā*, etc., all came to *Śrī Caitanya Mahāprabhu* and offered obeisances to His lotus feet.

Anubhāṣya: Please refer to *Anubhāṣya* of verse 7/33 of *Ādi-līlā*.

EXTRICATION FROM THEIR OFFENSE AND ATTAINING BHAKTI —

VERSE 37

অপরাথ ক্ষমাইল, ভূবিল প্রেমজলে ।
কেবা এড়াইবে প্রভুর প্রেম-মহাজালে ॥ ৩৭ ॥

*aparādha kṣamāila, dubila prema-jale
kebā edāibe prabhura prema-mahājāle*

DEVISING A SOLUTION FOR THE DELIVERANCE OF ALL JĪVAS —

VERSE 38

সবা নিষ্ঠারিতে প্রভু কৃপা-অবতার ।
সবা নিষ্ঠারিতে করে চাতুরী অপার ॥ ৩৮ ॥

*sabā nistārite prabhu kṛpā-avatāra
sabā nistārite kare caturī apāra*

Translation: *Śrīman Mahāprabhu* forgave the offenses of all and immersed them in the waters of *prema* because there is no one who

can escape this great net of Mahāprabhu's divine love. Mahāprabhu mercifully descended in this world in order to deliver all the people of this realm. Thus, to accomplish this He exhibited this cleverness.

Amṛtānukāṇikā: By the inconceivable potency of Mahāprabhu, the contamination of the heart of various people resulting from their offenses, etc., was vanquished just by hearing the holy name from the lotus mouth of Mahāprabhu or on taking His *darśana*. At that very moment, they became successful by attaining *kṛṣṇa-prema*. However, Mahāprabhu did not reveal His potency to the wicked *paḍuyās*, *pāṣandīs*, etc., because in the later part of His manifested pastimes, for the benefit of the *jīvas*, He accepted a special position in order to deliver *paḍuyās*, *pāṣandīs*, Gopāla-cāpālā, and others from their offenses. Mahāprabhu made the lives of the *jīvas* successful just by His glance, but there is no way to find out who amongst them had some offenses in their hearts, which were unfavorable for achieving *prema*. Gopāla-cāpālā, *paḍuyās*, *pāṣandīs*, etc., were culprits; this is known to everyone. If Mahāprabhu would have granted them *prema* just by His glance, etc., and made them successful, thus not making special arrangements for the removal of their offenses, then people in the future would really come to believe that offenses are not a big hindrance in achieving *prema*. In fact, these offenses are a great hindrance in achieving *prema* — by considering this, people of the future will endeavor to remove such offenses, therefore, Mahāprabhu did not give them *prema*. What to speak about others, Mahāprabhu by targeting His own mother, Śacīdevī, taught about the gravity of the offenses to the *jīvas*.

He did not and also cannot take the offenses of people like *paḍuyās*, *pāṣandīs*, and *nindakas* because His objective is to grant *prema* to everyone. If He will take offense, how will He endow *prema*? In fact, He became eager to transform the condition of the hearts of the offenders. One's heart cannot be changed externally by someone else's efforts. In order to change the heart internally, complete realization of one's faults and sincere regret alone is required. On seeing this unconventional sacrifice Mahāprabhu made for them, the offenders understood their faults clearly and with a repentant mood, the impurities of their hearts were completely incinerated, the seed of their offenses was destroyed, and then their hearts attained the qualification for the manifestation of *prema-bhakti*. Taking shelter of Mahāprabhu is evidence of their feeling of remorse. It is only when Mahāprabhu saw that their hearts had become qualified to accept *prema-bhakti*, He endowed them with *prema-bhakti*.

EVERYONE GOT DELIVERED EXCEPT KĀŚI'S MĀYĀVĀDĪS —

VERSE 39

তবে নিজ ভক্ত কৈল যত ম্লেচ্ছ আদি ।
সবে এড়াইল মাত্র কাশীর মায়াবাদী ॥ ৩৯ ॥
*tabe nije bhakta kaila yata mleccha ādi
sabe edāila mātra kāśira māyāvādī*

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: Just by Mahāprabhu's acceptance of *sannyāsa*, the *kutārkikas*, *karmaniṣṭhas*, *nindakas*, *pāṣandīs*, and degraded *paḍuyās* gradually accepted the shelter of His lotus feet and even various *mlechhas* (outcasts) too, agreed to follow Him. Only the *Māyāvādīs* of Vārāṇasī avoided that flood of *prema*.

Anubhāṣya: ‘Māyāvādīs of Kāśī’— Those considering the knowledge acquired by the senses as true, see the world through their material senses, and since they gauge this limited material world by the knowledge acquired by their senses, they call it as a creation of *māyā*. ‘The Absolute Truth even though beyond *māyā*, does not have *cid-vilāsa* (transcendental variegatedness), and is only *cimātra* (only transcendental)’ — people expert in this kind of ideology are known as ‘Māyāvādīs of Kāśī’. ‘Māyāvādīs of Sāranātha’ and ‘Māyāvādīs of Bodhagaya’ do not even believe that the Absolute Truth, or *brahma*, can be understood as the opposite of *māyā*, or illusion. For them, *acimātravāda* (materialism) is the only manifestation of the Absolute Truth) is the conclusion. ‘Māyāvādīs of Kāśī, as well as Māyāvādīs of any other place, all are *prakṛtvādī* (advocates of utter materialism). None of them are ‘Brahma-vādīs or Tattva-vādīs’. Even so, Māyāvādīs of Kāśī address themselves as Brahma-vādīs, and they do not accept the distinction between *brahma* and *prakṛti*. Through *Samanvaya-vāda-sūtra* (the reconciliation aphorism), they believe *brahma* and *māyā* to be non-different. Since Māyāvādīs do not recognize *bhakti-yogamāyā*, they are non-devotees, that is, they are devoid of *kṛṣṇa-bhakti*.

The internal conviction of the Māyāvādīs is: ‘All the narrations of eternal *bhakti*, worshipable object, and *bhaktas* — all these are under the subjugation of knowledge acquired by the senses, but in reality, there is no value of these narrations when considering the real Absolute Truth.’

No matter how much the Māyāvādīs may argue or put forward their false logics, they cannot come close to the Absolute Truth, because the Absolute Truth and

its transcendental variegatedness are not subservient to their imaginary philosophy.

VERSE 40

বৃন্দাবন যাইতে প্রভু রহিলা কাশীতে ।
মায়াবাদিগণ তাঁরে লাগিলা নিন্দিতে ॥৪০॥

vṛndāvana yāite prabhu rahilā kāśite
māyāvādi-gaṇa tānre lāgilā nindite

Translation: While going to Vṛndāvana, Mahāprabhu stayed in Kāśī for a few days. At that time the Māyāvādīs started criticizing Him.

MĀYĀVĀDĪS BLASPHEMING MAHĀPRABHU —

VERSE 41

সন্ধ্যাসী হইয়া করেন গায়ন, নাচন ।
না করে বেদান্ত-শ্রবণ, করে সঙ্কীর্ণন ॥ ৪১ ॥
sannyāsī ha-iyā karena gāyana, nācana
nā kare vedānta-śravaṇa, kare saṅkīrtana

Translation: They started saying — “Look at this person. Despite being a *sannyāsī*, He does not listen to Vedānta and instead dances, sings, and performs congregational chanting.”

Anubhāṣya: According to Smṛti scriptures — “*Sannyāsīs* shall abandon *tauryatrika*, that is, singing, dancing, and instrument playing and shall always engage in reading and reciting Vedānta.” However, on seeing Mahāprabhu intoxicated in Śrī Kṛṣṇa *kīrtana* and dancing in love rather than hearing *saṅkara-māyāvāda* philosophy, the *sannyāsīs* of Kāśī thought that He was ignorant of *sannyāsa-dharma*. The statement of Śrī Saṅkarācārya ‘*vedānta vākyesu sadā ramantah kaupīna-vantah khalu bhāgya-vantah*’, that is, ‘those who accept loincloth and remain engaged in the statements of Vedānta are certainly very fortunate’ — on not being able to see this

symptom in Mahāprabhu, the Māyāvādī sannyāsīs and grhaстhas (householders) started slandering Him. With reference to the deliverance of the Māyāvādī sannyāsīs of Kāśī, please refer to *Madhya-līlā* (25/5-169).

VERSES 42-43

মূর্খ সন্ধ্যাসী নিজ-ধর্ম নাহি জানে ।
ভাবুক হইয়া ফেরে ভাবুকের সনে ॥ ৪২ ॥
এসব শুনিয়া প্রভু হাসে মনে মনে ।
উপেক্ষা করিয়া কারো না কৈল সন্তানগে ॥ ৪৩ ॥
*mūrkha sannyāsī nija-dharma nāhi jāne
bhāvuka ha-iyā phere bhāvukera sane
e-saba śuniyā prabhu hāse mane mane
upekṣā kariyā kāro nā kaila sambhāṣane*

MAHĀPRABHU IGNORING SANNYĀSĪS OF KĀŚĪ AND HIS TRAVEL TO MATHURĀ —

VERSE 44

উপেক্ষা করিয়া কৈল মথুরা গমন ।
মথুরা দেখিয়া পুনঃ কৈল আগমন ॥ ৪৪ ॥
*upekṣā kariyā kaila mathurā gamana
mathurā dekhīyā punah kaila āgamaṇa*

Translation: ‘This foolish sannyāsī is ignorant of his *dharma*. He, in the company of sentimentalists, has become sentimental and roams around with them’ — on hearing such statements Mahāprabhu smiled internally and ignored them by not replying to them. Mahāprabhu ignored those Māyāvādīs and went to Mathurā and after taking *darśana* of Mathurā, He again came back to Kāśī.

STAY AT CANDRAŚEKHARA’S HOUSE —

VERSE 45

কাশীতে লেখক শুদ্র-শ্রীচন্দ্রশেখর ।
তাঁর ঘরে রহিলা প্রভু স্বতন্ত্র ঈশ্বর ॥ ৪৫ ॥
*kāśite lekhaka śūdra-śrīcandraśekhara
tānra ghare rahilā prabhu svatantra iśvara*

RENOUNCING MĀYĀVĀDĪ SANNYĀSĪS AND ACCEPTING FOOD AT TAPANA MĪŚRA’S HOUSE —

VERSE 46

তপন-মিশ্রের ঘরে ভিক্ষা-নির্বাহণ ।
সন্ধ্যাসীর সঙ্গে নাহি মানে নিমন্ত্রণ ॥ ৪৬ ॥
*tapana-miśrera ghare bhikṣā-nirvāhaṇa
sannyāsīra saṅge nāhi māne nimantṛaṇa*

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: Vaidya (Physician) Candraśekhara was of śūdra-varṇa (lowest class in varṇāśrama). It is not appropriate for the sannyāsīs to stay overnight in the house of a śūdra-varṇa person. Mahāprabhu, however, bestowed mercy on him and stayed in his house, because He is independent Īśvara. Whether brāhmaṇa or śūdra, all are equal recipients of His mercy. Mahāprabhu used to accept food at Tapana Mīśra’s house, but nowhere did He accept the invitation along any other sannyāsī.

Anubhāṣya: In Śrī Caitanya-candrodaya play Śrī Candraśekhara has been mentioned as ‘śaukra-vaidya’ (one who is born in the family of a vaidya). At that time, apart from śaukra-vaidyas and śaukra-brāhmaṇas (born in the family of brāhmaṇas), all other classes were known as ‘śūdras’. Later, since the last century, by taking shelter of brātya-saṁskāra, the kāyasthas started accepting the saṁskāras (prescribed duties/activities) of kṣatriyas and the vaiśyas the saṁskāras of vaiśyas, and are continuing to do so. There are many Śrī Gaudiya Vaiṣṇavācārya families whose members, although not brāhmaṇas by birth, are offering the sacred thread and giving dīkṣā to all including the brāhmaṇas, and following the instructions of Vaiṣṇava

tantras. In the families of Thākura Raghunandana, Thākura Kṛṣṇadāsa, Navanī Hoḍa, and Śrī Rasikānandadeva (a disciple of Śrī Śyāmānanda Prabhu), the *upanayana-saṁskāra* (sacred thread ceremony) is performed, as it is for the *brāhmaṇas* by birth, and this system has been continuing since three-four hundred years now. These people are still engaged in giving *dīkṣā* to all the *varṇas* like *brāhmaṇas*, discharging the duties of a *guru* and worshipping *sālagrāma-śila*.

Amṛtānukanikā: Mahāprabhu never used to accept the invitation of the Māyāvādī *brāhmaṇa-sannyāsīs*. *Sannyāsīs* were *brāhmaṇas*, renunciate, ascetic, and virtuous, still, Mahāprabhu never used to eat with them. However, this policy of Mahāprabhu of not accepting food at the house of Candraśekhara but at Tapana Miśra's house was not discrimination based on their caste. Mahāprabhu's main objective in coming to Kāśī was the deliverance of Māyāvādī *sannyāsīs*, therefore, He disguised Himself as a Māyāvādī *sannyāsī*. In every way, He actually refuted the Māyāvāda and *karma-jada-smārtta-dharma* (as mentioned in the illustration of Subuddhi Rāya). His disguise as a Māyāvādī *sannyāsī* was like an undercover spy. Just as the spy disguised as a thief and criminal, mingles in their groups and captures them, or sometimes dresses like a physician and acts as some medical professional outwardly, which is not the reality but a mere role play. Similarly, Mahāprabhu also made a display of following social behavior outwardly.

INSTRUCTIONS TO ŚRĪ SANĀTANA —

VERSES 47-48

সনাতন গোসাঙ্গি আসি' তাঁহাই মিলিলা ।
তাঁর শিক্ষা লাগি' প্রভু দু-মাস রহিলা ॥৪৭॥

তাঁরে শিখাইল সব বৈষণবের ধর্ম ।
ত্রীভাগবত-আদি শাস্ত্রের যত গৃঢ় মর্ম ॥৪৮॥

*sanātana gosāṇī āsi' tānhāi mililā
tānra śikṣā lāgi' prabhu du-māsa rahilā
tānre śikhāila saba vaiṣṇavera dharma
śrī-bhāgavata-ādi śāstrera yata gūḍha marma*

Translation: Śrī Sanātana Gosvāmī met Mahāprabhu in Kāśī and in order to give instructions to him, He stayed in Kāśī for two months. He imparted the most confidential meanings of *vaiṣṇava-dharma* and scriptures like *Śrīmad Bhāgavatam*.

REQUEST OF CANDRAŚEKHARA AND TAPANA MIŚRA —

VERSES 49-51

ইতিমধ্যে চন্দশেখর, মিশ্র-তপন ।
দুঃখী হঞ্চ প্রভু-পায় কৈল নিবেদন ॥৪৯॥
কতেক শুনিব প্রভু, তোমার নিন্দন ।
না পারি সহিতে, এবে ছাড়িব জীবন ॥৫০॥
তোমাকে নিন্দয়ে যত সন্ধ্যাসীর গণ ।
শুনিতে না পারি, ফাটে হাদয়-শ্রবণ ॥৫১॥

*ithi-madhye candraśekhara, miśra-tapana
duḥkhī hañā prabhu-pāya kaila nivedana
“kateka śuniba prabhu, tomāra nindana
nā pāri sahite, ebe chāḍiba jīvana
tomāke nindaye yata sannyāsīra gana
śunite nā pāri, phāte hrdaya-śravaṇa”*

Translation: During those two months, Candraśekhara and Tapana Miśra, out of grave sadness, requested at the lotus feet of Mahāprabhu — “Oh Mahāprabhu! How much more criticism of You would we listen to? We are not able to tolerate it and we would rather die now. The blasphemy that the Māyāvādī *sannyāsīs* do against You, we cannot listen to it any further. Our hearts and ears burst when we hear it.”

VERSE 52

ইহা শুনি রহে প্রভু ঈষৎ হাসিয়া ।
সেই কালে এক বিপ্র মিলিল আসিয়া ॥৫২॥

*ihā śuni rahe prabhu iṣat hāsiyā
sei-kale eka vipra milila āsiyā*

PRAYER OF A BRĀHMAÑA —

VERSES 53-55

আস' নিবেদন করে চরণে ধরিয়া ।
এক বস্তু মাগোঁ, দেহ প্রসন্ন হইয়া ॥৫৩॥
সকল সন্ন্যাসী মুগ্ধি কৈনু নিমন্ত্রণ ।
তুমি যদি আইস, পূর্ণ হয় মোর মন ॥৫৪॥
না যাহ সন্ন্যাসী-গোষ্ঠী, ইহা আমি জানি ।
মোরে অনুগ্রহ কর নিমন্ত্রণ মানি' ॥৫৫॥
*āsi' nivedana kare caraṇe dhariyā
“eka vastu māgoñ, deha prasanna ha-iyā
sakala sannyāsī muñi kainu nimantraṇa
tumi yadi āisa, pūrṇa haya mora mana
nā yāha sannyāsi-goṣṭhī, ihā āmi jāni
more anugraha kara nimantraṇa māni’ ”*

Translation: On hearing their request, Mahāprabhu gently smiled. At that time, one *brāhmaṇa* came. That *brāhmaṇa* caught the lotus feet of Mahāprabhu and said – “Oh Prabhu! I want to ask You for one thing. May You please be merciful and gladly provide me that. I have invited all the *sannyāsīs*, but if You also come, it is then that my heart's desire will be fulfilled. I know that You do not go to the congregation of *sannyāsīs*, but please be merciful to me and accept my invitation.”

MAHĀPRABHU ACCEPTING THE INVITATION —

VERSE 56

প্রভু হাস' নিমন্ত্রণ কৈল অঙ্গীকার ।
সন্ন্যাসীরে কৃপা লাগ' এ ভঙ্গী তাঁহার ॥৫৬॥
*prabhu hāsi' nimantraṇa kaila aṅgikāra
sannyāsire kṛpā lāgi' e bhaṅgī tāñhāra*

Translation: Mahāprabhu gently smiled and accepted the invitation of that *brāhmaṇa*. This is His pastime to shower His mercy on the Māyāvādī *sannyāsīs*.

VERSE 57

সে বিপ্র জানেন, প্রভু না যা'ন কা'র ঘরে ।
তাঁহার প্রেরণায় তাঁরে অত্যাগ্রহ করে ॥৫৭॥
*se vipra jānenā, prabhu nā yāna kāra ghare
tāñhāra preraṇāya tāñre atyāgraha kare*

Translation: Mahāprabhu does not go to any house where Māyāvādī *sannyāsīs* are invited. This was very well known to that *brāhmaṇa*, but by the inspiration of Mahāprabhu Himself, he invited Him with great insistence.

Amṛta-pravāha Bhāṣya: Still, to shower His mercy on the *sannyāsīs*, Mahāprabhu gave inspiration in that *brāhmaṇa*'s heart, due to which he pleaded Mahāprabhu with great insistence to accept his invitation.

MAHĀPRABHU'S DEPARTURE TOWARDS THE CONGREGATION OF SANNYĀSĪS —

VERSE 58

আর দিনে গেলা প্রভু সে বিপ্র-ভবনে ।
দেখিলেন, বসিয়াছেন সন্ন্যাসীর গণে ॥৫৮॥
*āra dine gelā prabhu se vipra-bhavane
dekhilena, basiyāchena sannyāsīra-gaṇe*

HUMILITY OF MAHĀPRABHU —

VERSE 59

সবা নমস্করি' গেলা পাদ-প্রক্ষালনে ।
পাদ প্রক্ষালিয়া বসিলা সেই স্থানে ॥৫৯॥
*sabā namaskari' gelā pāda-prakṣālāne
pāda-prakṣāliyā basilā sei sthāne*

Translation: The next day Mahāprabhu went to the house of that *brāhmaṇa*. He saw that all the *sannyāsīs* were already present. Mahāprabhu offered His obeisances to all

of them and went to wash His feet. After washing His feet, He sat in the same place.

MAHĀPRABHU'S MANIFESTATION OF OPULENCE AND CAPTIVATING THE PĀṢĀNDĪS —

VERSES 60-61

বসিয়া করিলা কিছু ঐশ্বর্য প্রকাশ ।
মহাতেজোময় বপু কোটিসূর্যভাস ॥৬০॥
প্রভাবে আকর্ষিল সব সন্ন্যাসীর মন ।
উঠিলা সন্ন্যাসী সব ছাড়িয়া আসন ॥৬১॥
*basiyā karilā kichu aiśvarya prakāśa
mahātejomaya vapu koṭi-sūryābhāsa
prabhāve ākarsila saba sannyāsīra mana
uṭhilā sannyāsī saba chādiyā āsana*

Translation: After sitting at that place, Mahāprabhu exhibited some of His opulence. From His body emanated an effulgence that was like the light of millions of suns. On seeing His opulence, the hearts of all the Māyāvādī *sannyāsīs* present there got attracted towards Him, and they all left their *āsanas* and stood up.

Amṛtānukaṇikā: Due to the pride of knowledge, *sādhana*, and honor, the hearts of the *sannyāsīs* had become quite arrogant, and therefore they used to criticize Mahāprabhu. It seems that just by showing modesty, the arrogance of a person cannot be destroyed; then the only way out would be the display of some degree of opulence. To destroy the arrogance of someone it is important to develop a sense of his inferiority in his heart. It is for this reason, Mahāprabhu manifested His opulence. On seeing His opulence, the *sannyāsī* were stupefied. Earlier they used to consider in their heart, 'He is just a foolish, sentimental *sannyāsī*. He does not know *sāstras*, *dharma*, *ācāra* (conduct according to scriptures), *Vedānta*, etc., and

is a very ordinary person.' But now after seeing His opulence they started thinking – 'He is definitely not an ordinary person. Alas! What astounding effulgence is emanating from His body that is dazzling our eyes? What great injustice have we done by criticizing Him? We don't have this potency.' It is then that their hearts were transformed. If Mahāprabhu would have shown His humility and modesty, like before, then those *sannyāsīs* would have thought – 'This foolish *sannyāsī* is not able to gather the courage to come to our congregation. In fact, He is not qualified to come to our congregation.' Arrogant people are not impressed by humility. When Mahāprabhu, out of humility, sat at the place where the feet were washed, His glories were unable to touch the hearts of *sannyāsīs*, therefore, they were not inviting Him to their assembly. However, when they saw His opulence they, out of respect, left their seats and stood up at once.

STATEMENT OF PRAKĀŚĀNANDA SARASVATI —

VERSES 62 -63

প্রকাশানন্দ-নামে সন্ন্যাসী-প্রধান ।
প্রভুকে কহিল কিছু করিয়া সম্মান ॥৬২॥
ইহা আইস, গোসাঙ্গ, শুনহ শ্রীপাদ ।
অপবিত্র স্থানে বৈস, কিবা অবসাদ ॥৬৩॥
*prakāśānanda-nāme sannyāsi-pradhāna
prabhuke kahila kichu kariyā sammāna
“ihān āisa, gosāñī, śunaha śripāda
apavitra sthāne baida, kivā avasāda”*

Translation: Prakāśānanda Sarasvatī, the chief among the Māyāvādī *sannyāsīs*, respectfully started saying something to Mahāprabhu – "Oh Gosāñī! Please come here. Please listen, Śripāda! Why are You sitting in such a profane place? Are You unhappy with us?"

HUMILITY OF MAHĀPRABHU —

VERSE 64

প্রভু কহে,—আমি হই হীন-সম্প্রদায় ।
তোমা-সবার সম্প্রদায়ে বসিতে না যুয়ায় ॥৬৪॥

*prabhu kahe, — “āmi ha-i hīna-sampradāya
tomā-sabāra sampradāye basite nā yuyāya”*

Translation: Mahāprabhu said – “I belong to a lower order of *sannyāsī* sect, and thus, I am not qualified to sit amongst your *Sampradāya*.”

Anubhāṣya: Among the *daśanāmī daṇḍī* (*ekdaṇḍī*) *sannyāsī* sects established by Śrī Śaṅkarācārya, the three sects ‘Tīrtha’, ‘Āśrama’, and ‘Sarasvatī’ are considered superior to others in virtue and honor. Due to His accepting *sannyāsa* from ‘Bhāratī’ *Sampradāya*, Mahāprabhu considered Prakāśānanda Sarasvatī to be from a higher *Sampradāya*; or that when it comes to the social dignity of *brahma-sannyāsīs*, Prakāśānanda Sarasvatī considers himself superior. Therefore, in order to teach this *dharma* of *āmānitva* (no expectations for honor for oneself) and *mānatatva* (to give honor to all), Mahāprabhu called Himself belonging to a lower order of *sannyāsī-sampradāya*. Even to this date, the *sannyāsīs* of Śaṅkara *Sampradāya* do not wish to refer to other *sannyāsīs* as a ‘*sannyāsī*’, they just address them as ‘*brahmācāri*’ and take pride in themselves of being a ‘*guru*’.

CURIOSITY OF PRAKĀŚĀNANDA —

VERSES 65-70

আপনে প্রকাশানন্দ হাতেতে ধরিয়া ।
বসাইলা সভামধ্যে সম্মান করিয়া ॥৬৫॥
পুছিল,—তোমার নাম ‘শ্রীকৃষ্ণচৈতন্য’ ।
কেশব-ভারতীর শিষ্য, তাতে তুমি ধন্য ॥৬৬॥
সাম্প্রদায়িক সন্ধ্যাসী তুমি, রহ এই গ্রামে ।
কি কারণে আমা-সবার না কর দর্শনে ॥৬৭॥

সন্ধ্যাসী হইয়া কর নর্তন-গায়ন ।
ভাবুক সব সঙ্গে লঞ্চ করহ কীর্তন ॥৬৮॥

বেদান্ত-পঠন, ধ্যান,—সন্ধ্যাসীর ধর্ম
তাহা ছাড়ি’ কর কেনে ভাবুকের কর্ম ॥৬৯॥

প্রভাবে দেখিয়ে তোমা সাক্ষাৎ নারায়ণ ।
হীনাচার কর কেনে, ইথে কি কারণ ॥৭০॥

*āpane prakāśānanda hātete dhariyā
basāilā sabhā-madhye sammāna kariyā
puchila, — “tomāra nāma ‘śrī-kṛṣṇa-caitanya’
keśava-bhāratīra śiṣya, tāte tumi dhanya
sāmpradāyika sannyāsī tumi, raha ei grāme
ki kāraṇe āmā-sabāra nā kara darśane
sannyāsī ha-iyā kara nartana-gāyana
bhāvuka saba saṅge lañā karaha kīrtana
vedānta-paṭhana, dhyāna,—sannyāsīra dharma
tāhā chādi’ kara kene bhāvukera karma
prabhāve dekhiye tomā sāksāt nārāyaṇa
hīnācāra kara kene, ithe ki kāraṇa”*

Translation: On hearing this, Prakāśānanda himself caught the hand of Mahāprabhu and brought Him to the middle of the assembly and with due respect gave Him a place to sit and asked – “Your name is ‘Śrī Kṛṣṇa Caitanya’ and You are the disciple of Keśava Bhāratī, You are blessed. You are a *sannyāsī* of our Śaṅkara-Sampradāya and are staying in Vārāṇasī. Why don’t You come to meet us? Being a *sannyāsī*, You dance and sing along with the sentimental people and perform *saiṅkīrtana*. The *dharma* of a *sannyāsī* is to study Vedānta and meditate. Leaving this *dharma*, why do You act like a sentimental? Seeing Your influence, You seem to be Nārāyaṇa Yourself, but then why are You exhibiting such inappropriate inferior behavior? What is the reason behind it?”

Anubhāṣya: Please refer to Vaiṣṇava-mañjuśā-samāhṛti (Second chapter) to know about Keśava Bhāratī. Also, refer to Anubhāṣya of Ādi-līlā 7/41.

Amṛtānukaṇikā: Mahāprabhu did accept *sannyāsa* from Keśava Bhāratī of Śrī Śaṅkara *saṃpradāya*, but not his doctrines. After accepting *sannyāsa*, Mahāprabhu, engrossed in *prema*, started going towards Vṛndāvana, but due to intense emotions, He roamed about Rādhadeśa while singing the song of *tridandī-bhikṣuka* as narrated in *Śrīmad Bhāgavatam* –

“etāṁ sa āsthāya parātma-niṣṭhā-
madhyāsitāṁ pūrvatamair-maharśibhiḥ
ahaṁ tarisyāmi duranta-pāraṁ tamo
mukund-āṅghri-niṣevayaiva”

“By establishing Myself in *paramātma-niṣṭhā* (unflinching faith in Paramātmā), following in the footsteps of the great personalities in the ancient times, I, by taking up *bhikṣuka-āśrama* and serving the lotus feet of Śrī Kṛṣṇa, will be delivered from this insurmountable world of ignorance.”

From this statement of Mahāprabhu, it is clear that He had accepted the garb of a Vaiṣṇava *tridandī-bhikṣuka*. The *sannyāsa* according to the doctrine of Śaṅkarācārya, in which the *sevya-sevaka* mood is lost and the *sannyāsīs* consider themselves as *brahma*, such kind of *sannyāsa* was not the objective of Mahāprabhu. Had that been His objective, why did He not have a conversation with the Māyāvādī *sannyāsīs* on His arrival at Kāśī? Why didn't He even see their faces? Why did He abandon Śrī Śaṅkarācārya *saṃpradāya sannyāsīs*' duties like reading, recitation, meditating on the commentary of Māyāvāda philosophy, and started activities of a sentimentalist like singing and dancing?

Further, why He did not start the conversation with ‘*namo nārāyanāya*’ during His address, as is done by the Māyāvādī *sannyāsīs* and instead said ‘*kṛṣṇe matirastu*’, as is done by the Vaiṣṇava *sannyāsīs*. What more to say, why would He establish statements such as ‘*namo nārāyanāya*’ as heresy and covered atheism? Had Mahāprabhu been a *sannyāsī* following Śaṅkarācārya's doctrine, why would He have addressed Śaṅkara's doctrine with statements like ‘though based on Vedas, still, it is more atheistic than Buddhism?’ Which *guru* in Śaṅkara *saṃpradāya* would say that ‘there is no other *sādhana* and *sādhya* apart from *harināma*? And *brahmānanda*, when compared to the bliss from the ocean of *prema*, is like a puddle formed by a cow's hoof.’

Māyāvādī *sannyāsīs* imagine themselves as ‘*brahma*’. They exchange greetings by saying ‘*namo nārāyanāya*’. But what were Mahāprabhu's conduct and His teachings? Even being Svayam Bhagavān performing the *līlā* as *sannyāsī-ācārya*, when addressed by someone as ‘*Nārāyaṇa*’, He would clarify that He in no way was a *sannyāsī* following Śaṅkarācārya's doctrine.

“loke kahe,—'sannyāsī tumi jaṅgama-nārāyaṇa'
prabhu kahe,—'viṣṇu' 'viṣṇu', ihā nā kahibā
jīvādhame 'krṣṇa' jñāna kabhu nā kariyā!
sannyāsī—citkāra jīva, kirana-kaṇa-sama
ṣaḍ-aiśvaryapūrṇa krṣṇa haya sūryopama
jīva, iśvara-tattva—kabhu nahe 'sama'
jvalad-agni-rāśi yaiche sphulingera kaṇa”

“When people would say to Mahāprabhu – ‘Oh *sannyāsī*! You are walking Nārāyaṇa!’ On hearing that Mahāprabhu would say – ‘Viṣṇu, Viṣṇu! Please don't say this. Do not consider a very fallen *jīva* like me as Krṣṇa. I, a *sannyāsī*, am an infinitesimal *jīva* like a speck of a ray of light, whereas Śrī Krṣṇa full with six opulences is like the sun. The

jīva can never be compared to *īśvara-tattva*.
He is like a spark of burning fire.”

In *Śrī Caitanya-caritāmṛtam Mahākāvya*, 65th sloka, Mahāprabhu’s pastime of accepting *sannyāsa* is described in the following manner —

“tato’nyedyuh śrimān dhṛta-karaka-
daṇḍah sadarunam
bahan vāso-dvandvam bahala-
taḍid-arcī pratikṛtiḥ
akasmādekaścasmin pathi guru-
śikho gairika-mayo
vyadarśi svarṇ-ādri-pravara iva
tair-gora-śaśabṛt”

“Another day those people suddenly, on the way, saw Śrīman Gauracandra, whose bodily effulgence was like a streak of lightening. He was carrying a *daṇḍa* and *kamaṇḍalu* in His hands and was wearing two *aruna* (red) garments. He was looking like a reddish-golden mountain having a long *śikhā*.”

The word ‘*guru-śikhāḥ*’ in this verse indicates the long *śikhā* of Mahāprabhu even after accepting *sannyāsa*. *Tridandī sannyāsīs* or Vaiṣṇava *sannyāsīs* alone have the *śikhā*.

Mahāprabhu accepted the name ‘Bhāratī’, one among the ten *sannyāsī* names of the Śaṅkara *sampradāya*. Still He always introduced Himself with His *brahmacārī* name ‘Śrī Kṛṣṇa Caitanya’. In *Śrī Caitanya Bhāgavata* (*Madhya-khaṇḍa* 28th chapter) the reason for Śrī Keśava Bhāratī giving the name ‘Śrī Kṛṣṇa Caitanya’ —

“tabe nāma thuibare keśava bhāratī
mane mane cintite lāgila mahāmati (169)
caturdaśa bhuvanete emata vaiṣṇava
āmāra nayane nāhi haya anubhava (170)
ataeva kothā nā thāke yei nāma
hena nāma thuile mora pūrṇa haya kāma(171)

mūle bhāratīra śiṣya ‘bhāratī’ ye haya
iñhāra-se nāma thuibare yogya naya (172)
yata jagatera tumi kṛṣṇa bolāiyā
karāilā caitanya, kīrtana prakāsiyā (175)
eteka tomāra nāma ‘śrīkṛṣṇacaitanya’
sarvaloka tomā haite hailā dhanya (176)”

“Now, wise Śrī Keśava Bhāratī started contemplating in his heart, ‘What would be the most suitable *sannyāsī* name for Mahāprabhu? I have not seen such a Vaiṣṇava in the fourteen planetary systems. Therefore, His name should be such that no one would have heard it before. With this, my heart’s desire would be gratified. Traditionally, the disciple of Bhāratī should be ‘Bhāratī’ only, but this name is not suitable for Him.’ Then, Śrī Keśava Bhāratī put his hand on Mahāprabhu’s chest and said — ‘By manifesting *kīrtana*, You have provided enlightenment to all by making everyone in this world utter ‘Kṛṣṇa’. Therefore You are being given the name ‘Śrī Kṛṣṇa Caitanya’. Everyone will be blessed because of Your name.’”

Mahāprabhu never accepted the Śaṅkara *sampradāya*. Therefore, if we think categorically, then *upakrama*, *upasāṁhāra*, *abhyāsa*, *apūrvatāphala*, *arthavāda*, and *upapatti* — by these six symptoms and after investigating the purpose of Mahāprabhu’s *sannyāsa* pastimes, we would find out that Mahāprabhu was never under the Māyāvādi *sampradāya*.

Prakāśānanda was a *nirviṣeṣa brahmavādī* and he would never accept the forms of *brahma* like Nārāyaṇa. Mahāprabhu manifested Himself as Supersoul in the heart of Prakāśānanda and removed his misconception. He awakened the realization of *saviṣeṣa-svarūpa* Nārāyaṇa’s existence in his heart, and that Nārāyaṇa Himself is present in front of him in the

form of a *sannyāsī* — He made him realize this also. At the same time, however, by His influence, He concealed and removed that from his heart. Therefore, Prakāśānanda was inquiring, ‘Why are You exhibiting such inappropriate, inferior behavior?’ If Mahāprabhu had not concealed that realization, then this question about inferior behavior would not have arisen in the heart of Prakāśānanda. Probably to glorify the greatness of *śrī nāma*, Mahāprabhu used it as an opportunity to awaken curiosity in Prakāśānanda.

VERSE 71

ପ୍ରଭୁ କହେ— “ଶୁଣ, ଶ୍ରୀପାଦ, ଇହାର କାରଣ ।
ଗୁରୁ ମୋରେ ମୂର୍ଖ ଦେଖି’ କରିଲ ଶାସନ ॥୭୧ ॥

prabhu kahe — “śuna, śrīpāda, ihāra kāraṇa
guru more mūrkha dekhi’ karila śāsana

Translation: After hearing the words of Prakāśānanda, Mahāprabhu said — “Śrīpāda, listen to the reason. My Gurudeva considered Me a fool and chastised Me.

Anubhāṣya: Śrī Caitanyadeva alone is the *vāstava-vastu vigraha* (Svayam-Bhagavān), the subject matter of Vedānta. He, with respect to the decision regarding the eligibility of a person to study Vedānta, has preached that only those who consider themselves lower than a blade of grass, are tolerant like a tree, do not desire honor for themselves, and are ever ready to pay respect to others. Such persons are eligible to be a part of the disciplic succession. When the disciple, after listening to the teachings from the lotus mouth of Śrīla Gurudeva, broadcasts those instructions to others, then from that *sādhana* or *abhidheya*, the fruit in the form of *prayojana* (ultimate goal) manifests.

The portion of the *śrauta-vākyā* (received through disciplic succession) in which the experiential knowledge of the object of devotion, *vāstava-vastu* (Absolute Truth), has been described, that alone is to be regarded as the basis, being the all-pervading, the essence and original source of the *śrauta-śāstras* (scriptures taught through the disciplic line of succession). All the portions of the *śrauta-śāstras* are present in that very original source, explicitly or implicitly. The devotees, who are in the constant pursuit of *bhakti*, realize their true relationship with the object of devotion, Bhagavān. Wherever there is a laxity in performing devotional service, instead of serving Śrī Kṛṣṇa completely, one serves Him partially. As a result of this laxity in performing devotional service, the *jīva* is not connected with Śrī Kṛṣṇa, and that alone causes forgetfulness of his constitutional position or being averse to Hari’s service.

Śrī Caitanyadeva, the master of the fourteen planetary systems, while instructing on the unbiased and pure conduct of a devotee, has exhibited (acting as a disciple) an excellent example of the ideal perfection regarding the highest conclusion of the Vedānta through His humble statement in this verse. Those who consider themselves to be great scholars are not qualified to serve Śrī Guru’s lotus feet; this means that they are not qualified to study the *Brahma-sūtra*. The non-devotees who identify themselves as the body, endeavor to serve the Lord but give up the service to the *guru* who is constantly engaged in devotional service. To remove the disciple’s confusion to ascertain his *svarūpa*, the Lord in the form of a *guru* describes his disciple’s pure *svarūpa* and at the same time exhibits his foolishness. The manner in which Śrī Gurudeva, for the auspiciousness of the disciple, talks about

his disqualification, in very simple language, does not let the disciple get affected by the *apekṣika-doṣa* (comparative defect). It is because ignorance of the essential truths relating to Bhagavān alone constitutes the foolishness of the disciple; and the natural tendency of being foolish eternally resides in that disciple.

With that intrinsic foolishness and due to ignorance of *svarūpa-jñāna*, we many times out of duplicity, considering ourselves a disciple, address the disciple-like person as a ‘guru’. This does not bring us any auspiciousness. Anyone who considers that *puruṣa* a material being, in the service of whose (*puruṣa*) lotus feet all the Vedas are engaged, and who is the subject matter of Vedānta, is certainly a fool. The interpretation of the Vedic scriptures deduced by those deluded by material knowledge is just motivated by their intelligence which is bewildered by *māyā* and comes under the inferior (material) knowledge.

Until the *jīva*'s false ego, acquired through the modes of this manifested material world, does not disappear, the knowledge acquired by his senses which is covered, unessential, and ever-changing is also his foolishness. The servitor of the greatest of the great and the maintainer, Viṣṇu *vastu*, is the true follower of Vedānta.

Until service to the objects which are covered by *māyā* is not severed, no one can become the knower of *brahma*.

The eligibility of the *karmīs* and *jñānīs* to read *Brahma-sūtra* alone does not make them eligible to understand the glories of Śrī Kṛṣṇa's name, which is eternal, pure, complete, independent, a form of all transcendental mellows, and a transcendental touchstone.

One who has taken shelter of Śrī Kṛṣṇa's name, which is like a transcendental touch-

stone, need not have the qualification to study the Vedānta, for he has already completed all such study.

Those who do not take shelter of the holy name because they do not know that the Lord and His name are non-different, and endeavor to become a Māyāvādī *vaidāntika* (scholar of Vedānta), they from the transcendental point of view, in the words of Śrī Gurudeva, are complete fools. Studying Vedānta by following the path of *adhirohavāda* (the ascending process), manifests foolishness or inertness. And those who have taken shelter of the holy name alone are eternally qualified in Vedānta. In this connection, the following verses are worth considering –

ŚRĪMAD BHĀGAVATAM (3/33/7) –

“aho vata śvapaco’to garīyān
yaj-jihvāgre varttate nāma tubhyam
tepus-tapaste juhuvuḥ sasnurāryā
brahmānucurnām gr̥nanti ye te”

“Oh, how glorious are they whose tongues are always chanting Your holy name! Even if born in a family of dog-eaters, such persons are very honorable. Only those who chant Your holy name, have already executed all kinds of austerities, performed all types of fire sacrifices, bathed at all the holy places of pilgrimage, and they alone are worthy to be counted among the Aryans.”

“rgvedo’ta yajurvedah sāmavedo’pyatharvanāḥ
adhītāstena yonoktam harir-itakṣara-dvayam”

“Anyone who has uttered these two letters ‘Ha’ and ‘ri’, has already studied Ṛk Veda, Yajur Veda, Sāma Veda, and Atharva Veda.”

The ignorant followers of the *sāhajika-sampradāya* consider themselves as Vaiṣṇavas and believe that the study of Vedānta is the forte of *ahaṅgraha-upāsaka* impersonalists alone. However, ‘Vedānta’

is the forte of pure Vaiṣṇavas. The *prākṛta-sahajiyās* do not understand this simple thing that the Vedāntic literature that the Vaiṣṇavācāryas of the four *saṃpradāyās* have written in consonance with Śrīmad Bhāgavatam, the natural commentary of *Brahma-sūtra-Vedānta*, should not be disregarded, considering them to be inappropriate association. Therefore, such people consider the pure Vaiṣṇavas and Vaiṣṇavācāryas to be *jñāna-miśra* and *karma-miśra* devotees and pave their way to hellish planets. Furthermore, they themselves become Māyāvādīs and become devoid of service to Śrī Viṣṇu.

One cannot understand the importance of chanting Śrī Kṛṣṇa's name by attaining expertise in Vedānta with material knowledge. Those who are enchanted with material intelligence are completely bound in this material world. The enjoyer and the objects of enjoyment – these two *tattvas* (considering the self as the enjoyer and all the things of this material world to be the objects of enjoyment) are capable of binding these people to this material world, and they do not let their minds become detached from these external material sense objects.

Amṛtānukāṇikā: Prakāśānanda considered Mahāprabhu to be an ordinary human being and asked questions that Mahāprabhu answered one by one. Prakāśānanda was of the view that Śrī Kṛṣṇa Caitanya was a dull-witted *sannyāsī*; and therefore even Mahāprabhu addressed Himself as dull-witted and started answering the questions. Mahāprabhu's humility was favorable to Prakāśānanda's belief, and he, therefore, started listening to Mahāprabhu's words with rapt attention. Had Mahāprabhu initially refuted the statements of Prakāśānanda and tried to

establish the supremacy of *nāma-saṅkīrtana* instead of His scholarly skills, meditation, and Vedānta-study, it would have hurt the pride of haughty Prakāśānanda, and his disgust and defiance towards Mahāprabhu would have increased. Then he would have never listened to the words of Mahāprabhu attentively and patiently. Therefore, Mahāprabhu with His humbleness, by taking recourse to this logic – 'entered like a needle and came out like an axe' – exhibited exemplary adroitness in winning over His opponents. Especially, this is an indicator of the behavior fit for Vaiṣṇavas.

DESCRIPTION OF THE GLORIES OF HARI-NĀMA BY MAHĀPRABHU –

VERSE 72

‘মূর্খ তুমি, তোমার নাহিক বেদান্তাধিকার ।
‘কৃষ্ণমন্ত্র’ জপ’ সদা,—এই মন্ত্র সার ॥ ৭২ ॥

*'mūrkha tumi, tomāra nāhi vedāntādhikāra
'krṣṇamantra' japa' sadā, — ei mantra sāra*

MANTRA AND THE VARIEGATEDNESS OF PASTIMES IN MAHĀMANTRA-ŚRĪ NĀMA –

VERSE 73

কৃষ্ণমন্ত্র হৈতে হবে সংসার-মোচন ।
কৃষ্ণনাম হৈতে পাবে কৃষ্ণের চরণ ॥ ৭৩ ॥

*krṣṇa-mantra haite habe samsāra-mocana
krṣṇa-nāma haite pābe krṣṇera caraṇa*

Translation: 'You are a fool, You are not qualified to study Vedānta. Therefore, always chant this 'krṣṇa-mantra'. This is the essence of Vedānta. By chanting krṣṇa-mantra (received as an initiation *mantra* from *guru*) one attains liberation from this material world (meaning one attains knowledge of one's *svarūpa*) and by chanting the holy name of Śrī Kṛṣṇa [one develops *prema*; and then] one attains the service of the lotus feet of Śrī Kṛṣṇa.

Anubhāṣya: No sooner does the *jīva* attain transcendental knowledge, he becomes free from misidentifying himself with the material body and engages himself in the service of Lord Adhokṣaja. Service to Mukunda is the only means and goal to become free from the struggle of this material world. The *jīva* while chanting the *mantra* gradually realizes his transcendental nature, which results in the cessation of the perception that this material world is enjoyable, then he takes shelter of one of the five *ratis*. Then with the aid of some ingredients and service according to his *rasa*, he, in his purified heart illuminated by *viśuddha-sattva*, relishes the mellows of the object of devotion. This kind of service cannot be relished by the external titles, that is, it is not the object of enjoyment for the material gross and subtle body. When one who performs *nāma-kirtana* by following the bona fide process, establishes himself in transcendental knowledge – that there is no difference between the Lord and His name – only then can one attain direct service to Śrī Kṛṣṇa. At that time, the grammar or usage of the fourth inflection of the word which determines the relationship becomes subdued. This means that even if they pronounce the word ‘Kṛṣṇa’ without using the fourth inflection, that is, saying ‘Kṛṣṇa’ instead of ‘Kṛṣṇāya’, the Absolute Truth, which is the aim of the address (to call the Lord with His holy name), Kṛṣṇa will surely manifest in the heart purified by *suddha-sattva*. At that time, by addressing the Lord by His name, one gets the qualification of performing service without any hindrance. All the *śāstras* and all the *mantras* which bestow divine knowledge, liberate the *jīva* completely and establish him in the direct service of Śrī Kṛṣṇa. [Mahāprabhu said] I, a

foolish person, have heard all these topics from Śrī Gurudeva. He also instructed that the statements of Śrī Vyāsadeva, like ‘*lokasyājānato vidvāṁścakre sātvatasamhitām*’, that is, Śrīmad Bhāgavatam’s study, teaching, and contemplation which are like steps of chanting of the holy name, culminate in service through the holy name.

Nāma and *nāmī* are non-different *vastu* and this alone has to be learned by those who have renounced material endeavors. This alone is the divine knowledge to be received from Śrī Gurudeva. Before taking shelter of the lotus feet of Śrī Gurudeva, I was ignorant of *sambandha-jñāna*. However, it is only by being engaged in service can I see Myself endeavoring to become a *bandha-mokṣa-vida* (one who knows the process by which one can be liberated from the material world). Here, the word ‘*kṛṣṇa-nāma*’ does not refer to *nāmābhāṣa* or *nāmāparādha*.

Amṛtānukaṇikā: *Kṛṣṇa-mantra* is the summum bonum of all practices and of Vedānta also.

(HARI-BHAKTI-VILĀSA 1/155-156) –

“*mantrāstu kṛṣṇa-devasya
sākṣād-bhagavato hareḥ
sarvāvatāra-bijasya
sarvato vīryavattamāḥ
sarveṣāṁ mantra-varyāṇām
śreṣṭho vaiṣṇava ucyate
višeṣāt kṛṣṇa-manavo
bhoga-mokṣaika-sādhanam*”

“The seed of all the incarnations is Bhagavān Hari Śrī Kṛṣṇadeva Himself, whose *mantras* are extremely powerful. Amongst all the great *mantras*, Vaiṣṇava *mantras* are the greatest, especially Śrī Kṛṣṇa *mantra* is the bestower of enjoyment and liberation.”

(HARI-BHAKTI-VILĀSA 1/158-159) –

krṣṇa eva param brahma
 sac-cid-ānanda-vigraha
 smṛti-mātreṇa teṣāṁ vai
 bhukti-mukti-phala-pradāḥ
 tatrāpi bhagavattāṁ svāṁ
 tanvato gopa-līlā
 tasya śreṣṭhatamā mantrāste-
 sv-apy-aṣṭadaśākṣaraḥ”

“Śrī Kṛṣṇa is the embodiment of *sac-cid-ānanda* and is Parabrahma. Just by remembering Śrī Kṛṣṇa, He bestows material enjoyment and liberation. However, He shows His opulence of being the Supreme through His *gopa-līlā*. His most superior *mantra* is the *aṣṭadaśākṣara-mantra*. Also, in *Hari-bhakti-vilāsa* (1/131) it is said that the *aṣṭadaśākṣara* is the essence of all the Vedānta.

Mahāprabhu is telling the Māyāvādī *sannyāsī* in a roundabout manner that *kṛṣṇa-mantra* is the essence of all practices and thus following the limbs of meditation and studying of Vedānta is futile. Therefore, He does not meditate or study the Vedānta.

THE ONLY WORSHIPABLE OBJECT IN KALI-YUGA IS KRṢNA-NĀMA –

VERSE 74

নাম বিনা কলিকালে নাহি আর ধর্ম ।
সর্বমন্ত্রসার নাম,— এই শাস্ত্রমর্ম ॥৭৪॥

*nāma bina kali-kale nāhi āra dharma
sarva-mantra-sāra nāma,— ei śāstra-marma*

Translation: In Kali-yuga there is no other *dharma* except the chanting of *kṛṣṇa-nāma*. *Kṛṣṇa-nāma* is the essence of all *mantras*, this is the most confidential meaning of all the scriptures.’

Anubhāṣya: In the previous three ages – Satya, Tretā, and Dvāpara – *śrauta-panthā*, receiving knowledge through disciplic

succession, was strictly honored. However, with the influence of Kali-yuga *āśrauta* or *tarka-panthā*, the path of one’s imagination or arguments has emerged. By doubting the attainment of knowledge of Absolute Truth through the descending [disciplic succession] process, *tarka-panthā*, which emerged due to the dominance of material knowledge, is completely against the Śrutis. *Kṛṣṇa-nāma* belongs to Vaikuṇṭha and hence is completely non-different from the Absolute Truth, Śrī Kṛṣṇa. Due to *nāma* and *nāmī* being non-different, Śrī Kṛṣṇa, the Absolute Truth, is eternal, pure, complete, independent, the embodiment of transcendental mellow, and transcendental touchstone; so is the Vaikuṇṭha-nāma. *Kṛṣṇa-nāma*, being different from any material name, Himself belongs to Vaikuṇṭha. The followers of *tarka-panthā* do not have any qualification for this holy name. It is only by the chanting of the holy name can one transcend the *dharma* of gross and subtle designations. Therefore, during the predominance of *tarka-panthā* even the other prevalent worldly religions hinder the path of argumentation. The holy name alone, non-different from the owner, is beyond the arguments of those following *tarka-panthā*. The transcendental name of Vaikuṇṭha *vastu* alone is said to be capable of delivering the *jīvas* from various contemplations of material enjoyment. Therefore, that name is the essence of all the *mantras*. The name, form, qualities, mood, and actions of a material object are subject to argumentation, but the Vaikuṇṭha *vastu* is beyond that. The transcendental form, qualities, distinction of eternal associates, and pastimes of that Vaikuṇṭha name are non-different from His name. The Māyāvādīs, with their

material knowledge, differentiate between the name, form, and qualities of the *vastu* (Absolute Truth) and fall due to their belief in the frivolous principle of duality. Therefore, their instructors through *mahā-vākyas* like – ‘*sadeva saumyedamagra āśit*’ meaning – ‘O gentle one! He (the Supreme *tattva* – the cause of all causes) exists before the creation of any substance or any *jīva*’, and ‘*sarvam khalvidam brahma*’ meaning ‘everything is *brahma*’ set them free from material thoughts. Without taking complete shelter of the holy name, one will chant the holy name with offenses. Such chanting will not release one from the *tarka-panthā*, which is nothing but a material sense enjoyment.

GLORIES OF MANTRA (NĀRADA-PAṄCARĀTRA) –

“*trayo vedāḥ ṣaḍāṅgāni
chandāṁsi vividhāḥ surāḥ
sarvam-aṣṭākṣarāntahstham
yac-cānyad-api vāñmyam
sarva-vedānta-sārārthah
samsārān-avatāranah*”

“The three Vedas, their six limbs (*sikṣā*, *kalpa*, *nirukta*, *vyākaraṇa*, *jyotiṣa*, and *chanda*), *vividha chanda* (Vedic literature), all demigods, and any other limbs of Vedic scriptures are included in this eight-syllable *mantra*. This *mantra* is the essence of all *Vedānta* and is like a boat that can take one across this material ocean.”

(KALISANTARĀNĀPANIṢAD) –

“*hare krṣṇa hare krṣṇa krṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare
iti ṣoḍāśakāṁ nāmnāṁ kali-kalmaṣa-nāśanam
nātah paratar-opāyah sarva-vedeṣu drṣyate*”

“Hare Krṣṇa Hare Krṣṇa Krṣṇa Krṣṇa Hare Hare, Hare Rāma Hare Rāma Rāma Rāma Hare Hare – these sixteen names can destroy

all the defects of Kali-yuga. A process better than this is not seen anywhere in the scriptures.”

Śrī Madhvā’s quotation in his commentary on *Muṇḍakopaniṣad* –

“*dvāpariyair-janair-viṣṇuh
pañcarātraiś-ca kevalam
kalau tu nāma-mātrena
pūjyate bhagavān hariḥ*”

“In Dvāpara-yuga, the worship of Lord Viṣṇu should be done in accordance with the rituals mentioned in scriptures like *Nārada-pañcarātra*. In Kali-yuga, the worship of Śrī Hari is performed only by the holy name.”

Śrī Jīva Gosvāmī Prabhu, in the context of ‘*krṣṇa-mantra*’ and ‘*krṣṇa-nāma*’, mentions the following in paragraph 284 of *Bhakti-sandarbha* –

“If someone were to say — The *mantras* are also composed of Bhagavān’s names; but the significance of the *mantra* is that a *mantra* is Bhagavān’s name ornamented with the words like ‘*namah*’ and ‘*svāhā*’, that is, its power is due to the presence of Bhagavān’s name. Śrī Nāradā and other sages, pursuant to Bhagavān’s desire, have invested special potency in these *mantras*. These *mantras* establish the transcendental relationship of the chanter of the *mantra* with Śrī Bhagavān.

In the *mantra*, the names of Śrī Bhagavān, completely independent of everything else (that is, devoid of ornamentation by virtue of words like ‘*namah*’ and ‘*svāhā*’, and the potency of sages like Nāradā), are capable of bestowing *krṣṇa-prema*, the highest fruit of the object of human pursuit. If it is so, then why is the *mantra* considered to be more powerful than the holy name, and the practitioner who chants the holy name is

expected to take initiation in that *mantra*? In answer to this, it is said — ‘Although the practitioner who chants the holy name is not expected to be initiated in it – the natural propensity for sense enjoyment, which generally exists in humans, resulting from the bodily conception, makes their hearts frenzied with inimical behavior. Therefore, in order to contain the human beings’ inimical behavior and fickleness of mind, *rṣis* like Śrī Nāradā have propounded certain rules and regulations in *mantras*, in certain portions of the path of *arcana*.’

The perfection of the *mantra* is essential for liberating the conditioned soul from his material false ego of being an enjoyer. The syllable ‘*ma*’ in the word ‘*namah*’ means ego and the syllable ‘*na*’ means detachment from that. This means that the fruit of the perfection of the *mantra* is that the *jīva* attains transcendental realization. Śrī Rūpa Gosvāmī Prabhu also in his ‘*Nāmāṣṭaka*’ has invoked Harināma by saying ‘*ayi mukta-kulair-upasya-mānam*’ (You are also worshiped by the liberated sages).

VERSE 75

এত বলি' এক শ্লোক শিখাইল মোরে ।
কর্ণে করি' এই শ্লোক করিহ বিচারে ॥ ৭৫ ॥

*eta bali' eka śloka śikhāila more
kanthe kari' ei śloka kariha vicāre*

Translation: Saying this my Gurudeva taught me one *śloka* and advised Me to always keep it in My throat and ponder over it.

HARERNĀMA ŚLOKA

BṛHANNĀRADĪYA STATEMENT (38/126) –

VERSE 76

হরেন্নাম হরেন্নাম হরেন্নামের কেবলম্ ।
কলৌ নাত্যের নাত্যের নাত্যের গতিরন্থা ॥ ৭৬ ॥

*harernāma harernāma
harernāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā'*

Translation: In this age of Kali-yuga the holy name, the holy name, and the holy name of the Lord alone is the only recourse, there is no alternative, no alternative, no alternative to the holy name.

Amṛta-pravāha Bhāṣya: In Kali-yuga there is no other means to attain deliverance; the holy name of the Lord is the only way to deliverance.

Anubhāṣya:

*[satyayuge dhyāna-rūpā gatiḥ], kalau
nāstyeva kevalam harernāma eva; [tretāyāṁ
yajñe yajñeśvara-yajana-rūpā gatiḥ],
kalau nāstyeva kevalam harernāma eva;
[dvāpare arcana-rūpā gatiḥ], kalau nāstyeva
kevalam harernāma eva, [viśeṣataḥ] kalau
anyathā gatiḥ nāstyeva (anya-sādhanānām
nirarthakatvāt).*

ŚLOKA BHĀVĀNUVĀDA:

In Satya-yuga one attains spiritual advancement by meditation, in Kali-yuga, however, it is not through meditation, rather it is through the holy name that one moves forward spiritually. In Tretā-yuga one attains spiritual advancement by performing a fire sacrifice to Bhagavān, the Lord of fire sacrifice. In Kali-yuga, however, it is through the holy name and not by fire sacrifices that one advances spiritually; in Dvāpara-yuga one progresses by performing deity worship, but in Kali-yuga however, it is through the holy name and not by deity worship that one evolves spiritually; especially in Kali-yuga, all other practices are futile.

THE FRUIT OF CHANTING NĀMA –

VERSES 77-78

এই আজ্ঞা পাএঁগ নাম লই অনুক্ষণ ।
নাম লৈতে লৈতে মোর ভাস্ত হৈল মন ॥৭৭॥

ধৈর্য্য ধরিতে নারি, হৈলাম উম্মত ।
হাসি, কান্দি, নাচি, গাই, যৈছে মদমত ॥৭৮॥

*ei ajñā pāñā nāma lai anukṣaṇa
nāma laite laite mora bhrānta haila mana
dhairyā dharite nāri, hailāma unmatta
hāsi, kāndi, nāci, gāi, yaiche madamatta*

Translation: On receiving this order from My Gurudeva, I started chanting the holy name constantly. On constant chanting of the holy name, My heart was bewildered. Apart from remembering the holy name, I forgot everything else. Since then, I am not able to keep my composure. I sometimes laugh, cry, dance, and sing like a crazy person.

VERSE 79

তব ধৈর্য্য ধরি' মনে করিলাম বিচার ।
কৃষ্ণনামে জ্ঞানাচ্ছম হইল আমার ॥৭৯॥

*tabe dhairyā dhari' mane karilāma vicāra
kṛṣṇanāmē jñānācchanna haila āmāra*

ASTONISHED TO SEE HIS OWN CONDITION, ON CHANTING THE HOLY NAME –

VERSES 80-82

পাগল হইলাও আমি, ধৈর্য্য নাহি মনে ।
এত চিন্তি' নিবেদিলাম গুরুর চরণে ॥৮০॥

‘কিবা মন্ত্র দিলা গোসাঙ্গি, কিবা তার বল ।
জপিতে জপিতে মন্ত্র করিল পাগল ॥৮১॥

হাসায়, নাচায়, মোরে করায় কৃন্দন ।
এত শুনি' গুরু মোরে বলিলা বচন ॥৮২॥

*pāgala hailān āmi, dhairyā nāhi mane
eta cinti' nivedilāma gurura carane*

*'kivā mantra dilā gosāni, kivā tāra bala
japite japite mantra karila pāgala*

*hāsāya, nācāya, more karāya krandana'
eta śuni' guru more balilā vacana*

Translation: Then after regaining My composure, I started contemplating in My mind that this Śrī Kṛṣṇa's name has covered My intelligence. By constantly chanting the holy name I have become mad and am not able to control My mind. Thinking thus, I submitted this request to My Gurudeva – ‘Oh Gurudeva! What kind of *mantra* have you given Me and how powerful is it that its continuous chanting has made Me crazy? This *mantra* sometimes makes Me laugh, sometimes dance, and sometimes cry.’ On hearing this, my Gurudeva said.

THE NATURE OF THE HOLY NAME OF ŚRĪ KRṢNA –

VERSE 83

কৃষ্ণনাম-মহামন্ত্রের এই ত' স্বভাব ।
যেই জপে, তার কৃষ্ণে উপজয়ে ভাব ॥ ৮৩ ॥

*kṛṣṇanāma-mahāmantrera ei ta' svabhāva
yei jape, tāra kṛṣṇe upajaye bhāva*

Translation: ‘The nature of *kṛṣṇa-nāma mahā-mantra* is like this only. This *mantra* develops a love for Śrī Kṛṣṇa in the heart of one who chants it.

Anubhāṣya: When Śrī Gurudeva chants the name, it enters into the ears of the disciple. Having heard the name from the lotus mouth of Śrī Gurudeva, the disciple establishes that name in his heart with complete faith and worships the holy name through chanting. On being worshiped, *śrī-nāma* Himself manifests His nature and bestows upon the practitioner the qualification to perform *kirtana*. It is from that very moment, by chanting the holy

name loudly, he becomes eligible to make the entire world become his disciples. The world, governed by the power of the *nāma-kīrtana*, starts chanting *śrī-kṛṣṇa-nāma*.

On continuous chanting, the chanter's process of *nāma-bhajana* like laughing, crying, dancing, and *kīrtana* fully manifests. Some people, however, out of foolishness, do not consider the 'Hare Kṛṣṇa' sixteen names – thirty-two syllables as *mahā-mantra* and consider it as a *japya-mantra* (whispering the mantra), thereby creating hindrances in (loud) *kīrtana* of *mahā-mantra*, that is, forbidding the loud chanting of *mahā-mantra*. Therefore, those who have attained *prema* sing *kṛṣṇa-nāma* along with other devotees congregationally. As a result of loud *kīrtana*, worldly people attain great benefit by hearing this *kīrtana*. *Nāma-smaraṇa* (meditating on the holy name) happens along with *nāma-śravana* and *nāma-kīrtana*. As a result of the chanting of Śrī Kṛṣṇa's holy name, which is non-different from Him, a strong desire to serve Him awakens in the heart of the practitioner – this is called '*bhāva*'. *Jāta-bhāva* persons, in whom *bhāva* has awakened, are not bound by material ignorance nor have *anarthas*. They are *jāta-rati* and hence they relish the mingles emanating from the *bhāva* when combined with four types of ingredients. The condensed form of *bhāva* alone is '*prema*'.

The holy name of Śrī Kṛṣṇa is *mahā-mantra*. The *mantras* of *Pañcarātra* are addressed by the name 'mantra'. The name of Śrī Bhagavān is famous as *mahā-mantra*.

FOUR OBJECTS OF HUMAN PURSUIT AND KRṢNA-PREMA –

VERSES 84-85

**কৃষ্ণবিষয়ক প্রেমা—পরম পূরুষার্থ ।
যার আগে তত্ত্বাত্মক চারি পূরুষার্থ ॥ ৮৪ ॥**

পথঃয়ে পুরুষার্থ—প্ৰেমানন্দামৃতসিদ্ধু ।
ব্ৰহ্মাদি আনন্দ যার নহে এক বিন্দু ॥ ৮৫ ॥

*kṛṣṇaviṣayaka premā – parama puruṣartha
yāra āge tṛṇatulya cāri puruṣartha
pañcama puruṣartha–premānanda-mṛta-sindhu
brahmādi ānanda yāra nahe eka bindu*

Translation: To attain *kṛṣṇa-prema* is the highest object of human pursuit. In comparison to this *prema*, religiosity, economic development, sense gratification, and liberation are as insignificant as a straw. The fifth object of human pursuit, *kṛṣṇa-prema*, is an ocean of bliss, and that *brahmānanda* cannot be compared to even a drop of this ocean.

Anubhāṣya: *Kṛṣṇa-prema* is the highest object of human pursuit. On comparing religiosity, economic development, sense gratification, and liberation with the fifth object of human pursuit, *kṛṣṇa-prema*, one can understand that the objects attained by the seekers of sense gratification and liberation, according to their gradation, are perishable and trivial. Firm belief in sense gratification and liberation as the only goals of life is held by those who consider the temporary designation called the body to be their real self.

However, love for Śrī Bhagavān is the eternal, immutable *dharma* of the soul; therefore, endeavoring for the four objects of human pursuit has no value as compared to *prema*.

Amṛtānukāṇikā: Scriptures define four objects of human pursuit, namely religiosity, economic development, sense gratification, and liberation. The *brahma-sukha* (happiness experienced on attaining *brahma*) from the fourth object of pursuit, liberation, has unparalleled significance over the material happiness derived from

the first three objects of human pursuit. This *brahma-sukha* is just the impersonal *brahmānanda*. Due to the absence of *vilāsa* (activities) of the internal potency, there is no variety in the bliss. Also, there is no variegatedness of miraculous relishing. This *brahma-sukha* is but the existence of bliss. Therefore, this happiness derived from *brahma* is desirable but not the most desirable *vastu*.

What is that *vastu*? A *vastu* in which there is the highest culmination of the manifestation of *svarūpa-śakti* of *brahma*, that alone is the most desirable *vastu*. The Śruti describe *brahma* as an embodiment of mellites (*rasa-svarūpa*). The gradation of *rasa* is according to the gradation of manifestation of the *svarūpa-śakti* of *brahma*. The more the *rasa* develops, the greater is the development of the object of enjoyment, the astonishment in relishing, and the greed. Since there is a minimal manifestation of potency in impersonal *brahma*, the *rasa*'s manifestation is also minimal. Further, since the manifestation of potency is unparalleled and all-surpassing, the development of *rasa* in Śrī Krṣṇa is at its culmination. Therefore, the bliss resulting from relishing Śrī Krṣṇa's sweetness is millions of times more desirable than the impersonal *brahmānanda*.

ŚRĪMAD BHĀGAVATAM (1/7/10) –

“ātmārāmāś ca munayo
nirgranthā apy urukrame
kurvanyt ahaitukīm bhaktim
ittham-bhūta-guṇo hariḥ”

“Those *munis* who take pleasure in the *ātmā*, or spirit self, and are absorbed in bliss from *brahma*, and as a result, their knot of ignorance has opened and they have become free from anger, attachment, false

pride, etc., also desire to render unalloyed devotional service unto the infinitely potent Śrī Hari. It is because Bhagavān Śrī Hari possesses such transcendental qualities that He attracts even those who take pleasure in spirit self, the *ātmā*.”

The attraction to this sweetness is so strong that even the supreme virtuous wife Lakṣmī also gets attracted to this. The only way to relish this unparalleled, all-surpassing sweetness of Śrī Krṣṇa is *prema-bhakti*. One can hear the stories of *jīvas* who have attained *brahma-sāyujya* liberation and still endeavor to practice devotional service to attain this *prema* – “*muktā api līlāyā vigrahāṁ kṛtvā bhagavantāṁ bhajante*, commentary by Śrī Śaṅkara on Nṛsiṁhatāpnī Verse (2/5/16)”.

The mention of liberated souls practicing devotional service is also seen in Vedānta. “*Āprāyanāt tatrāpi hi drṣṭam*” Brahma-sūtra 4/1/12.” According to the Govinda-bhāṣya commentary on this sūtra –

In one Śruti, it is written: ‘Worship is a duty till one attains liberation’, and some state: ‘It is one’s duty to worship even after liberation.’

With the objective of critical investigation of these mutually contradictory instructions, Vyāsadeva in *Brahma-sūtra* has said: ‘*āprāyanāt*’ – one must perform worship till one attains liberation; ‘*tatrāpi*’ – one shall have to perform worship even after attaining liberation; ‘*hi*’ – because; ‘*drṣṭam*’ – one can find the process of worship everywhere in the Śrutis. The reason for worship even in a liberated state according to the Śrutis is – one shall perform worship in every condition and at all times (therefore in a liberated state as well). For instance *Sauparna-śruti* says – ‘*sarvadā enam upāsita yāvad-vimuktih, muktā api hi enam upāsate*’. Now the question may

arise – where is the legislation to perform worship even after liberation written? Also, what is its fruit? In an answer to this, it is said – even if there is no legislation for the process of worship after liberation and since there is no legislation, no question of fruit arises. Still, it is due to the influence of *vastu*'s beauty that even liberated persons engage in *bhajana*.

A mundane example of this is a patient suffering from jaundice who, becoming cured by eating sugar, becomes attracted to the sweetness of the sugar such that his interest in eating sugar arises. The purport is that even liberated persons become attracted to Bhagavān's beauty and sweetness, etc., and thus engage in devotional service to Him. This can be understood from the following *Vedānta-sūtra* (1/3/2) – 'muktopasṛpya-vyapadeśat'. Śrī Jīva Gosvamī has described the meaning of this *sūtra* in *Sarva-samvādinī* (Page 130) – 'muktānām-eva satām-upasṛpyam brahma yadi syāt-tadevākleśena saṅgacchate' – It is only by taking the meaning as – 'The further spiritual progress (*upasṛpya*) of the liberated souls who have attained *brahma-sāyujya*, can the meaning be consistent with the word *akleśa* (freedom from suffering). Even the commentary of Mādhabācārya on the above-mentioned *sūtra*, states – 'muktānām paramā gatiḥ – even liberated souls who have attained *brahma-sāyujya* attain a higher destination.' From all these, we can understand that the greed for worshiping the embodiment of mellites, the Parabrahma, awakens even in the liberated souls.

The only means to relish this most attractive *vastu* is *prema*, and therefore this object of human pursuit is greater than the fourth object of human pursuit, liberation. What one attains as a result of this pursuit in the form of *kṛṣṇa-prema* is the most

desirable object, and thus this too is the highest *puruṣārtha*.

FRUIT OF ŚRĪ-KRṢNA-NĀMA –

VERSE 86

কৃষ্ণামের ফল—‘প্রেমা’, সর্বশাস্ত্রে কয় ।
ভাগ্যে সেই প্রেমা তোমায় করিল উদয় ॥৮৬॥

*kṛṣṇanāmera phala—'prema', sarvaśāstre kaya
bhāgye sei premā tomāya karila udaya*

Translation: All the scriptures conclude that *prema* is the fruit of *śrī-kṛṣṇa-nāma*. As a result of great fortune, this *prema* has manifested inside your heart.

Amṛta-pravāha Bhāṣya: 'Dharma', 'artha', 'kāma', and 'mokṣa' – these are the four *puruṣārthas* (objects of human pursuit). *Śrī-kṛṣṇa-prema* is the fifth *puruṣārtha*. The bliss obtained from the first stage of liberation, that is *brahmānanda*, cannot be compared to even one drop of this *prema*. 'Dharma', 'artha', 'kāma', and 'mokṣa' – all these are not the real fruit of Śrī Kṛṣṇa's holy name. All the scriptures conclude that *śrī-kṛṣṇa-prema* alone is the fruit of chanting of Śrī Kṛṣṇa's holy name.

THE NATURE OF PREMA FOR ŚRĪ KRṢNA –

VERSES 87-88

প্রেমার স্বভাবে করে চিন্তনু ক্ষোভ ।
কৃষ্ণের চরণ-প্রাণ্যে উপজায় লোভ ॥৮৭॥

প্রেমার স্বভাবে ভক্ত হাসে, কান্দে, গায় ।
উন্মত্ত হইয়া নাচে, ইতি-উতি ধায় ॥৮৮॥

*premāra svabhāve kare citta-tanu kṣobha
kṛṣṇera carāṇa-prāptaye upajaya lobha*

*premāra svabhāve bhakta hāse, kānde, gāya
unmatta haiyā nāce, iti-uti dhāya*

Translation: The nature of *prema* is such that it agitates the heart and the body of the practitioner and manifests transcendental

symptoms in him and develops the greed to attain the lotus feet of Śrī Kṛṣṇa. The nature of *prema* is such that the devotee sometimes laughs, sometimes cries, sometimes sings, and sometimes dances like a madman running here and there.

Anubhāṣya: The non-devotees, devoid of *śrī-kṛṣṇa-prema*, with their flickering senses, show that they are frantic with laughter, crying, dancing, and singing; this is but an introduction to their attainment of inauspiciousness. The serious practitioners of devotional service should completely renounce this artificial flickering of the bodily limbs and senses. It is only from the *bhāva* and *prema*, which appear as a result of the awakening of the natural tendency of the soul, that the laughter, crying, singing, dancing, and hankering develops. All these are natural activities of the devotees, ever ready to serve. Those who exhibit the audacity to usurp the high position of the devotees bring only disaster or entanglement to the world, for *prema* has yet not awakened in them.

In paragraph 66 of *Prīti-sandarbha* by Śrīla Jīva Gosvāmī –

The natural tendency to love Śrī Bhagavān is not born out of *māyā*, in fact, it is the internal potency that bestows transcendental bliss, since Śrī Bhagavān is also subjugated by bliss. When that happens, the symptoms of love like the melting of the heart take place, which results in the manifestation of bodily transformations like horripilation and bliss. If the heart melts to a certain extent or bodily transformations like horripilation and bliss manifest, but the heart is not purified completely, then we shall have to understand that *bhakti* has not fully manifested. The purification of the heart means the abandonment of anything

that has no connection with Śrī Kṛṣṇa's service and exclusive *prema* for Śrī Kṛṣṇa. Hence, *ahaitukī* (causeless) and *svābhāvīki* (natural) are its adjectives.

VERSES 89-90

স্বেদ, কম্প, রোমাথগঞ্চ, গদগদ, বৈবর্ণ্য ।
উন্মাদ, বিষাদ, ধৈর্য, গর্ব, হৰ্ষ, দৈন্য ॥ ৮৯ ॥
এত ভাবে প্রেমা ভক্তগণেরে নাচায় ।
কৃষ্ণের আনন্দামৃতসাগরে ভাসায় ॥ ৯০ ॥

*sveda, kampa, romāñcāśru, gadgada, vaivarnya
unmāda, viṣāda, dhairyā, garva, harṣa, dainya
eta bhāve premā bhaktaganere nācāya
kṛṣṇera ānandāmṛta-sāgare bhāsāya*

Translation: Perspiration, trembling, horripilation or bodily hair standing on end, tears coming from the eyes, faltering voice, fading of bodily color – all these are *sāttvika bhāvas*; and madness, despair, fortitude, pride, jubilation, and humility – these are *vyabhicārī bhāvas*. *Prema* in these *bhāvas* makes the devotees dance and inundates them in the ocean of Śrī Kṛṣṇa's nectarean ecstasy.

INSTRUCTIONS OF GURU ON DUTIES OF A DISCIPLE –

VERSES 91-92

ভাল হৈল, পাইলে তুমি পরমপুরুষার্থ ।
তোমার প্রেমেতে আমি হৈলাও কৃতার্থ ॥ ৯১ ॥
নাচ, গাও, ভক্তসঙ্গে কর সঙ্কীর্তন ।
কৃষ্ণাম উপদেশি' তার' সর্বজন ॥ ৯২ ॥

*bhāla haila, pāile tumi parama-puruṣārtha
tomāra premete āmi hailān kṛtārtha
nāca, gāo, bhakta-saṅge kara saṅkīrtana
kṛṣṇānāma upadeśi' tāra' sarvajana'*

Translation: It is great that You have achieved the highest object of human pursuit, *kṛṣṇa-prema*, and even I have become satisfied by Your attaining it. Now go dance, sing, and

perform *kirtana* along with devotees. In this way preach the glories of Śrī Kṛṣṇa's holy name to all and deliver them.'

Anubhāṣya: Śrī Gurudeva bestows the eligibility – only to those who have attained a qualification according to him – to dance, sing, perform *sāṅkirtana*, etc., along with like-minded devotees who are affectionate towards them. They alone, by following the footsteps of Śrī Gurudeva and through the knowledge of devotional service, engage in activities to deliver the conditioned souls of this world. Unqualified people should chant Śrī Kṛṣṇa's name in isolation. In this way, while performing worship they do not associate with others. It is only when one is qualified, his association with persons who have attachments for worldly objects or liberation or are atheists, will not bring unfavorable results. Alternatively, those averse to *bhakti* are also able to attain the mercy of Śrī Kṛṣṇa's holy name. In this context these verses can be considered: 'naitat samācarejjātu manasāpi hyaniśvarah' (Those who are incompetent should not even think of imitating the activities of powerful controllers) or 'anāsaktasya viśayān yathārhamupayuataḥ, nirbandha kṛṣṇasambandhe yuktam vairāgyamucyate' (Accepting all paraphernalia, according to need and in a detached mood, knowing it to be related to Śrī Kṛṣṇa, is called *yukta-vairāgya*).

VERSE 93

এত বলি' এক শ্লোক শিখাইল মোরে ।
ভাগবতের সার এই—বলে বারে বারে ॥ ৯৩ ॥

eta bali' eka śloka śikhāila more
bhāgavatera sāra ei—bale bāre bāre

Translation: Having said this, Śrī Gurudeva taught Me one verse and repeated many

times that this verse is the essence of Śrīmad Bhāgavatam.

VERSE 94

এবংতৎঃ স্বপ্রিয়নামকীর্ত্তা
জাতানুরাগো দ্রুতচিত্ত উচ্চেঃ ।
হস্তযথো রোদিতি রৌতি গায়—
ত্যন্মাদবন্ধৃত্যতি লোকবাহ্যঃ ॥ ৯৪ ॥

evam-vrataḥ svapriya-nāma-kīrt্যā
jātānurāgo drutacittauccaiḥ
hasaty-atho roditi rauti gāya
ty-unmāda-vannṛtyati lokabāhyah

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: One who has taken a vow to serve Śrī Kṛṣṇa is agitated since his mind is not in his control. Due to the development of attachment to the holy name of beloved Śrī Kṛṣṇa, his heart becomes unsteady. Becoming indifferent to social behavior, He sometimes laughs, sometimes cries, sometimes shouts, sometimes sings, and sometimes dances like a mad person.

Anubhāṣya: On Vasudeva's desire to hear *bhagavad-dharma* from Śrī Nārada Muni, the latter narrated an anecdote of Rṣabhadeva's nine sons called Navayogendra and King Nimi of Videha. In this context, Kavi, one of the Navayogendras, said the following to Nimi Mahāraja –

evam-vrataḥ (śravaṇa-kīrtanādi-rūpam sevana-vratam yasya saḥ) sva-priya-nāma-kīrt্যā
(svasya priyasya bhagavataḥ nāma-kīrttan-ādinā) jātānurāgaḥ (jātāḥ anurāgaḥ yasya saḥ
jātaratiḥ, ataeva) druta-cittāḥ (utkanṭhitā-hadayaḥ) unmāda-vat loka-bāhyah (lokānām bāhyah hāsyā-nindā-stutyādiṣu apekṣā-rahitāḥ san) uccaiḥ hasati, atho roditi, rauti (kroṣati), gāyatī, nr̥tyati ca.

ŚLOKA-BHĀVĀNUVĀDA:

One who has taken a vow to serve Śrī Krṣṇa by hearing and performing *kirtana*, etc., and in whom *rati* has awakened, due to strong hankering in his heart, becomes indifferent to other people's laughing, criticizing or praising him. Sometimes he laughs loudly, sometimes cries, sometimes shouts, sometimes sings, and sometimes dances like a crazy person.

Amṛtānukanikā: 'Evaṁvrata' – One whose vow is to endeavor for loving devotional service devoid of all worldly duties, which is the result of regularly practicing devotional service – such people have been called 'evaṁvrata' here. Among the limbs of *bhakti*, *nāma-saṅkirtana* is the topmost.

'Svapriyanāmakīrttyā' – by chanting one's dearest name. The word 'svapriya-nāma' has two meanings – our beloved Śrī Krṣṇa's name or our dearmost name of Śrī Bhagavān. Like in Śrī-Haribhakti-vilāsa (11/304) –

"sarvārthaśaktiyuktasya devadevasya cakriṇah
yathābhirocate nāma tat sarvārtheṣu kīrtayet"

"Bhagavān, who is the God of all gods, holder of the disc, is the possessor of all potencies. To attain one's desired object, one should therefore chant that name of His which delights him."

Śrī Sanātana Gosvāmī in the commentary to this śloka writes – 'yasya ca yan-nāmni prītiḥ tena tadeva sevyā, tenaiva tasya sarvārtha-siddhir-ityāha' – "anyone who delights in any particular name of Śrī Bhagavān, the possessor of that name is worshipable for him and one can attain all kinds of perfections from that name alone."

As a result of continuous chanting of the holy name, one whose heart becomes free from all impurities and *prema* manifests therein, alone is called *jāta-anurāga* or *jāta-prema bhakta*. "Nitya-siddha krṣṇa-prema sādhyā kabhu naya, śravaṇādi-śuddha citte karaye udaya."

'Drutacitta' – When *prema* manifests in the heart, a strong desire to take *darśana* of Śrī Krṣṇa awakens. The heart of the devotee melts with the heat of this intense fire-like desire. As a result of this intense hankering, the devotee becomes disinterested in all subjects apart from Śrī Krṣṇa. Therefore, he becomes '*lokabāhya*' – meaning he is indifferent to the reproach or appreciation from society. 'What would people say of my behavior?' – such a thought does not cross his mind.

'Unmādavat' – like a mad person. One who has no consideration for what others may think or speak and doing whatever comes to his mind – such a person alone is generally called a lunatic or crazy. The symptoms of a *jāta-prema bhakta* are also similar, however, he is not mad. The difference between a lunatic and *jāta-prema bhakta* is that the indifference to socially acceptable behavior of a lunatic person is due to his unsound mind. However, the *jāta-prema bhakta*'s indifference to what others think is not due to his unsound mind but due to one pointed absorption of his heart in Śrī Krṣṇa which makes him disinterested in all other material subjects and his heart's tendency is centered on Śrī Krṣṇa alone. Although externally, the symptoms of both may seem similar, the *jāta-prema bhakta* is not called 'mad' but 'like a mad person'. The heart of a *jāta-prema bhakta* is mostly absorbed in some pastime or other of Śrī Krṣṇa. During such a state of absorption his realization is — he

feels that he is very close to the place of Śrī Kṛṣṇa's pastime and he is conducting himself accordingly. At that time, he does not realize that he is in this material world, and therefore none of the objects of this world can attract his attention.

'Hasati' – On the manifestation of any pastime stimulating humor in his heart, the *jāta-prema bhakta* laughs very loudly producing 'ho-ho' sounds. For instance, when Śrī Kṛṣṇa as a child enters the house of some *gopī* for stealing butter and the old *gopī*, the lady of the house, sensing His arrival shouts 'catch that butter thief', 'catch that butter thief', and comes running towards Him. On listening to her cry, Śrī Kṛṣṇa becomes afraid and tries to escape. When this pastime manifests in the heart of *jāta-prema bhakta*, he directly experiences the running of Śrī Kṛṣṇa and then he cannot control his laughter and starts laughing.

'Roditi' – And sometimes when such pastime manifests in his heart, he takes direct *darśana* of Śrī Kṛṣṇa and when that *sphurī* finishes and he is not able to see Śrī Kṛṣṇa anymore, he starts lamenting and crying and says — 'Where has Śrī Kṛṣṇa gone? He was just here, where has He suddenly gone? I had obtained the greatest treasure in my hand, how and where it dropped from my hand; what should I do?' Speaking like this he starts crying in distress.

'Rauti' – Sometimes on becoming impatient in separation from Śrī Kṛṣṇa, he says – 'O Prabhu! Where are You? Please let me take Your *darśana*, just once. At least please reply', saying all this he sometimes shouts.

'Gāyati' – Sometimes while glorifying the beauty, qualities, pastimes, etc., of Śrī Kṛṣṇa, he directly experiences Śrī Kṛṣṇa near him.

'Nrtyati' – On experiencing Śrī Kṛṣṇa directly he becomes ecstatic and out of ecstasy starts dancing.

Here, it is worth remembering that the laughing, crying, dancing, singing, etc., of a *jāta-prema bhakta* are not under his control. Just as a person possessed by a ghost doesn't have any control over himself, a *jāta-prema bhakta* also does not act according to his wishes. Just as a puppeteer makes the puppets dance, *prema* also makes the *jāta-prema bhakta* dance to its tunes. A devotee helplessly performs all these actions or it is the influence of inexpressible ecstasy, that manifests on the awakening of the *prema*, that makes a devotee sometimes laugh, sometimes cry, and sometimes shout.

DEDICATED EFFORTS FOR BHAJANA ON RECEIVING GURU'S ORDERS –

VERSE 95

ঐ তাঁর বাক্যে আমি দৃঢ় বিশ্বাস ধরি ।
নিরস্তর কৃষ্ণনাম সঙ্কীর্তন করি ॥৯৫॥
ei taira vākye āmi dṛḍha viśvāsa dhari'
nirantara kṛṣṇa-nāma saṅkīrtana kari

MERCY OF THE COMPLETELY INDEPENDENT ŚRĪ-NĀMA PRABHU AS A RESULT OF PERFORMING BHAJANA –

VERSE 96

সেই কৃষ্ণনাম কভু গোয়ায়, নাচায় ।
গাহি, নাচি নাহি আমি আপন-ইচ্ছায় ॥৯৬॥
sei kṛṣṇa-nāma kabhu gāoyāya, nācāya
gāhi, nāci nāhi āmi āpana-icchāya

Translation: By firmly believing in this statement of My Gurudeva, I always chant the holy name of Śrī Kṛṣṇa. That very holy name of Śrī Kṛṣṇa sometimes makes me sing, and other times makes me dance. I do not sing or dance according to my wishes.

Anubhāṣya: Those who cannot keep faith in the words of their *guru*, and instead act independently never receive the eligibility to chant the holy name of Śrī Kṛṣṇa.

“yasya deve parā bhaktir-
yathā deve tathā gurau
tasyaite kathitā hyarthāḥ
prakāśante mahātmanah”

“The conclusive essence of the scriptures is revealed only to those great souls who have *parā-bhakti* unto Śrī Bhagavān and who have an equal amount of *bhakti* for Śrī Gurudeva.”

Śrī Gaurasundara, while supporting this statement of the scriptures, started performing Śrī Kṛṣṇa *sankīrtana*. By following the path of disciplic succession, He did not flout His Gurudeva and constantly performed *nāma-sankīrtana*. That *kīrtana* of *kṛṣṇa-nāma* Prabhu Himself administered the desire-potency (*icchā-śakti*) and developed Śrī Gaurasundara’s interest in dancing and singing. Śrī Gaurasundara did not perform *kīrtana* to oblige *śrī-nāma*; considering it to be some material object. Those who, out of restlessness of their senses, consider *śrī-kṛṣṇa-nāma* as a toy, and instead of serving *śrī-nāma* want to show their proprietary on it, by acting as its Lord instead of performing *bhajana*, they become subjugated by the fruits of their *karmas*; which results in an increase of *pitta* (bile) in their body, thereby inviting diseases.

(Mahāprabhu said)- I am a senseless fool, for I do not know what is auspicious for Me and what is inauspicious. While investigating the true meaning of Vedānta, the *māyāvāda* philosophy, propagated by Śrī Saṅkarācārya will destroy my natural tendency for *bhajana*. Due to this apprehension, I concluded that I am not qualified to study Vedānta with Saṅkara’s

commentary. Therefore, by chanting the *śrī-kṛṣṇa-mantra*, I become free from the *anarthas* of this world and accept *śrī-kṛṣṇa-nāma*, who is worshiped by the liberated stalwarts. As a result of this one attains the lotus feet of Śrī Kṛṣṇa.

In this age of Kali, the age of quarrel and disagreement, there is no other *dharma* except accepting *harināma*. After receiving all these orders from Śrī Gurudeva, as a result of accepting the holy name, I became like a mad person. Later, after enquiring from him, I could conclude that the petty expectation of those who wish to achieve the four pursuits of *dharma*, *artha*, *kāma*, and *mokṣa* is nothing in comparison to the matchless auspiciousness which the *jīva* attains on becoming eligible for *kṛṣṇa-prema*, the highest object of human pursuit.

Devotees in whom *prema* has manifested, ignore social norms of behavior and perform *kṛṣṇa-kīrtana* loudly. Along with which they sometimes laugh, cry, sing, and dance. I know this alone as ‘*bhāgavata-jīvana*’ or the life of a devotee.

I did not take shelter of hypocrisy and thus never acted artificially. I perform *kṛṣṇa-kīrtana* because I have unflinching faith in the words of My Gurudeva. *Śrī-nāma* alone made Me a singer and dancer against the sobriety of the loin-clothed Vaidāntics (followers of Saṅkara’s Vedānta). My own endeavor or influence is insignificant in this – all this is the result of the mercy of *śrī-nāma* Prabhu.

DIFFERENCE BETWEEN BRAHMĀNANDA AND BLISS IN ŚRĪ KṚṢNA PREMA –

VERSE 97

কৃষ্ণনামে যে আনন্দসিদ্ধু-আশ্঵াদন ।
ব্ৰহ্মানন্দ তাৰ আগে খাতোদক-সম ॥৯৭॥

*krṣṇa-nāme ye ānanda-sindhu-āsvādana
brahmānanda tāra āge khātodaka-sama*

Translation: The transcendental bliss that one relishes by chanting Śrī Kṛṣṇa's holy name is like an ocean and in comparison the pleasure derived from the impersonal realization is like shallow water in a small pothole.

Amṛta-pravāha Bhāṣya – 'khātodaka' – a little water in a small pothole.

Anubhāṣya: Please refer to Ādilīlā 6/43-44.

HARIBHAKTI-SUDHODAYA -(14/36) –

VERSE 98

ত্ৰঃসাক্ষাৎকৰণাহুদ—বিশুদ্ধাক্ষিতস্য মে ।
সুখানি গোপ্দায়ন্তে ব্ৰাহ্মাণ্যপি জগদ্গুরো ॥ ৯৮ ॥

tvat-sākṣātkaraṇ-āhlāda-
viśuddh-ābdhi-sthitasya me
sukhāni gośpadāyante
brāhmāṇy-api jagad-guro”

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: O master of the universe! On taking *darśana* of Your personal form I am situated in an ocean of pure transcendental bliss, and all other so-called happiness seems to be like the water contained in the hoofprint of a calf. The happiness that one experiences on merging with *brahma* is also like the water contained in the hoofprint of a calf.”

‘*Gospada*’ means a small pit formed by the hoofprint of a calf; the water in that pit is extremely insignificant when compared to the ocean.

Anubhāṣya:

he jagad-guro! tvat-sākṣātkaraṇ-āhlāda-viśuddh-ābdhi-sthitasya (tat tava sākṣāt-karaṇena
darśana-janitena yadāhlādah sa eva viśuddhaḥ
mala-rahitaḥ abdhih samudraḥ tasmin sthitasya)
me (mama) brāhmāṇi (brahmā-nubhava-janitāni)

sukhāni api gośpadāyante (gośpada-vilaṣtha-jalavat pratīyante).

ŚLOKA-BHĀVĀNUVĀDA:

Please refer to *Amṛta-pravāha Bhāṣya*.

THE GRADUAL CHANGE OF HEART OF THE SANNYĀSIS AND THEIR QUESTIONS –

VERSE 99

প্ৰভুৰ মিষ্টবাক্য শুনি' সন্ধ্যাসীৰ গণ ।
চিত্ত ফিরি' গেল, কহে মধুৰ বচন ॥ ৯৯ ॥

prabhura miṣṭa-vākyā
śuni' sannyāsira gāṇa
citta phiri' gela, kahe
madhura vacana

STAUNCH FAITH IN MĀYĀVĀDA BUT LITTLE IN BHAKTI –

VERSES 100-101

যে কিছু কহিলে তুমি, সর্ব সত্য হয় ।
কৃষ্ণপ্রেমা সেই পায়, যার ভাগ্যেদয় ॥ ১০০ ॥

কৃষ্ণে ভক্তি কর—ইহায় সবার সন্তোষ ।
বেদান্ত না শুন কেনে, তার কিবা দোষ ॥ ১০১ ॥

“ye kichu kahile tumi, sarva satya haya
krṣṇa-premā sei pāya, yāra bhāgyedaya
krṣṇe bhakti kara – iħāya sabāra santoṣa
vedānta nā śuna kene, tāra kivā doṣa”

Translation: After listening to the sweet talks of Mahāprabhu, the hearts of the sannyāsīs changed and they started speaking with pleasing words. “Whatever You have said, is all true. One favored by fortune alone attains *krṣṇa-prema*. One must perform *bhakti* to Śrī Kṛṣṇa, we all are of this opinion, but why don’t You listen to Vedānta? What is the harm in it?”

Anubhāṣya: Māyāvādīs consider that scripture alone as ‘Vedānta’, which has Śrī Śaṅkarapāda’s *śārīraka-bhāṣya*, in particular. The followers of Śaṅkara’s doctrine

designate the *Upaniṣats* and *Brahma-sutra*, with the commentary written by their ācārya postulating pure monism, as ‘Vedānta’. This has been stated in ‘*Vedānta-sāra*’ (essence of Vedānta) authored by Sadānanda Yogi – ‘*vedānto nāma upaniṣat-pramāṇam, tad-upakārīṇi śārīraka-sūtrādīni ca.*’

In actuality, on saying Vedānta one should not just consider it to be exclusive monism. All four Vaiṣṇavācāryas are also Vedāntācārya, but they are not Māyāvādīs, the followers of Śaṅkara’s doctrine. Those who perform *ahaṅgrahopāsanā* (considering the worshipable object and the worshipper as non-different), in pursuance of the monism philosophy, such followers of the path of māyāvāda do not accept śuddhādvaita (purified monism), śuddha-dvaita (purified dualism), viśiṣṭādvaita (specific monism), dvaitādvaita (monism and dualism), and acintya-bhedābheda (inconceivable oneness and difference). In fact, they consider *kevalādvaita* philosophy alone to be an impeccable doctrine of Vedānta – this is their conception. The Māyāvādīs find satisfaction with the temporary material service to Śrī Krṣṇa performed by the material body and mind, that is, they consider devotional service to Śrī Krṣṇa as just another aspect of *karmānuṣṭhāna* (activities performed under *varṇāśrama-dharma*) and is therefore ‘*abḥakti*’ (not *bhakti*) – saying this they attain satisfaction.

VERSE 102

এত শুনি' হাসি' প্রভু বলিলা বচন।
দৃঢ়খ না মানিহ যদি, করি নিবেদন ॥১০২॥

*eta śuni' hāsi' prabhu balilā vacana
“duḥkha nā māniha yadi, kari nivedana”*

Translation: After hearing this Mahāprabhu smiled and said – “If all of you will not mind, I would like to make a request.”

HUMILITY OF MĀYĀVĀDĪ SANNYĀSIS –

VERSES 103-105

ইহা শুনি' বলে সর্ব সন্ধ্যাসীর গণ ।
তোমাকে দেখিয়ে যৈছে সাক্ষাৎ নারায়ণ ॥১০৩॥

তোমার বচন শুনি' জুড়ায় শ্রবণ ।
তোমার মাধুরী দেখি' জুড়ায় নয়ন ॥১০৪॥

তোমার প্রভাবে সবার আনন্দিত মন ।
কভু অসঙ্গত নহে, তোমার বচন ॥১০৫॥

*iḥā śuni' bale sarva sannyāsīra gaṇa
“tomāke dekhiye yaiche sāksat nārāyaṇa
tomāra vacana śuni' juḍāya śravaṇa
tomāra mādhurī dekhi juḍāya nayana
tomāra prabhāvē sabāra ānandita mana
kabhu asangata nahe, tomāra vacana”*

Translation: Hearing this all the *sannyāsīs* said – “Your appearance is similar to Nārāyaṇa Himself, our ears are experiencing bliss upon hearing Your words. Our eyes take pleasure seeing Your beauty. Your influence is delighting our hearts. Whatever You want to say, please do, because Your statements can never be anomalous.”

MAHĀPRABHU’S VIEWS ON VEDĀNTA AND ITS ELABORATION –

VERSE 106

প্রভু কহে, “বেদান্ত-সূত্র-ঈশ্বর-বচন।
ব্যাসরূপে কৈল তাহা শ্রীনারায়ণ ॥১০৬॥

*prabhu kahe, “vedānta sūtra – īśvara-vacana
vyāsa-rūpe kaila tāhā śrī-nārāyaṇa*

Translation: Mahāprabhu said – “*Vedānta-sūtra* is actually the composition of īśvara Himself. Lord Nārāyaṇa Himself as Vyāsadeva has written the *Vedānta-sūtra*.

Anubhāṣya: ‘*Sūtra*’ – From *Skanda* and *Vāyu Purāṇas* –

*“alp-ākṣarama-sandigdham
sāravat viśvato-mukham”*

*astobham-anavadyaś-ca
sūtram sūtra-vido viduh”*

“A statement with few words, the certainty of meaning (without doubt), with clear essence, unambiguous in all respects, free from any obstruction in determining the true meaning, and free from defects (like *ativyāpti*, *avyāpti*, and *asambhava*) is called a *sūtra* (aphorism) by knowers of *sūtras*. ”

Vedānta-sūtra is a book divided into four chapters, with sixteen *pādas* (divisions), consisting of *sūtras* and is popularly known by names such as (1) *Brahma-sūtra*, (2) *Śāṅkara*, (3) *Vyāsa-sūtra*, (4) *Bādarāyaṇa-sūtra*, (5) *Uttara-mīmāṃsā*, and (6) *Vedāntadarśana*. Every division (*pāda*) of this book has different subject matters (*adhikaraṇas*). Every *adhikarana* consists of *pañcāṅga*-*nyāya* – *pratijñā* (proposition), *hetu* (reason), *udāharana* (example), *upanaya* (application), and *nigamana* (conclusion).

Further in the commentary –

*“eko viṣaya sandehah
pūrva-pakṣ-āvabhāṣakah
śloko’parastu siddhānta-vādī
saṅgatayah sphuṭāḥ”*

“A particular verse, being the subject matter of doubt, presents the first part of the argument and another verse describes the conclusion, and clearly exhibits the reconciliation.”

According to different commentaries the number of *adhikaraṇas* range between 162-223, and the number of *sūtras* range between 520-560.

The meaning of the word ‘*Vedānta*’ given by Lexicographer Hemacandra — the *Upaniṣad* portion along with *Brāhmaṇas* is ‘*Vedānta*’, that is, the residual portion or the remaining part, or the end of Vedas. The

scripture in which the highest objective of the Vedas has been exhibited is also ‘*Vedānta*’. The scriptures which quote *Upaniṣads* as evidence and the *sūtras* which assist them, also come in *Vedānta*’s ambit. ‘*Vedānta-sūtra*’ is one among the three canonical texts of theology (*prasthānas*), and is called ‘*nyāya-prasthāna*’. The *Upaniṣads* are called ‘*śrutiprasthāna*’, and *Gītā-Bhāgavatam-Purāṇas*, etc., are called ‘*smṛti-prasthāna*’.

The Vedas manifested from the exhalation of Śrī Nārāyaṇa. The scripture in which elaboration of the Vedas has been done by Śrī Nārāyaṇa Himself is called ‘*Sātvata-pañcarātra*’. Some say that Śrī Vyāsa, the empowered incarnation of Śrī Nārāyaṇa, had strung the *Vedānta-sūtras* and others say that it was done by sage ‘*Apāntaratamā*’ (Śa: Bhā: 3/3/32). According to Śrī Gaurasundara – Pañcarātra and *Vedānta* express the same opinion. Being formulated by Śrī Vyāsadeva, one shall have to consider its statements as those of Śrī Nārāyaṇa Himself.

Śrī Vyāsadeva while compiling the *Vedānta-sūtra*, considered the doctrine of another seven *r̥ṣis* on *Vedānta*. These *r̥ṣis* were Ātreya, Āśmarathya, Odūlomi, Kāṣṭhājini, Kāśakṛtsna, Jaimini, and Bādarī. In addition, it is stated that ‘*Pārāśari*’ and ‘*Karmandibhikṣu*’ – these two books of *sūtras* were compiled before Śrī Vyāsadeva composed the [Vedānta] *sūtras*.

The first two chapters of the *Vedāntadarśana* (Vedānta philosophy) discuss ‘*sambandha jñāna*’, the third chapter describes ‘*abhidheya*’, the *sādhana-bhakti*, and the fourth chapter describes the intended fruit, which is *bhagavat-prema*.

‘*Śrīmad Bhāgavatam*’ is the natural commentary on *Vedānta-sūtra* authored by Śrī Vyāsa. Apart from this, the four Vaiṣṇava

ācāryas composed commentaries, that more or less follow Śrīmad Bhāgavatam. Further many commentaries written by the followers of their sampradāyas, distinctly express that Vedānta-sūtra explicitly emphasizes the eagerness for performing devotional service.

The recognition and respect of Vedānta-sūtra can also be seen in the sampradāyas following impersonal philosophy and devoid of viṣṇu-bhakti. All the available commentaries on Vadānta, based on material conceptions, and the purports, sandarbhas, etc., which are inconsonance with them, are all devoid of devotional service to Lord Viṣṇu and have conceptions that differ from the Absolute Truth.

Amṛtānukāṇikā: Śrīmad Bhāgavatam (1/3/21) –
 ‘tataḥ sapta-daśe jātah satyavatyāṁ parāśarāt’
 ‘After this, in His seventeenth incarnation, Bhagavān Śrī Hari manifested from the womb of Satyavatī as Vyāsa, the son of sage Parāśara.’

Śrī Kṛṣṇa said in Śrīmad Bhāgavatam (11/16/28) –

‘dvāipāyano’smi vyāsānām’

‘Among the Vyāsas, I am Śrī Kṛṣṇa-dvāipāyana Vyāsa.’

In Viṣṇu-purāṇa (3/4/5) it has been said –

‘kr̥ṣṇa-dvāipāyanām vyāsām
 viddhi nārāyaṇām svayam’

‘You should consider Śrī Kṛṣṇa-dvāipaiyān to be Nārāyaṇa Himself.’ On the basis of all these scriptural evidences, it has been said – ‘Śrī Nārāyaṇa alone, as Vyāsadeva, has composed the Vedānta-sūtra.’

(1) THE STATEMENT OF ĪŚVARA—FREE FROM FOUR DEFECTS –

VERSE 107

অম, প্রমাদ, বিপ্রলিঙ্গা, করণাপাটব ।
 ঈশ্বরের বাক্যে নাহি দোষ এইসব ॥১০৭॥

bhrāma, pramāda, vipralipsā, karaṇā-pāṭava
 īśvarera vākye nāhi doṣa ei-saba

Translation: Misconception, carelessness, cheating propensity, and imperfection of senses – these four types of defects do not exist in the statements of Bhagavān.

Anubhāṣya: Please refer to Ādi-līlā 2/86.

(2) THE PERSONALITY OF ŚRĪ BHAGAVĀN ALONE IS THE AIM OF DIRECT MEANING (ABHIDHĀ-VRTTI) OF VEDĀNTA –

VERSE 108

উপনিষৎসহিত সূত্র কহে যেই তত্ত্ব ।
 মুখ্যবৃত্ত্যে সেই অর্থ পরম মহত্ত্ব ॥১০৮॥

upaniṣat-sahita sūtra kahe yei tattva
 mukhya-vṛttye sei artha parama mahattva

ONE WILL BE COMPLETELY DOOMED ON LISTENING TO THE COMMENTARY OF ŚĀṄKARA; WRITTEN WITH INDIRECT MEANING AND MEANT TO ALLURE ASURAS –

VERSE 109

গৌণবৃত্ত্যে যেবা ভাষ্য করিল আচার্য ।
 তাহার শ্রবণে নাশ হয় সর্ব কার্য ॥১০৯॥

gauṇa-vṛttye yebā bhāṣya karila ācārya
 tāhāra śravaṇe nāśa haya sarva kārya

Translation: The truth described by the Vedānta-sūtra, evidenced by the Upaniṣads, is understood with its direct meaning. The meaning is self-evident, and that meaning alone is considered as the best. On listening to the commentary with indirect meaning, composed by Śrī Śāṅkarācārya, one's loving devotional service to Śrī Bhagavān, the essence of Vedānta and Upaniṣads is destroyed.

Amṛta-pravāha Bhāṣya – ‘Upaniṣad’ – Īśa, Kena, Kaṭha, Praśna, Mundaka, Māṇḍukya, Taittiriya, Aitareya, Chāndogya, Br̥hadāraṇyaka, and Śvetāśvatara, these eleven are the top Upaniṣads.

‘Sūtra’ – Brahma-sūtra, which is divided into four chapters, and sixteen sections. These two are most prominent among the scriptures.

Anubhāṣya: The description of the 108 Upaniṣads in *Muktikā-upaniṣad* (30-31) – Īśa, Kena, Kaṭha, Praśna, Mundaka, Māṇḍukya, Taittiriya, Aitareya, Chāndogya, Br̥hadāraṇyaka, Brahma, Kaivalya, Jāvāla, Śvetāśvatara, Haṁsa, Ārūni, Garbha, Nārāyaṇa, Paramahaṁsa, Amṛtabindu, Amṛtanāda, Atharva śīrā, Atharva śikhā, Maitrāyanī, Kauśitaki brāhmaṇa, Vṛhajjāvāla, Kālāgnirudra, Maitreya, Subāla, Kṣurikā, Mantrikā, Sarvasāra, Nirālamba, Rāma rahasya, Vajrasūcikā, Tejo bindu, Nāda bindu, Dhyāna bindu, Brahmavidyā, Yogatattva, Ātmabodha, Nārada parivrājaka, Triśikhī brāhmaṇa, Sītā, Yoga cūḍāmanī, Nirvāṇa, Maṇḍala brāhmaṇa, Dakṣināmūrti, Śarabha, Skanda, Mahānārāyaṇa, Advaya tāraka, Śukarahasya, Rāmatāpanī, Vāsudeva, Mudgala, Śāṇḍilya, Paiṅgala, Bhikṣuka, Mahā, Śāriraka, Yoga śikhā, Turiyātīta avadhūta, Sannyāsa, Paramahaṁsa-parivrājaka, Akṣamālikā, Ayyakta, Ekākṣara, Annapūrnā, Sūrya, Akṣī, Adhyātma, Kuṇḍikā, Sāvitri, Ātmā, Pāśupāta brāhmaṇa, Parabrahma, Avadhūta, Tripurātāpanī, Devī, Tripurā, Kaṭha rudra, Bhāvanā, Rudra hrdaya, Yoga kundalinī, Bhasma jāvāla, Rudrākṣa jāvāla, Gaṇapati, Tārasāra, Mahāvākyā, Pañcabrahma, Prāṇāgnihotra, Gopālatāpanī, Kṛṣṇa, Yājñavalkya, Varāha, Śāthyāyanī, Hayagrīva, Dattātreya, Garuḍa, Kalisantaraṇa, Jāvāli, Saubhāgya lakṣmī, Sarasvatī rahasya, Bahavrcā, Darśana, Nr̥siṁhatāpanī, and *Muktikā* – these are 108 Upaniṣads.

‘Mukhya-vṛtti’ is *abhidhā-vṛtti* (direct or literal sense). The potency with which the famous meaning according to the dictionary, grammar, etc., is realized, is known as ‘*abhidhā*’. ‘Gauṇa-vṛtti’ means the *lakṣṇā-vṛtti* (indirect or secondary sense). The potency that conveys meanings other than the direct ones for fulfilling some objective or because it has many indirect meanings is known as *lakṣaṇā-vṛtti*.

‘Bhāṣya’ – like,

“sūtrasthaṁ padam-ādāya
vākyaiḥ sūtrā-nusāribhiḥ
sva-padāni ca varṇantye bhāṣyam
bhāṣya-vido vidah”

“The knowers of the truth regarding *bhāṣya* have referred that to be ‘*bhāṣya*’, in which the *padas* (sections) of *sūtras* are elucidated by the commentator in his own words that follow the real meaning of the *sūtra*.”

The tenable subject of the Upaniṣads and *sūtra*, the *tattva* which has form, qualities, etc., alone is the most superior of all – this has been exhibited on following the *mukhya* (*abhidhā*) *vṛtti*. The impersonalists, by taking support of *gauṇī* (*lakṣaṇā*) *vṛtti*, exhibit the semblance of the *tattva* which is famous as *māyāvāda* instead of *tattva-vāda*.

By covering the śuddhādvaita philosophy of Śrī Viṣṇuvāmī, Śrī Śankarācārya’s *kevaladvaita* philosophy spread far and wide. Then, by following the *śrauta-path* (disciplic succession), Śrī Rāmānujācārya through ‘viśiṣṭādvaita-vāda’ and Śrī Madhvācārya through ‘*tattva-vāda*’ refuted the philosophy of argument approach of the ignorant logicians. Mahāprabhu, by accepting the direct meaning, honored the true understanding of Vedānta. The meaning of Vedānta which Śrī Śāṅkarācārya wrote by accepting the indirect meaning only, creates havoc.

For example, it is said in *Padma Purāṇa* –

“śrīnu devi pravakṣyāmi tāmasāni yathā-kramama
yeṣāṁ śravaṇa-mātreṇa pātityām jñāninām-api

apārtham śruti-vākyānām
darśaya-lloka-garhitam
karma-svarūpa-tyājya-tvam-
atra ca pratipādyate
sarva-karma-paribhraṁśān-
naiṣkarmyām tatra cocyate
parātmā-jīvayor-aikyām
mayātra pratipādyate”

“O Devi, listen! I am gradually describing the *tāmasa sāstra*, by merely listening to this, even the *jñānis* will fall down from their position. This *sāstra*, by showing the condemnable degenerated meaning of the statements of Vedas, has propounded complete redundancy of *karma*. In this way, by relinquishing all *karma*, one attains *jñāna* (*naiṣkarma*) on performing *niskāma-karma* that has been described there. Further, I have propounded the oneness of Paramātmā and the *jīva* there.”

Please refer to *Antya-līlā* 2/94-99.

Amṛtānukāṇikā: A word has three tendencies to determine its meaning – *mukhya* (direct or literal), *lakṣaṇā* (indirect or secondary), and *gaunī* (suggestive). The meaning which is known to be true to its nature or the meaning which comes to mind on the mere pronunciation of the word, is designated as its *mukhya-arthas* (direct meaning). The *vṛtti* (tendency) or potency of the word which conveys knowledge about the direct meaning of the word is known as its *mukhya-vṛtti*. For instance, on hearing the word ‘cow’, dewlap (the flesh hanging from the neck), tail, horns, etc., a four-legged animal’s picture appears in one’s mind. This specific animal alone is the direct meaning of the

word cow. The *vṛtti* of the word ‘cow’ which produces the understanding of its meaning, is called the *mukhya-vṛtti* of the word ‘cow’.

Some words are formed by the combination of constituent root and suffix. Whatever meanings of the word are obtained from the combination of the meanings of that constituent root and suffix, are the *mukhya-arthas* (direct meanings) of that word. The tendency through which the meaning of the word is conveyed is called *mukhya-vṛtti*. *Mukhyārtha* is also known as the meaning derived from ‘*abhidhā-vṛitti*’. ‘*Abhidha*’ – ‘*abhidhā nyāya-mate śabda-śaktih, mīmāṁsā-mate vidhi-samaveta-vidhi-vyāpārī-bhūta-padārthaḥ, tasyā lakṣaṇān – sa mukhye’rthas-tatras-tatra mukhyo-vyāpāro-śyābhidho-cyate, iti śabda-kalpa-druma-dhṛta kāvya-prakāśa-vacanam’.*

Lakṣaṇā-vṛtti – When the direct meaning is inconsistent with the subject and another conception related to that subject is accepted, this tendency is called *lakṣaṇā-vṛtti*. ‘*Lakṣaṇā*’ – ‘*mukhyārtha-bādhe śakāsyā sambandhe yā’nya-dhīr-tavet, sā lakṣaṇā*’ – *Alaṅkāra-kaustubha* 2/12. For example – ‘Ghoṣa’s residence is in the Ganges’. Here the direct meaning of the word ‘Ganges’ that is understood, is the River Bhāgīrathi. With this understanding the direct meaning of the statement will be as follows – ‘Ghoṣa lives inside the River Bhāgīrathi’, but it is not possible to reside in the middle of the river. Therefore, the direct meaning is inconsistent. The meaning of the word ‘Ganges’ will have to be taken as the ‘bank of Ganges’ because it is possible to reside there. Also, there is a direct relationship between the River Ganges and its bank. Thus, the meaning of the above-mentioned statement will be –

'Ghoṣa resides on the banks of the river Ganges'. This meaning is said to be attained through the *lakṣaṇā-vṛtti*. Recourse to the *lakṣaṇā-vṛtti* has to be taken only when the *mukhya-vṛtti* stands inconsistent. If the direct meaning is consistent and still the indirect meaning is taken, then the meaning obtained through *lakṣaṇā-vṛtti* shall be inconsistent, for such a practice of taking the meaning is not accepted by the scriptures.

Lakṣaṇā has many divisions. Śrī Jīva Gosvāmi has described three divisions, called *ajahat-svārthā*, *jahat-svārthā*, and *jahad-ajahat-svārthā*.

'Ajahat-svārthā' – '*na jahati padāni svārthan yasyām sā*'; this means – 'without giving up the original meaning of the word and extending to include others.' This is understood in the statement – 'Protect the curd from the crow.' If such kind of instruction is given to someone, then that person will not just protect the curd from the crows, rather he shall protect it from any being like a cat or a dog that may attempt to destroy that curd. The primary objective is to protect the curd. Here, the literal meaning of the word 'crow' (only the crow) has to be dropped because it is inconsistent, if it is accepted, it would mean the curd is to be protected only from the crows and not from the menace of other creatures, but such is not the intention of the instruction, for the primary objective of the instruction, 'protection of the curd', will be defeated. Thus, the primary meaning of the word crow, being inconsistent with the instruction, shall have to be extended to include all the creatures who can destroy the curd; thus, the curd has to be protected from all of them. Hence, the word 'crow' would not only mean crow but all the creatures who can destroy the curd. Here

the word 'crow' does not drop its original meaning but extends it to include other creatures too. This is an example of '*ajahat-svārthā* *lakṣaṇā*'.

'Jahat-svārthā' – '*jahati padāni svārtham yasyām*' means 'the kind of *lakṣaṇā* in which the original meaning of the word is dropped; it is known as *jahat-svārthā*. For example, "*mañcāḥ kroṣanti*" – "The stage is screaming" – this is the primary meaning of the sentence, however, this is not consistent, since a stage cannot scream [it is inert]. Therefore, by rejecting this meaning of the word 'stage', we have to take the meaning as 'people on the stage', that is, the people on the stage are screaming. There is a connection between the stage and the people on the stage, therefore it is *lakṣaṇā*, and the original meaning of the word 'stage' is dropped, thus it is *jahat-svārthā* *lakṣaṇā*.

'Jahad-ajahat-svārtha' – '*vācyārtha-aikadeśa-tyāge-naika-deśa-vṛtti-lakṣaṇā*' means 'a *lakṣaṇā* in which a part of the original meaning is dropped and another part preserved is known as *jahad-ajahat-svārthā*.' The Māyāvādis, by taking shelter of this *jahad-ajahat* *lakṣaṇā* alone have interpreted the meaning of '*tat-tvam-asi*'. *Tat-tvam-asi* – *tat* (that *brahma*) *tvam* (you) *asi* (are). The word *tat* aims at *brahma* who is a conscious entity and full of attributes like omniscience, and the word *tvam* indicates the ignorant conscious entity (*jīva*). In terms of nature, there is no difference between them; both are conscious, however, *brahma* is omniscient and the *jīva*'s knowledge is limited. Due to this reason, the non-difference between the two cannot be established. From the *mukhyārthas* (direct meanings) of the words *tat* and *tvam*, the difference between the two conscious entities is clearly

established, because one (*brahma*) is omniscient and the other (*jīva*) has limited knowledge.

Thus, there is a big difference between *tat* and *tvam*. But in order to prove the oneness (non-difference) between them, from the direct meanings of the word *tat* (*brahma*), the omniscient portion is dropped and only the consciousness portion is accepted and similarly, from the word *tvam*, the limited knowledge is dropped and only the conscious portion is accepted. Thus, the meaning of both the words *tat* and *tvam* is equated, that is, they both mean consciousness. By saying so there remains no difference in the meanings of both these words. By using this technique on this *tat-tvam-asi* statement the Māyāvādīs prove the oneness of *brahma* and the *jīva*. From the original meaning of the *tat* word, omniscient consciousness (*sarvajña caitanya*), the omniscient portion is dropped and the consciousness portion alone is taken; similarly, from the original meaning of the word *tvam* – the limited consciousness with limited knowledge – the limited knowledge portion is dropped and the consciousness portion alone is accepted. Hence this is *jahad-ajahat-svārthā*. Since on accepting the ‘consciousness’ portion, these two words (*tat* and *tvam*) have a connection with the direct meaning also; this is *lakṣaṇā* as well. Therefore, if one wishes to interpret that the *tat-tvam-asi* statement means the oneness of *brahma* and the *jīva*, then he has to take the shelter of *jahad-ajahat-svārthā lakṣaṇā* alone.

‘*Gauṇī-vṛtti*’ – ‘*gauṇī cā-bhīhit-ārtha-lakṣita-guṇa-yukte tatsadrśe*’ – Śrī Jīva Gosvāmī in ‘*Sarva-samvādinī*’. ‘When the direct meaning seems inconsistent, then by taking one of the qualities of the direct

meaning – whatever meaning, which is like the direct meaning, is accepted, that is known as ‘*gauṇa-arthā*’. The tendency through which this meaning is obtained is called ‘*gauṇī-vṛtti*’. For example – ‘*simho’yam devadattah*’ – this Devadatta is a lion. From the direct meaning of the word ‘*simha*’, a very brave and strong animal is understood. Devadatta is a human; he does not have four legs, a tail, hair, or a mane like a lion. Therefore, from the statement ‘Devadatta is a lion’ – ‘Devadatta is an animal like a lion’ – such a meaning is inconsistent. Thus, the direct meaning of the word lion cannot be accepted here. Then, by dropping the direct meaning of the word lion and accepting the quality of strength, the interpretation of the meaning of the word ‘*simha*’ shall have to be taken – which is ‘as strong as a lion’ (metaphorical). ‘This Devadatta is strong like a lion’ – this will be the meaning of this statement. In terms of strength, the lion and Devadatta are alike. Taking one quality of the direct meaning and interpreting the meaning accordingly is called *arthā* (meaning) based on *gauṇī-vṛtti*.

In some editions of grammar, *gauṇī-vṛtti* has not been accepted as a separate *vṛtti*. According to them, it is covered under *lakṣaṇā-vṛtti*. According to them, *lakṣaṇā* is of two types – *gauṇī* and *śuddhā*. The meaning which is derived taking into account only the qualities similar to that of the direct meaning is considered as a meaning obtained from the *gauṇī-lakṣaṇā*. If the meaning derived by any *lakṣaṇā* other than those similar to the direct meaning, then such derivation of the meaning is the one obtained through the *śuddhā-lakṣaṇā*. In the above statement ‘this Devadatta is a lion’, from the direct meaning of the word ‘particular strong animal’ ‘particular

animal' has been dropped and the 'strong' portion alone has been accepted, and hence this meaning has also said to be meaning, as per *jahad-ajahat-lakṣaṇā*.

From the above discussion it is understood that for interpreting the meaning according to the *lakṣaṇā-vṛtti* and *gauṇī-vṛtti*, one has to take recourse to logic and imagination. There, the help of logic and imagination is however not required in direct meaning. Generally, where the interpretation of the statement of a word is inconsistent with the direct meaning, there the meaning according to the *lakṣaṇā-vṛtti* or the *gauṇī-vṛtti* has to be taken. In order to save the reputation of the authors of the books which have defects like illusion or carelessness, and thus to cover these defects, recourse to the *lakṣaṇā-vṛtti* and *gauṇī-vṛtti* is taken in elucidating that book. However, no such defects are there in *Brahma-sūtra*, and thus there is no requirement for the use of *lakṣaṇā-vṛtti* or *gauṇī-vṛtti*; and in such a case, the direct meaning reveals the true meaning. If at such a place a meaning according to *lakṣaṇā-vṛtti* or *gauṇī-vṛtti* is taken, then it actually covers the real meaning of the statement. In his commentary on *Vedānta-sūtra*, Śrī Śaṅkarācārya has dropped the direct meaning and interpreted the meaning of the *sūtras* according to the *gauṇī* or *lakṣaṇā* *vṛtti*, due to which all direct meanings of the *sūtras* were obscured, and his imagined meanings alone became prime. Therefore, on listening to the commentary of Śrī Śaṅkara, one cannot understand the true meaning of *Vedānta*. Thus, on listening to it no one will be benefitted; however, by listening to the imaginary explanation, it might just prove to be detrimental.

VERSE 110

তাঁহার নাহিক দোষ, টৈশ্বর-আজ্ঞা পাএগ ।
গোণার্থ করিল, মুখ্য অর্থ আচ্ছাদিয়া ॥১১০॥

*tāñhāra nāhika doṣa, iśvara-ājñā pāñā
gauṇārtha karila, mukhya artha ācchādiyā*

Translation: Actually, there is no fault of Śrī Śaṅkarācārya here, for it is under the order of the Supreme Lord that he covered the direct meaning of *Vedānta* and preached the indirect meaning.

Amṛta-pravāha Bhāṣya: The knowledge of the truth that primary scriptures (*Vedānta-sūtra* and *Upaniṣads*) provide through direct meaning is most important. All spiritual activities of a person are destroyed on hearing the commentary that Śrī Śaṅkarācārya wrote on these prime scriptures, based on the philosophy of pure monism and thus presenting its indirect meaning instead of the direct meaning. If someone were to ask – why did Śrī Śaṅkara Svāmī, the incarnation of Śiva himself, put forward such invalid philosophy? Listen to the answer now – since he was engaged in this task by the order of Iśvara, and there is no fault on his part. Like in *Padma Purāṇa* –

Śrī Mahādeva said to Pārvatī –

*“māyāvādaṁ-asac-chāstram
pracchannam bauddham-ucyate
mayaiva kalpitam devī
kalau brāhmaṇa-rūpiṇā
brahmaṇaś-cāparam rūpaṁ
nirguṇam vakṣyate mayā
sarvasvaram jagato’pyasya
mohanārtham kalau yuge
vedānte tu mahā-śāstre
māyāvādaṁ-avaidikam
mayaiva vakṣyate devi
jagatām nāśa-kāraṇāt”*

"Devi! Māyāvāda philosophy is extremely impious. It is covered Buddhism. In the garb of Vedic statements, it has entered into the religion of the Āryanas (great personalities). I, in Kali-yuga, shall assume the form of a *brāhmaṇa* and preach this *māyāvāda* philosophy. In order to bewilder the atheists, I will declare the Supreme Lord as formless and without qualities. Thus, I shall also comment on Vedānta according to the *māyāvāda* philosophy and sway people away from the Lord to ravage this material world."

Śrī Bhagavān's statement in Śiva Purāṇa –

“dvāparādau yuge bhūtvā
kalayā mānuṣādiṣु
svāgamaiḥ kalpitaistvañca
janān madvimukhān kuru”

"Alienate the people of Kali-yuga from Me by propounding an imaginary meaning of the Vedas."

Amṛtānukaṇikā: Please refer to the eighteenth chapter of 'Jaiva-dharma' published by Gaudiya Vedānta Prakāśana and 'Māyāvādī ki Jīvnī or Vaiṣṇava Vijaya', published by Śrī Keśavaji Gaudiya Maṭha.

(3) ENJOYER OF TRANSCENDENTAL PASTIMES, ŚRĪ BHAGAVĀN, IS THE TENABLE SUBJECT OF THE ŚRUTIS –

VERSES 111-112

'ब्रह्म'-शब्दे मुख्य अर्थे कहे—‘भगवान्’।
चिदेश्वर्य-परिपूर्ण, अनुर्ध्व-समान ॥ १११ ॥

ताँहार बिभूति, देह—सब चिदाकार।
चिदिभूति आच्छादिया कहे ‘निराकार’ ॥ ११२ ॥

*'brahma'-śabde mukhya arthe
kahe — 'bhagavān'
cid-aiśvarya-paripūrṇa,
anūrdhva-samāna*

*tāñhāra vibhūti, deha,—
saba cid-ākāra
cid-vibhūti ācchādiyā
kahe 'nirākāra'*

TO CONSIDER TATTVA-VASTU AS FORMLESS AND VIŚNU'S FORM AND OTHER FEATURES, ETC., AS A TRANSFORMATION OF MĀYĀ IS 'MĀYĀVĀDA'

VERSE 113

চিদানন্দ—দেহ, তাঁর স্থান, পরিবার।
তাঁরে কহে,—প্রাকৃত-সত্ত্বের বিকার ॥ ১১৩ ॥

*cid-ānanda —deha, tāñra sthāna, parivāra
tāñre kahe, — prākṛta-sattvera vikāra*

Translation: The direct meaning of the word 'brahma' is Bhagavān – one who is complete with all the transcendental opulences and no one is equal to or greater than Him. All His opulences, like His abode, associates, and personal form, are transcendental. Śrī Śaṅkarācārya, however, concealed His transcendental opulences, and declared Him as formless. The Lord's form, abode, and associates are all transcendental, but Śrī Śaṅkarācārya has defined them as the transformation of material sattva.

Anubhāṣya: According to 'Vedānta-sāra', written by Sadānanda Yogi –

Śaṅkara-vaidantika Sadānanda, the follower of the Śaṅkara's philosophy on Vedānta, in his book 'Vedānta-sāra' has briefly summarized the purport of Śaṅkarācārya's philosophy. This now is considered authentic and is well-accepted as a fundamental work by the Śaṅkara sect. "The eternal-conscious-blissful, non-dual *vastu* is *brahma*; ignorance, etc., all material objects are *avastu* (one that does not exist). One should understand that whatever is different from *sat* and *asat* (effect and cause), indescribable, made of three modes of material nature, and beliefs contrary to *jñāna*, is '*ajñāna*'. This *ajñāna* is

used in one or many forms; differently in *vyāṣṭi* (individual) and *samaṣṭi* (collective).

This *samaṣṭi* on attaining supreme designation is addressed by the name of ‘*viśuddha-sattva-pradhāna*’. This *viśuddha-sattva-pradhāna* on being reflected in *ajñāna* is called omniscient, Īśvara of all Īśvaras, the Supreme Controller, unmanifested *sat-asat*, the Supersoul of all *jīvas*, and Īśvara, the cause of the material world. ‘Īśvara’ is ‘omniscient’ because He manifests all *ajñāna*.“

According to his doctrine, the position of Īśvara is just the transformation of material *sattva*, born out of *ajñāna*. The *jīva* is an individual and impure *sattva-pradhāna*. Please refer to *Madhya-līlā* 25/33-34.

EVEN THOUGH THERE IS NO FAULT OF THE ORDER-KEEPER
ŚĀNKARA, YET HEARING HIS COMMENTARY RESULTS IN
COMPLETE HAVOC FOR THE JĪVAS –

VERSE 114

তাঁর দোষ নাহি, তেঁগো আজ্ঞাকাৰী দাস ।
আৱ যেই শুনে, তাৱ হয় সৰ্বনাশ ॥১১৮॥

*tānra doṣa nāhi, teñho ajñā-kārī dāsa
āra yei śune, tāra haya sarva-nāśa*

Translation: Śrī Śaṅkarācārya is not at fault in writing the commentary on Vedānta in this manner because he is the obedient servant of the Lord. But then anyone who hears this commentary would be doomed.

Anubhāṣya: Please refer to verse 6/169 of *Madhya-līlā*.

TO CONSIDER VIṢNU, THE LORD OF MĀYĀ, TO BE A PRODUCT OF MĀYĀ IS HERESY –

VERSE 115

প্রাকৃত করিয়া মানে বিষ্ণু-কলেবর ।
বিষ্ণুনিন্দা আৱ নাহি ইহার উপৰ ॥১১৫॥

*prākṛta kariyā māne viṣṇu-kalevara
viṣṇu-nindā āra nāhi ihāra upara*

Translation: There can be no greater blasphemy than considering the transcendental body of the *sac-cid-ānanda* Lord Viṣṇu to be material.

Amṛta-pravāha Bhāṣya: The real meaning, which is vividly exhibited on reading a subject, is called the direct meaning, or ‘*mukhyārtha*’.

IN BR̥AHĀ-ĀRĀNYAKA UPANIṢAD –

“*pūrṇam-adah pūrṇam-idam
pūrṇāt pūrṇam-udacyate*”

“All the incarnations that manifest from *sac-cid-ānanda* Bhagavān, who is the complete non-dual Absolute Truth (*advaya-jñāna-tattva*), are also complete and *advaya-jñāna-tattva*.”

IN ŚVETĀŚVATARA UPANIṢAD –

“*vicitra-śaktih puruṣah purāṇah*”

“The primeval *puruṣa*, Śrī Bhagavān, has variegated potencies.”

“*sa vṛkṣa-kālākṛti-bhīḥ paro'nyo yasmāt
prapañca parivarttate'yam dharm-āvahāṁ
pāp-anudām bhageśām*” (6/6)

“This material world or *māyā* is like a *pīpala* tree, and Śrī Bhagavān is absolutely beyond that *māyā*. It means this tree-like world can never touch Him. He is not only beyond the jurisdiction of *māyā*, rather He is the Lord of *māyā*. *Māyā* is His external potency and is subjugated by Him. Bhagavān possesses all transcendental qualities and liberates His devotees from all the defects of *māyā*.”

“*vedāham-etaṁ puruṣam mahāntam āditya-varṇam tamasah parastāt*” (3/8)

"Just as the sun rises and dissipates all the darkness of the night, similarly, I, by the mercy of the Lord, also became free from the darkness of *māyā* and attained the good fortune of taking *darśana* of His transcendental *svarūpa*."

"patīm patinām paramām parastāt" (6/7)

"He is the Lord of all Lords and the most superior."

"mahān prabhurve puruṣah" (3/12)

"He is the Lord of everyone and is the Supreme Person."

"parāsyāśaktirvividhaiva śrūyate" (6/8)

"We hear that Parameśvara has variegated potencies."

RK-VEDA –

*"tadviṣno paramām padam
sadā paśyanti sūrayah"*

"Viṣṇu is the Supreme Lord and the wise meditate on His lotus feet"

PRAŚNOPANIṢAD (6/3) –

"sa iksāniśa-cakre"

"He glanced at the material creation."

AITERAYE UPANIṢAD –

"sa ekṣata" (1/1/1)

"He glanced at the material creation."

"sa imāni-llokāna-srjata" (1/1/2)

"He created this material world."

TALAVAKĀRA UPANIṢAD –

*"taddh-aiṣām vijajñau tabhyo
ha prādūr-babhuva"* (3/2);

In this way just by reading various statements of the Vedas, we come to know about the unparalleled and all-surpassing,

transcendental Bhagavān, complete with six opulences. Further, from statements like "*apāṇipādah*" that express His formlessness, one shall have to understand that His form and opulences are not material but transcendental. The prominent *acārya* of *māyāvāda* philosophy concealed the transcendental *vibhūtis* of Bhagavān, and established Him as a transformation of the mode of goodness, without form.

When Śrī Bhagavān, His abode, and associates all are beyond the material nature, with transcendental bliss, then how can they be called the transformations of the material energy? Actually, His transcendental form and opulences are eternal. Thus, what is the fault of Śrī Śaṅkarācārya in describing Him as formless? [There is no fault] It is because he is just an obedient servant. For instance, in *Nāradā-pañcarātra* – "*mān-ca gopaya yena syāt srstir-esottarot-tarā*" – "Please conceal My identity so that the material creation may continue to expand." However, if others listen to such a description, they will be doomed. There can be no greater blasphemy than considering the body of Viṣṇu as material.

Anubhāṣya: Viṣṇu alone is the Supreme Personality. The external potency of Viṣṇu is the basis of this material world. According to the principles of *vivarta-vāda*, there is no real existence of impersonal *brahma*'s *prakṛti* or *māyā-śakti*. The scriptures have described Viṣṇu *māyā* in detail.

'Viṣṇu' – He is not some demigod born of *māyā*. Those who think in this manner, that is, 'He is born of *māyā*', hold an opposite conception about Viṣṇu. Viṣṇu can never be counted among the material demigods. Only those who are bewildered consider Viṣṇu to be some material

demigod. In *Gītā* (7/14) Śrī Bhagavān has stated the following for the liberation of the conditioned souls –

“daivī hy eṣā guṇa-mayī mama māyā duratyayā māmeva ye prapadyante māyām-etiṁ taranti te”

“This external energy of Mine, which consists of the three modes and which bewilders the jīvas, is certainly very difficult to overcome. But those who completely surrender unto Me can easily transcend this māyā.”

Viṣṇu is Vaikuṇṭha *vastu*. To consider Him as a demigod resulting from the material energy is an offense with regard to the ascertainment of *vastu* – this is blasphemy. Viṣṇu is beyond sense perception (Adhoksaja), He cannot be known by the material senses just like some material object. *Advaya-jñāna*, an attribute of being non-different, is situated between His body and Himself. There exists a difference between the body and the soul in this material world. The material paraphernalia is for enjoyment, however, Viṣṇu is the eternal enjoyer. To consider the enjoyer (*bhoktā*) as an object of enjoyment (*bhogya*) is an offense. To consider the eternal object of service of devotees, Śrī Bhagavān, and introduce Him as a servant like a *jīva* is a great offense.

Please refer to *Anubhāṣya* of Ādi-līlā 7/112-113 and *Madhya-līlā* 25/35-39.

THE ABSOLUTE TRUTH IS LIKE BLAZING FIRE, JĪVA LIKE HIS TINY SPARKS –

VERSE 116

তত্ত্ব যেন ঈশ্বরের জলিত জলন ।
জীবের স্বরূপ—যৈছে স্ফুলিঙ্গের কণ ॥১১৬॥

*tattva yena īśvarera jvalita jvalana
jīvera svarūpa — yaiche sphuliṅgera kāṇa*

ŚRĪ KRŚNA – ENERGETIC-TATTVA, AND JĪVA – POTENCY –

VERSE 117

জীবতত্ত্ব—শক্তি, কৃষ্ণতত্ত্ব—শক্তিমান् ।
গীতা-বিষ্ণুপুরাণাদি তাহাতে প্রমাণ ॥১১৭॥

*jīva-tattva—śakti, krṣṇa-tattva—śaktimān
gītā-viṣṇu-purāṇādi tāhāte pramāṇa*

Translation: The real truth is that if Bhagavān is said to be like a blazing fire then the living entities are like small sparks of that fire. *Jīva-tattva* is the marginal energy of Bhagavān and Śrī Krṣṇa, the possessor of the energies. *Gītā* and *Viṣṇu-Purāṇa*, etc., evidence it.

Amṛta-pravāha Bhāṣya: If īśvara *tattva* is compared to a blazing fire then the unlimited *jīvas* can be compared to small sparks of that fire. The purport is that īśvara is transcendental and unlimited, compared to fire and the unlimited *jīvas* are the tiny sparks of fire from which the *jīvas* have emanated as a separate entity. Here, there is no action of *māyā* in the constitution of the *jīva*'s form; it means that there is no material activity involved. Someone might ask, “What is the reason behind the constitution of these spiritual sparks?” Listen [to the reply] – the magnificent internal potency of īśvara has two types of propensities – infinite action proclivity and infinitesimal action proclivity. From the infinite action proclivity, the personal form of īśvara and the transcendental world in the form of Vaikuṇṭha manifests. This proclivity is called ‘*cit-śakti*’ (internal potency). From the infinitesimal action proclivity manifests the infinite, minute, and transcendental *jīvas*; this proclivity is called ‘*jīva-śakti*’ (marginal potency). Had these two diverse propensities of *svarūpa-śakti* not been present, there would have been a deficiency in Bhagavān's perfection.

The infinitesimal action proclivity of the all-opulent Bhagavān's potency in the form of the *jīvas'* existence, is essential and cannot be given up. Therefore, *kṛṣṇa-tattva*'s attribute of having all potencies (*vilāsa*, that is, performing pastimes) is due to the presence of the *jīva-tattva*. In the absence of *jīva-tattva*, Śrī Kṛṣṇa's attribute of possessing complete potency cannot be accepted. Absence of servitors would mean there is no master.

VERSE 118

ŚRIMAD BHAGAVAD GĪTĀ (7/5) –

অপরেয়মিতস্তন্যাং প্রকৃতিং বিদ্ধি মে পরাম্ ।
জীবভূতাং মহাবাহো যয়েৎ ধার্যতে জগৎ ॥১১৮॥

*apareyam itas tv anyām
prakṛtim viddhi me parām
jīva-bhūtām mahā-bāho
yayedam dhāryate jagat*

Translation: O mighty-armed Arjuna, you should know that My external energy, which consists of eight divisions, is inferior. There is another potency of Mine known as the *jīva*, which is superior and which accepts this material world for the purpose of enjoying the fruits of his actions.

Amṛta-pravāha Bhāṣya: Earth, water, fire, air, and ether – these five elements constitute this gross material world. Mind, intelligence, and ego comprise the subtle world. This energy with eight divisions is known as *aparā* (inferior) or *jaḍā* (inert); and is addressed as *māyā-prakṛti* (material energy). Apart from this, there is another potency of Mine, *parā-prakṛti*, which is superior to the material energy. This *prakṛti* exists everywhere in this world in the form of the *jīva*. The purport is that Bhagavān is the only *vastu*; He has one internal or personal potency. There is a potency that appears to be separate from

that internal potency in the form of its shadow, which is known as *māyā* potency. Gross and subtle material creations have been created by this '*māyā*' alone. *Jīva-tattva* is beyond the purview of *māyā*. The *jīva*'s pure existence, pure ego, and disposition – all are constituted by some superior potency beyond *māyā*. Therefore, *māyā* has no role in the constitution of the *jīvas*. The materially conscious infinitesimal intelligence and the false ego of the *jīva* who has entered the material world are alone the work of *māyā*. The establishment of the *jīva* in his *svarūpa*, on becoming purified from this material consciousness, is called 'liberation'. When the *jīva* is liberated, the false ego created by *māyā* disappears and the constitutional transcendental tendency works in its pure form. Therefore, *jīva* is a distinct potency of Śrī Bhagavān.

Anubhāṣya:

iyam aparā (acit-prakṛtiḥ jaḍatvāt nikṛṣṭā), itaḥ (jaḍa-prakṛteḥ) anyām parām (cinmayīm) jīva-bhūtām (jīva-svarūpām) me (mama) prakṛtim viddhi (jānihi), he mahā-bāho, yayā (cetanayā jīvākhyāyā śaktiyā) idam (jaḍam) jagat dhāryate (sva-bhogāyā grhyate).

ŚLOKA-BHĀVĀNUVĀDĀ:

The inert *prakṛti* being material is inferior. Know My other *prakṛti* in the form of the *jīvas* to be superior. O mighty-armed Arjuna! The sentient potency known as the *jīva* accepts this material world for its enjoyment.

TRANSCENDENTAL, MARGINAL, AND MATERIAL – THREE TYPES OF VIṢNU ŚAKTIS –

VERSE 119

VIṢNU PURĀṇA (6/7/60) –

বিষ্ণুশক্তিঃ পরা প্রোত্তা ক্ষেত্রজ্ঞান্যা তথা পরা ।
অবিদ্যা কর্মসংজ্ঞান্যা তৃতীয়া শক্তিরিষ্যতে ॥ ১১৯॥

viṣṇu-śaktih parā proktā
 kṣetra-jñākhyā tathā parā
 avidyā-karma-samjñānyā
 trītyā śaktir iṣyate

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: The potency of Viṣṇu is of three types – *parā*, *kṣetra-jñā*, and *avidyā*. The *parā-śakti* of Viṣṇu is ‘*cit-śakti*’, *kṣetrajñā-śakti* is known as *jīva-śakti* (which has been called ‘*aparā*’ {distinct} from the ‘*avidyā*’ {ignorance} in the form of *māyā*), and *avidyā-śakti* called *karma* is known as *māyā*.

Anubhāṣya:

viṣṇu-śakti (viṣṇoh svarūpa-śaktih) parā (citr-svarūpā) proktā; tathā kṣetra-jñākhyā (jīva-śaktih ca) parā proktā; anyā avidyā karma-samjñā (karma yasyāḥ samjñā sā) trītyā māyāśaktih iṣyate.

ŚLOKA-BHĀVĀNUVĀDA:

Please refer to *Amṛta-pravāha Bhāṣya*.

CONSIDERING ĪŚVARA TO BE IGNORANT LIKE THE JĪVA IS MĀYĀVĀDA PHILOSOPHY –

VERSE 120

হেন জীবতত্ত্ব লঞ্চি লিখি' পরতত্ত্ব ।
 আচ্ছন্ন করিল শ্রেষ্ঠ ঈশ্বর-মহত্ত্ব ॥ ১২০ ॥

*hena jīva-tattva lañā likhi' para-tattva
 acchanna karila śreṣṭha īśvara-mahattva*

Translation: Such *jīva-tattva* has been described as Supreme Truth (*brahma*) by Śaṅkarācārya. Through this, he has covered the glories of the supreme Īśvara.

Anubhāṣya: By writing that the *svarūpas* of Īśvara, *jīva*, and *prakṛti* are indescribable and ignorant, Śrī Śaṅkarācārya has covered the transcendental supremacy of Īśvara.

According to ‘*Vedānta-sāra*’ authored by Śrī Rāmānujapāda –

Someone may say that ‘before the material creation only the soul existed’ – (*Bṛhadāraṇayaka-Upaniṣad-1/4/1*). If this were the case, then how can Nārāyaṇa, the possessor of *cit-acit-śaktis*, be the original cause of the creation of the material world? The following statement answers this question: “From whom all these living beings have manifested, by whom they are maintained, and in whom they enter”. From this statement of *Taittirīya-Upaniṣad*, it is evidenced that all the *jīvas*, when liberated, leave their gross material bodies and in the liberated state accept the subtle form and situate themselves according to their intrinsic nature in *brahma* – their *svarūpa* is not destroyed. This is because the indestructible soul on being merged in the *tamah-prakṛti* attains oneness with *brahma*. At that time due to the non-distinction of *prakṛti* and *brahma*, the existence of *prakṛti* is in *brahma*. From the word ‘*laya*’ (merging), one shall understand it as a bird sitting in a tree merging with the tree or a herd of deer in a forest merging with the forest.

‘*ŚAKTI-PARIṄĀMA-VĀDA*’ ALONE IS ACCEPTED IN BRAHMA-SŪTRA –

VERSE 121

ব্যাসের সুত্রেতে কহে ‘পরিণাম’-বাদ ।
 ‘ব্যাস ভাস্ত’—বলি’ তার উঠাইল বিবাদ ॥ ১২১ ॥

*vyāsera sūtrete kahe ‘parināma’-vāda
 ‘vyāsa bhrānta’ — bali’ tāra uṭhāila vivāda*

Translation: In *Vedānta-sūtra* Vyāsadeva has described ‘*parināma-vāda*’, which means that everything is but a transformation of the Lord’s energy. Śaṅkarācārya however, commented that Vyāsadeva was bewildered and thus created a controversy.

Anubhāṣya: Śrī Śaṅkarācārya wrote a commentary on the sūtra ‘asminnasya ca tadyogaṁ śāsti’ (Brahma-sūtra 1/1/19) while aiming at the sūtra ‘ānandamayo ’bhyāsāt’ (Brahma-sūtra 1/1/12). The essence of that commentary is as follows –

“Since the word ‘brahma’ is missing in the ‘ānandamayo’ sūtra, it cannot be addressed as primary brahma. If ānandamaya were to depict brahma, then it would mean since it has limbs of brahma, it shall have to be designated as saviśeṣa-brahma (qualified brahma). However, from the concluding part of the ‘ānandamaya’ statement, nirviśeṣa-brahma (formless brahma) is being designated. From the word ‘ānandamaya’, ānanda-pracūra (bliss in abundance) is expressed. On taking the meaning of the suffix ‘mayaḥ’ as abundance (as is used by the Bhāgavatas who delight in transcendental pastimes of brahma) which is understood to mean that there remains a presence of some pain too; it is because the word ‘pracūra’ is used in the sense of ‘ādhikya’ (abundance) — describing scarcity is not its goal. ‘Ānandamaya’ is not ‘pure brahma’, having said that the śrutis have not used the word ānandamaya (again and again), rather they have repeatedly mentioned only the root word ‘ānanda’. If ‘ānandamaya’ were to be concluded as ‘pure brahma’, even on not being so, the use of ‘ānandamāṭra’ can be assumed to be ‘ānandamaya’. However, due to the absence of the connection with the limbs [joy, etc.], ‘ānandamaya’ is ‘not supreme brahma’, which is certain. For all these reasons and because of the usage of the word ‘ānanda’ in the various śrutis like ‘ānandar̥iṇi-brahma’ for the supreme brahma, it is distinctly understood that in the other śrutis too, the word ‘ānanda-

māṭra’ and not ‘ānandamaya’ designates supreme brahma.

Although in ‘ānandamayamāṭmānam’ śrutis, the use of the word ‘ānandamaya’ alone is evident, however, since it is described amongst ‘annamaya’, etc., [the word ānandamaya occurs in the series, it comes under the category of non-principal ātmās such as annamaya and prāṇamaya], the perceptibility of ānandamaya as supreme brahma has also been defeated. Even in the presence of the statement ‘He desired, I will become many’ near the ‘ānandamaya’ statement, due to the absence of proximity of pure brahma with ānandamaya, the latter cannot be considered as pure brahma. Further statements of śṛuti like – ‘raso vai sa (He alone is rasa-svarūpa)’ being related to pure brahma also do not indicate ānandamaya. Due to the absence of various words indicating limbs like – ‘Joy (priya) is His caput’ [while describing ānanda], it is concluded that ‘ānanda’ and not ‘ānandamaya’ is primary brahma. If someone were to say that saviśeṣa brahma is the purport of the above-mentioned śṛuti, then the following is the answer to the question – ‘This cannot be accepted, as it is refuted by this statement of śṛuti ‘avāṇīmānasagocara’, and therefore, the ‘mayaḥ’ suffix of the word ‘ānandamaya’ indicates ‘transformation’ alone and not the ‘abundance’.”

In this manner Śrīpāda Śaṅkarācārya, in order to discard the suffix ‘mayaḥ’, that is, to exhibit its futility or excess, has made repeated endeavors to comment on the same statements in sūtras 12 to 19. Śrīmad Jīva Gosvāmī’s statement in this context from his book ‘Sarvasaṁ vādini’ –

“On reading the commentary of Śaṅkarācārya, one feels that his confidential intention is to prove that Śrī Vedavyāsa was

unaware of the true meaning of Vedānta. Therefore, with the objective of correcting the errors of ācārya Śrī Vedavyāsa, Śrī Śaṅkarācārya very cleverly described the ‘ānandamaya’ sūtra in this manner –

Amongst the statements of śrutis mentioning ‘ānandamaya’, there is a statement ‘brahmapuccha pratiṣṭhā’, this statement refers to primary brahma. In the explanation of *Brahma-sūtra* (1/1/13), I shall describe the ‘avayava’ (limbs) by using the word ‘vikāra’ (transformation) and ‘sādṛśya’ (similarity) by using the word ‘prācurya’ (abundance). From such a description, it may appear that the sūtrakāra (the author of the sūtras, Śrī Vedvyasa) lacked the knowledge of vocabulary; it is because the words used by Him do not give the true meaning of Vedānta. Further, from the suffix ‘mayaṭ’ what other possible meanings of the given group of words are indicated except for transformation and abundance? This can be understood even by a child! Thus, it is a complete delusion to add any other meaning to the suffix ‘mayaṭ’ except ‘vikāra’ and ‘prācurya’ – this can be easily understood.

Please refer to *Madhya-līlā* 6/170-175 and 24/40-41.

THE ‘VIVARTAVĀDA’ (THEORY OF CAUSATION) OF MĀYĀVĀDĪS; WHO CONSIDER GURU TO BE DELUSIONAL –

VERSE 122

পরিণাম-বাদে ঈশ্বর হয়েন বিকারী ।
এত কহি ‘বির্ত্ত’-বাদ স্থাপনা যে করি ॥১২২॥
*pariṇāma-vāde iśvara hayena vikāri
eta kahi ‘vivarta’-vāda sthāpanā ye kari*

THE SHELTER OF VIVARTA –

VERSE 123

বস্তুতঃ পরিণাম-বাদ—সেই সে প্রমাণ ।
দেহে আত্মবুদ্ধি—এই বিবর্তের স্থান ॥১২৩॥

*vastutah pariṇāma-vāda — sei se pramāṇa
dehe ātma-buddhi — ei vivartera sthāna*

REFUTATION OF VIVARTAVĀDA – (1) THE INCONCEIVABLE POTENT ŚRĪ BHAGAVĀN –

VERSE 124

অবিচিন্ত্য-শক্তিযুক্ত শ্রীভগবান् ।
ইচ্ছায় জগদ্রূপে পায় পরিণাম ॥১২৪॥
*aviciṇtya-śakti-yukta śrī-bhagavān
icchāya jagad-rūpe pāya pariṇāma*

(2) ILLUSTRATION OF MATERIAL TOUCHSTONE –

VERSES 125-126

তথাপি অচিন্ত্যশক্তে হয় অবিকারী ।
প্রাকৃত চিন্তামণি তাহে দৃষ্টান্ত ধরি ॥১২৫॥
নানা রঞ্জনাশি হয় চিন্তামণি হৈতে ।
তথাপিহ মণি রহে স্বরূপে অবিকৃতে ॥১২৬॥
*tathāpi acintya-śakteye haya avikārī
prākṛta cintāmaṇi tāhe drṣṭānta dhari
nānā ratna-rāśi haya cintāmaṇi haite
tathāpiha maṇi rahe svarūpe avikṛte*

Translation: Śrī Śaṅkarācārya said that by accepting the theory of the *pariṇāma-vāda* (doctrine of transformation) we shall have to accept transformation in Iśvara and therefore he established the ‘vivarta-vāda’ (the soul is actually brahma, but due to illusion thinking himself to be an individual soul). It is the *pariṇāma-vāda* that is actually certified by all scriptures, however, identifying the self with the material body is *vivarta* (illusion). Bhagavān has inconceivable potencies and it is with His desire that His material potency transforms itself into this material world, however, Bhagavān remains unchanged due to His inconceivable potency. The analogy of material touchstone can be considered here. A touchstone produces various types of jewels, still, its potency remains unaltered.

Anubhāṣya: According to paragraph 58 of ‘Paramātma-sandarbha’ by Śrīla Jīva Gosvāmī –

Only following vivarta-vāda or mithyā-vāda, all the *tattvas* absorbed in dvitya-bhāva (considering themselves someone other than what they are) like jīvas, are imagined in the svarūpa of brahma by the influence of ignorance. By no other means can the transcendental *brahma-vastu*, who is immutable, unique, and free from false ego, be subjugated by or dependent on ignorance and delusion. *Brahma-vastu* is a supremely transcendental personality, and thus there is the possibility of the presence of an inconceivable potency in Him which is beyond the comprehension of trivial humans. When an extraordinary potency can be witnessed in material objects like a touchstone, then certainly a transcendental potency exists in *brahma*. Just as through medicine, there is an arrangement to purify the mutually contradictory minerals for curing a patient suffering from the imbalance of all the three Ayurvedic *doṣas* – vāta, kapha, and pitta; similarly, the potency with three mutually contradictory modes can arrange for *brahma* to be formless and with form, simultaneously. Vedic literature evidences that inconceivable potency: Śvetāśvatara *Upaniṣad* states – ‘The eternal *puruṣa* has variegated potencies; no one else has powers like His.’ Śrīmad Bhāgavatam also describes – ‘Īśvara possesses multifarious energies, they are inconceivable.’ According to *Brahma-sūtra* – ‘Many wonderful powers reside in the ātmā (Paramātmā).’

(According to the monistic philosophers) – Due to the non-presence of the conception of dualism, one cannot deny imagining the possibility of the presence of ignorance in *brahma*. However, with

the logical statement that – ‘*brahma* possesses inconceivable potency’ and other śruti statements, the inconsistency of duality in *brahma* is removed. As a result, the only reason for the duality is the inconceivable potency. Therefore, even though Paramātmā has attributes like being immutable, still, His transformation into this material world occurs due to His inconceivable potency. Just as the touchstone is capable of giving all types of jewels, etc.; a magnet remains unchanged while attracting and moving iron. Similarly, *brahma-vastu* remains unchanged and His potency, which is capable of transforming, transforms into the form of this material world. Therefore, the presence of such inconceivable potency in *brahma* cannot be addressed as the illusionary tricks of ‘māyā’. However, this potency creates variegatedness, that is, this is the potency that manifests variegatedness. Therefore, this world is the result of Paramātmā. This is the conclusion of the sāstras.

The transformation of unchanging Absolute Truth happens through His inconceivable potency. The self-manifested svarūpa’s expansion is a potency known as the ingredient. That very potency is transformed; however, the svarūpa remains unchanged just as a touchstone even on emanating multifarious products remains unchanged.

Therefore, some opine that the ingredient of this world is ‘*brahma*’ and some say that it is the ‘*pradhana*’. When one sees water, a conception of its form and nature is created within one’s mind. Further, that conception remains dormant in the mind even when it is not the subject of the thought. However, when one sees something (say a mirage) that resembles water, the conception of water awakens

in the mind. Without attaining factual knowledge about that *vastu* (mirage), considering it non-different from the other *vastu* (water), and imposing this conception out of free will (the only logic being that the water looks like a mirage which is false), does not make the water false; or for that matter, the objects resembling water like a mirage, are also not false. However, what is false or unreal is to consider the mirage as non-different from the water.

This is also true of dreams. According to *Brahma-sutra* 3/2/3- “Dreams are illusions manifested by the *māyā* potency. This is so because forms in dreams are manifested only incompletely [that is, these forms are only visible to the one who is seeing the dream and not to all].” According to this *nyāya* (logic), when one is awake one sees the forms of various objects and when one sleeps one recalls the memories of what one had seen. *Māyā*, the potency of *Paramātmā*, makes one think that those memories are direct perceptions. In this way, just as in the previous instance of the mirage, one misunderstands what one sees. Therefore, actually, nothing is false. Only such an accusation on the pure soul or *Paramātmā* [that the material universe is His form] is actually an illusion and not the material universe itself.

Further, since the example of *vivarta-vāda* is found in the *jñāna-prakaraṇa* (the section where *jñāna* is the principal topic), it is secondary; and *pariṇāma-vāda* is mentioned in *sva-prakaraṇa* (the section where the Absolute Truth is the principal topic), hence it is primary. Since *śakti-pariṇāma-vāda* is mentioned in both *jñāna-prakaraṇa* and *sva-prakaraṇa*, according to the strength of *sandarśa-nyāya* (the logic of tongs) the *śakti-*

pariṇāma (transformation of the potency of Śrī Bhagavān) is known to be the purport of *Śrīmad Bhāgavatam*.

(3) NO CHANGE IN ĪŚVARA DESPITE THE TRANSFORMATION OF THE ŚAKTI –

VERSE 127

প্রাকৃত-বস্তুতে যদি অচিন্ত্যশক্তি হয় ।
ইশ্বরের অচিন্ত্যশক্তি,—ইথে কি বিস্ময় ॥১২৭॥

*prākṛta-vastute yadi acintya-śakti haya
īśvarera acintya-śakti, — ithe ki vismayā*

Translation: If a material object like a touchstone has such an inconceivable potency, then why should one be amazed to know that Īśvara too has inconceivable potency?

Amṛta-pravāha Bhāṣya: *Jīva-tattva* is a portion of potency. To establish that *jīva-tattva* is ‘*brahma*’ rather than ‘*anu-caitanya*’ (conscious spark) will certainly be an illusionary conclusion. Śrī Śaṅkarācārya, under the order of the Supreme Lord, with the objective of concealing the supremacy of Īśvara, established the oneness of *jīva-tattva* and *para-tattva* (Absolute Truth) and preached this illusionary doctrine. *Vyāsa-sūtra*, that is, *Vedānta-sūtra*, actually approves of (*śakti*)-*pariṇāma-vāda*. Śrī Śaṅkarācārya put forward the illogical argument that if one were to accept ‘*pariṇāma-vāda*’, Īśvara shall have to be called as changeable and by accepting *pariṇāma-vāda*, Vedavyāsa would have to be considered as deluded [this would be an offense towards the *guru*] – contemplating this he established ‘*vivarta-vāda*’.

In the commentary to ‘*tad-ananya-tvam-ārambhaṇa-śabd-ādibhyah*’ the fourteenth sūtra of the first pāda of the second chapter of *Brahma-sūtra*, he has quoted the Vedic statement like ‘*vācā-rambhaṇam vikāro*

nāma-dheyam' (*Chāndogya-Upaniṣad* 6/1/4) as illustrations and gave the illogical argument by stating *parināma-vāda* to be defective and addressed it as *vikāra-vāda*. Actually, in *Brahma-sūtra* it is mentioned that the desire of the Lord alone transforms into the activity of His inconceivable potency; in this manner, *parināma-vāda* has been exhibited. The following is the symptom of transformation – ‘sa-tattvato’nyathā-buddhir-vikāra-ity-udāhṛtaḥ’. To consider one real *tattva*, which originates from another real *tattva*, as another *vastu*, is transformation or *parināma*. *Brahma* is a real *vastu*, from whom a real *vastu*, the ‘*jīva*’, and another real *vastu*, the ‘material universe’, have both emanated in separate forms; to accept this statement would mean transformation or *parināma* of *brahma*. Following is the illustration of transformation or resultant – ‘Milk’ is a true substance and that very milk becomes transformed into another true substance called ‘yogurt’. ‘Aitad-ātmyam-idam sarvam’ (*Chāndogya Upaniṣad* 6/8/7) – according to this Vedic statement ‘*brahma* alone is this material world’, and there is no doubt in this statement. *Brahma* has one inconceivable potency, and that is proven by this Vedic statement – ‘parasya śaktir-vividhaiva śrūyate’ (*Svetāśvatara Upaniṣad* 6/8). By that potency *brahma*’s true *dharma* becomes transformed into this world – there can be no flaw in this kind of conclusion. *Chāndogya Upaniṣad* (6/2/1) – ‘sadaiva saumy-edam-agra āśid-ekam-ev-ādvityam’ meaning – ‘O gentle one! He (the cause of all causes, the supreme *tattva*) exists before the creation of anything or the *jīvas*. *Chāndogya Upaniṣad* (6/2/3) – ‘tad-aikṣata bahu syām prajāyeya’ meaning, ‘By the glance of *advaya-jñāna-tattva* Bhagavān, all the things of this world came into existence,

in pursuance of His desire.’ *Chāndogya Upaniṣad* (6/8/4) – ‘sanmūlāḥ saumy-emāḥ sarvāḥ prajāḥ sadāya-tanāḥ’ meaning ‘O gentle one, *brahma* alone is the root cause of all the *jīvas*'. *Chāndogya Upaniṣad* (6/8/7) – ‘aitad-ātmyam-idam sarvari’ meaning ‘that *brahma*, without beginning and end or Bhagavān alone is the basis or root cause of everyone on this Earth’. According to these statements of *Chāndogya-Upaniṣad*, that *brahma* through His superior potency transforms into this sentient-inert world – this is well known.

The world and the *jīvas* are ‘*upādyea*’ (contained in) and *brahma* is ‘*upādāna*’ (ingredient). *Taittirīya, Bhu:* chapter 1 – ‘yato vā imāni bhūtāni jāyante’ meaning ‘from whom all these entities have originated’; in this Vedic statement it has been accepted that *brahma* is the material cause and *jīva* and matter are included in *brahma*. By not understanding the true purport of *parināma-vāda*, one is unable to understand how ‘*jīva*’ and ‘material world’ are two separate real truths. From the statements like *Chāndogya Upaniṣad* (6/8/4) – ‘sanmūlāḥ saumyemāḥ sarvāḥ prajāḥ sadāya-tanāḥ’, it is clear that the ‘*jīva*’ and the ‘material world’ are certainly real entities. Saying this would mean accepting transformation in *brahma*. However, out of this futile fear, imagining the *jīva* and the material world to be illusionary, like the illusion of a snake in a rope or silver in sea shells is just self-delusion. Although these analogies – the illusion of a snake in rope or silver in sea shells, as seen in various *Upaniṣads* such as *Māṇḍūkyā* – are for special circumstances. The *jīva* is a pure conscious particle. When it attains the body of a human being and identifies itself with it, that is where the term ‘*vivarta*’ is applicable. The following is the definition

of ‘vivarta’ – ‘atattvato’nyathā-buddhir-vivarta ity-udāhṛtah’ – it means accepting the form and nature of a *vastu* different from its real form and nature. Vivarta for a *jīva* is a great defect, and a conditioned soul is polluted with this defect of *vivarta-buddhi* (altered consciousness). Imposing these *vivarta* defects on the original material world *tattva* and *jīva-tattva* is an extremely lowly opinion. It is only by forgetting the inconceivable potency that such an illusion arises. There is a simple illustration to explain how Śrī Bhagavān has transformed into the material world. Many people say – there is a treasured jewel by the name of ‘cintāmaṇi’ (touchstone), and even on emanating various types of gem stones, it remains unchanged. If an ordinary material object can have such an inconceivable potency, then why would one be astonished to know about the inconceivable potency of Śrī Bhagavān, which is infinite times more potent than a *cintāmaṇi*?

PRĀNAVA, THE SEED OF THE VEDA TREE, IS MAHĀ-VĀKYA AND ĪŚVARA HIMSELF –

VERSE 128

‘প্রণব’ সে মহাবাক্য—বেদের নিদান ।
ঈশ্বরস্বরূপ প্রণব—সর্ববিশ্ব-ধাম ॥ ১২৮ ॥

‘*prāṇava*’ se mahāvākyā — vedera nidāna
īśvara-svarūpa *prāṇava* — sarva-viśva-dhāma

Translation: *Prāṇava* is the *mahāvākyā* of the Vedas and forms the basis of all the Vedic mantras. *Prāṇava* is the sound manifestation of Śrī Bhagavān and is the source of all material creation.

Anubhāṣya: According to *Gītā* –

“*om* ity ekākṣaram brahma
vyāharan mām anusmaran
yah prayāti tyajan deham
sa yāti paramām gatim” (8/13)

“Uttering the syllable *om* – which is a sound manifestation of the Supreme Person – the yogi attains the supreme destination, giving up his body while meditating on Me.”

“vedyam pavitram om-kāra” (9/17)

“I am the object of knowledge and the purifier. I am the syllable *om*.”

“*om* tat sat iti nirdeśo brahmaṇas tri-vidhaḥ smṛtah” (17/23)

“It is said that *om*, *tat*, and *sat* are the three names used to indicate *brahma*, the Supreme Absolute Reality.”

(CHĀNDOGYA UPANIṢAD 1/1/1, 1/4/1) –

“*om*-ityetad-akṣaram-udgītham-upāsīta
omīti hṛdgāyati tasyopa-vyākhyānam”

“The practitioners of devotional service shall consider *om* as *udagīth* (a name of the Supersoul with three letters) and practice chanting it. They first start their study of Vedas by chanting *om*.”

(ATHARVA-ŚIKHĀ 2) –

“*prāṇavaḥ sarvān prāṇān prāṇāmayati*
nāmayati, caitasmāt prāṇavaś-caturdhā 'vasthita
iti veda deva-yonir-dhyeyāś-ceti saṁvartā
sarvebhyo duḥkha-bhayebhyāḥ saṁtārayati,
tāraṇāt tāni sarvāṇīti viṣṇuh sarvān jayati”

“It is the *prāṇava* alone which gives life to all lives and makes them conscious (*jñeya*). Thus, *prāṇava* exists in four forms – *Veda*, *devayoni*, *dhyeya*, and *saṁvartā*. One who delivers from all grief and suffering is known as *saṁvartā*. Viṣṇu alone delivers all, therefore He is known as *saṁvartā*. He is placed above all.

(MĀNDŪKYA 1) –

“*om*-ityad-akṣaram-idam sarvam;
tasyopa-vyākhyānam bhūtam bhavad-
bhaviṣyat-iti sarvam-*om*kāra eva, yac-
cānyatrika-kālatitam tad-apyorīkāra eva”

"*Om* is the sound manifestation of *brahma* who reveals the secrets of the Vedas or Upaniṣads and is the *svarūpa* of Parabrahma. One who exists before the creation shall eternally exist in the future, that is, even after the annihilation, the creation is manifested in the form of sound vibration, *om̄*.

(TAITTIRĪYA, ŚI.; CHAPTER 8) –

“*om̄iti brahma
omitidāṁ sarvam
om̄iti sāmāni gāyanti
om̄iti brāhmaṇah pravakṣyānn-
āha brahmaiv-āpāpnoti”*

"This *om̄* is *brahma*. This *om̄* is everything. It is only with *om̄* that all the hymns of Sāmaveda are sung. It is with *om̄* alone that the *brāhmaṇas* start teaching the Vedas and say that they may attain *brahma*, and they do attain *brahma*."

VERSE 48 OF ŚRĪ BHAGAVAT-SANDARBHA –

Om̄ is the closest (sweetest) name of *brahma*, which delivers the *jīva* from the fear of the material world as soon as he begins chanting it. Therefore it is also popular by the name of ‘*tāra*’ (deliverer). [At the beginning of his commentary on Śrīmad Bhāgavatam, Śrīdhara Svāmipāda has named Śrīmad Bhāgavatam as ‘*tārāṅkura*’, for Śrīmad Bhāgavatam starts with *om̄*.] Therefore the holy name is non-different from Śrī Bhagavān. Nāradā-pañcarātra confirms this – ‘It is well known that Bhagavān Śrī Nārāyaṇa Himself manifests in the mouths of the *jīvas* in the form of the eight-syllable *mantra*.’ In the context of *pranava*, in Māndūkyā Upaniṣad too, it is said – ‘Everything that is transcendental is *om̄-kāra* alone.’ ‘There is another manifestation of *brahma* and that is *pranava*; it is also known as the supreme *vastu*. It is magnificent,

unrestrained, beyond *māyā*, supreme, and immutable. It is the beginning, middle, and end of all. In this manner, a *jīva* by knowing *pranava* enjoys nectar. All should consider *pranava*, which is situated in the hearts of all, as Īśvara. By accepting *om̄kāra* as an all-pervading Lord as *svarūpa* of Viṣṇu, an intelligent person need no longer lament for anything; that is, he no more remains trivial. *Om̄*, even though devoid of material punctuation symbols, has infinite symbols; it is through *pranava* alone that the material conception of duality is destroyed and one attains the non-dual knowledge, hence it is the form of utmost auspiciousness.’

Here, one should not think that – ‘it is impossible for the Parameśvara’s incarnation in the form of *pranava* to deliver all auspiciousness since it is a mere syllable or letter of the material world, thus there is no truth in the aforesaid statement; this is just a form of a prayer.’

Actually, like other incarnations of Parameśvara, *pranava* is His sound manifestation. It is because this meaning is accepted with the support of the above-mentioned scriptural statements, it being non-different with that possibility, this meaning stands true. Therefore, the name of Bhagavān is non-different from Bhagavān Himself. There is no doubt about this.

Om̄ or *pranava* alone is the *mahāvākyā* as the root cause of the Vedas. At the start and end of every Vedic *mantra*, *pranava* is placed. *Pranava* is a form of Īśvara. ‘*A-kāren-ocaye krṣṇah sarva-lok-aika-nāyakah, u-kāren-ocaye rādhā ma-kāro jīva-vācakah*’. Meaning – from the syllable ‘*a* (*a-kāra*)’, Krṣṇa, the controller of all the worlds, from the syllable ‘*u* (*u-kāra*)’ His internal potency Śrī Rādhā, are symbolized, and ‘*m* (*m-kāra*)’ signifies *jīvas*.

Amṛtānukaṇikā: The statement which consists of the subject matter in discussion is known as *mahā-vākyā*. All the subjects relating to Śrī Rāmacandra, worth elucidation, are in *Rāmāyaṇa*. Therefore, *Rāmāyaṇa* is *mahā-vākyā* whose subject is Śrī Rāma. Similarly, *Mahābhārata* is a *mahā-vākyā* whose subject matter is the Kurus and the Pāṇḍavas. However, *Rāmāyaṇa* and *Mahābhārata* are relative *mahā-vākyas* – they are *mahā-vākyas* only in connection to some subjects in particular. However, an independent *mahā-vākyā* would be the one that aims at everything – whatever and wherever — of both the material and the transcendental world, and all should be included in it.

Śrīla Jīva Gosvāmī in his *Sarva-samvādinī* commentary has said – ‘A cluster of statements is known as *mahā-vākyā*.’ The following are the factors that determine the conclusion of scriptures: *upakrama* (the preface of the book), *upasamhāra* (the summary at the end of the book), *abhyāsa* (the repetition of a subject), *apūrvatā* (uniqueness or unknown), *phala* (the result from reading that book), *arthavāda* (exhibition of an objective), and *upapatti* (conclusion or philosophy). It means the consensus of *upakrama* and *upasamhāra*, *abhyāsa*, *apūrvatā*, *phala* (result), *prāśānsā* (praise), and *yuktimatva* (logical reasoning) – these six conclude the purport of the scriptures. Thus, it is essential to arrive at the conclusion with respect to the meaning of *mahā-vākyā* by following the process of direct and indirect interpretation, through mutual agreement. From this statement of Śrīla Jīva Gosvāmī, it is understood that *mahā-vākyā* is the main subject which in subtle form is placed in the center (just as a tree in subtle form is present in its seed)

of the Veda, Vedānta, Upaniṣad, Purāṇa, Itihāsa, etc., further which is propounded in all the scriptures directly or indirectly and through *upakrama-upasamhāra*, etc. This type of symptom is present only in *pranava* (*om-kāra*) and is not present in any other statement.

All the scriptures have originated from the *pranava* or *brahma*. This is stated by all the śrutis. According to *Maitreyī-Upaniṣad* (6/32) – ‘asya mahato bhūtasya nihśvasitam-
etat yad rg-vedah yajur-vedah sāma-vedah
atharvāngirasa itihāsah purāṇam’ – meaning, the four Vedas, Itihāsa, Purāṇa, etc., have originated from the *pranava* or *brahma* and these are the expressions of *pranava* alone. All these scriptures are present inside *pranava* in a subtle form, therefore *pranava* alone is the complete essence of all the statements of the scriptures. *Pranava* is *mahā-vākyā* alone. All the scriptures speak on the subject matter of *pranava* or *brahma*, directly or indirectly. In all the scriptures the same *pranava* or *brahma* has been propounded through *upakrama-upasamhāra*, etc. and thus *pranava* is *mahā-vākyā*.

This material world visible to us and all the *jīvas* of this world, both have originated from *pranava*, and thus the *jīvas* have an eternal, non-severable connection with *pranava*, therefore *pranava* alone is *sambandha-tattva*. It is understood from the above-mentioned statements of the śrutis. However, for some reason, the *jīvas* of this world have forgotten this eternal connection of theirs. Therefore, in order to awaken the remembrance of this connection, the worship of the one and only creator-maintainer-destroyer of this world, *pranava* has also been witnessed in the śrutis. The śruti statements like ‘eṣa ātmā śrotavyah mantavyah

nididhyāsitavyah', '*sarve vedā yat-padamā-namanti*' also mention the worship of *pranava*, which is a form of *brahma*. All śruti-s state the process with *pranava* as an object of worship. What will be the fruit of this worship? This also is stated by the śruti-s. According to *Kaṭhopaniṣad* –

"Through worship, one knows *pranava* and then realizes Him; then one attains one's desires. The jīva can even attain the abode of *brahma*, in the form of *pranava*, if he so desires."

All these śruti statements only talk about the *prayojana-tattva* which is the result of worship of *pranava*. It has been seen this way — *sambandha-tattva*, *abhidheya-tattva*, and *prayojana-tattva* all exist in *pranava*. The tenable subject matter of all the scriptures, Vedas, Vedānta, Upaniṣads, etc., is also these three *tattvas* alone. These three *tattvas* being intrinsic to *pranava* makes *pranava* the *mahā-vākyā* as *vākyā-samudāyah* (the cluster of the statements). This alone is concluded.

Īśvara is the subject matter, *pranava* is His sound manifestation; *tat-tvam-asi*, etc. – represent only one portion of the Vedas –

VERSE 129

সর্বাশ্রয় ঈশ্বরের করি প্রণব উদ্দেশ ।
‘তত্ত্঵মসি’ বাক্য হয় বেদের একদেশ ॥ ১২৯ ॥

*sarvāśraya iśvarera kari pranava uddeśa
'tat-tvam-asi' — vākyā haya vedera ekadeśa*

Translation: *Mahā-vākyā 'pranava'* aims at the Supreme Lord, the shelter of all, however, the statements like '*tat-tvam-asi*' are only partial explanations of Vedic knowledge.

Anubhāṣya: '*Tat-tvam-asi* — *Chāndogya-Upaniṣad* (6/8/16) states — 'sa ātmā tat-tvam-asi śvetaketo iti'. The statement '*tat-tvam-asi*'

is one among the four Vedic *mahā-vākyas* propagated by Śrī Śaṅkarācārya.

VERSE 130

‘প্রণব’ মহাবাক্য—তাহা করি’ আচ্ছাদন ।
মহাবাক্যে করি’ ‘তত্ত্বমসি’র স্থাপন ॥ ১৩০ ॥

*'pranava' mahā-vākyā —
tāhā kari' ācchādana
mahāvākye kari'
'tat-tvam-asi'ra sthāpana*

ŚRĪ KRISHNA ALONE IS TO BE UNDERSTOOD THROUGH ABHIDHĀ-VRTTI (DIRECT MEANING) OF THE VEDAS –

VERSE 131

সর্ব বেদসূত্রে করে কৃষের অভিধান ।
মুখ্যবৃত্তি ছাড়ি’ কৈল লক্ষণা-ব্যাখ্যান ॥ ১৩১ ॥

*sarva veda-sūtre kare kṛṣnera abhidhāna
mukhya-vṛttichādi'kailalakṣaṇa-vyākhyāna*

Translation: Śrī Śaṅkarācārya covered the *mahā-vākyā* '*pranava*' and instead established '*tat-tvam-asi*' as *mahā-vākyā*. In all the Vedic sūtras Śrī Kṛṣṇa alone has been described as the tenable subject on taking the direct interpretation. Śrī Śaṅkarācārya, however, excluded the direct meaning of the scriptures and described only the indirect meaning.

Anubhāṣya: '*Vede rāmāyaṇe caiva purāṇe bhārata tathā, adāvante madhye ca hariḥ sarvatra gīyate*', that is, all the Vedas, Rāmāyaṇa, Purāṇas, and Mahābhārata, etc., sing the glories of the Supreme Lord Hari everywhere – in the beginning, middle, and at the end.

INDEPENDENT ŚABDA-PRAMĀÑA IS THE HIGHEST –

VERSE 132

স্বতঃপ্রমাণ বেদ—প্রমাণ-শিরোমণি ।
লক্ষণা করিলে স্বতঃপ্রমাণতা-হানি ॥ ১৩২ ॥

*svataḥ-pramāṇa veda — pramāṇa-śiromaṇi
lakṣaṇā karile svataḥ-pramāṇatā-hāni*

Translation: Self-evident Vedas are the highest amongst all the evidence, however, accepting their interpretation through *lakṣaṇā-vṛtti*, their self-evident glory is lost.

Amṛta-pravāha Bhāṣya: *Pranava* is the primary statement of the Vedas, and therefore it alone is *mahā-vākyā* which signifies *brahma*. ‘*Pranava*’ is the word that describes the *svarūpa* of the Īśvara and is thus an eternal name of the Īśvara. The word ‘*sarva-viśva-dhāma*’ aims at Īśvara, the shelter of all. Thus, the statements like ‘*tat-tvam-asi*’ (*Chāndogya Upaniṣad* 6/8/7), ‘*idam sarva yad-ayam-ātmā*’, ‘*brahmaedam sarvam*’ (*Bṛhadāraṇyaka* 2/5/1), ‘*ātmavedyam sarvam*’ (*Chāndogya Upaniṣad* 7/25/2), ‘*neha nānāsti kiñcana*’ (*Kaṭhopaniṣad* 2/1/11, *Bṛhadāraṇyaka* 4/4/11) have been called *mahā-vākyas*. This, however, is a big delusion. It is because the main statement – ‘*tat-tvam-asi*’ – is but a *prādeśika* (localized) statement. Therefore, whatever has been denoted by the word *tat-tvam-asi* is an instruction applicable to only one portion of the Vedas. That which is applicable all through the Vedas is alone the *mahā-vākyā*, therefore, apart from *pranava*, there cannot be any other *mahā-vākyā*. Śrī Saṅkarācārya concealed this fact and declared *tat-tvam-asi* as *mahā-vākyā*.

By adhering to such an imaginary *mahā-vākyā*, excluding all-pervading *mukhya-vṛtti* or *abhidhā-vṛtti*, and describing through *lakṣaṇā* or *gaunī* *vṛtti*, the description of *kṛṣṇa-tattva* of all the Vedic *sūtras* is being disgraced without any reason. Interpreting the word meanings of the self-evident Vedas according to the *lakṣaṇā-vṛtti* is akin to destroying the Vedas self-evident nature.

Anubhāṣya: Please refer to *Ādi-līlā* 7/108.

COMMENTARY OF ŚĀNKARA BASED ON LAKṢAÑĀ-VRTTI,
THEREFORE IMAGINARY –

VERSE 133

এইমত প্রতিসূত্রে সহজার্থ ছাড়িয়া ।
গৌণার্থ ব্যাখ্যা করে সব কল্পনা করিয়া ॥ ১৩৩ ॥

*ei-mata prati-sūtre sahajārtha chādiyā
gaunārtha vyākhyā kare saba kalpanā kariyā”*

MAHĀPRABHU’S REFUTATION OF ŚĀNKARA’S COMMENTARY
ON EACH SŪTRA; ASTONISHMENT OF THE SANNYĀSIS –

VERSE 134

এইমতে প্রতিসূত্রে করেন দৃষ্ণ ।
শুনি’ চরৎকার হেল সন্ন্যাসীর গণ ॥ ১৩৪ ॥

*ei-mate prati-sūtre karena dūṣṇa
śuni’ camatkāra haila sannyāsīra gaṇa*

Translation: “In this way, Śrī Saṅkarācārya ignored all the direct meanings of Vedas and described the secondary meanings, according to his imagination. Thus, Śrī Saṅkarācārya polluted each and every *sūtra*.” On listening to such an explanation by Mahāprabhu, all the *sannyāsīs* became astonished.

SANNYĀSIS’ STATEMENTS OF ACCEPTANCE AND SECTARIAN MOOD –

VERSES 135-136

সকল সন্ন্যাসী কহে—“শুনহ শ্রীপাদ ।
তুমি যে খণ্ডিলে অর্থ, এ নহে বিবাদ ॥ ১৩৫ ॥

আচার্য-কল্পিত অর্থ,—ইহা সবে জানি ।
সম্প्रদায়-অনুরোধে তত্ত্ব ইহা মানি ॥ ১৩৬ ॥

*sakala sannyāsi kahe, — “śunaha śrīpāda
tumi ye khaṇḍile artha, e nahe vivāda*

*ācārya-kalpita artha, — ihā sabe jāni
sampradāya-anurodhe tattva ihā māni*

REQUEST TO MAHĀPRABHU TO DESCRIBE ACCORDING TO
ABHIDHĀ-VRTTI —

VERSE 137

মুখ্যার্থ ব্যাখ্যা কর, দেখি তোমার বল ।
মুখ্যার্থে লাগা'ল প্রভু সূত্রসকল ॥১৩৭॥

*mukhyārtha vyākhyā kara, dekhi tomāra bala”
mukhyārthe lāgā’la prabhu sūtra-sakala*

Translation: All the *sannyāsīs* started saying – “Śrīpāda, please listen! We have no dispute with Your refutation of Śrī Śaṅkarācārya’s philosophy. We all know that he has fabricated this meaning. However, being part of the *sampradāya* we accept it as a *tattva*. You may kindly describe the *sūtras* in terms of their direct meaning and we will witness Your ability.” On hearing this, Mahāprabhu began His direct explanation of all the *sūtras*.

Amṛta-pravāha Bhāṣya- Oh Śrī Kṛṣṇa Caitanya! By expressing Your thoughts You have rejected the meaning of Śrī Śaṅkarācārya’s doctrine; this is not a futile argument, that is, a fortunate person alone can accept it as the ultimate truth.

COMMENTARY BY MAHĀPRABHU-(1) BHAGAVĀN ŚRĪ KRṢNA ALONE IS ‘SAMBANDHA’ –

VERSES 138-140

“বহুন্মস্ত ‘ব্ৰহ্ম’ কহি—‘আৰ্যগবান्’ ।
ষড়বিদৈশ্঵ৰ্যপূৰ্ণ, পৱতত্ত্বধাম ॥১৩৮॥
স্বরূপ-ঐশ্বর্যে তাঁৰ নাহি মায়াগন্ধ ।
সকল বেদেৰ হয় ভগবান্ সে সম্বন্ধ ॥১৩৯॥
তাঁৰে ‘নিৰ্বিশেষ’ কহি চিছত্তি ন মানি ।
অদ্বি স্বরূপ না মানিলে পূৰ্ণতা হয় হানি ॥১৪০॥

*‘bṛhad-vastu brahma’ kahi — ‘śrī-bhagavān’
ṣad-vidhaiśvarya-pūrṇa, para-tattva-dhāma
svarūpa-aiśvarya tānira nāhi māyā-gandha
sakala vedera haya bhagavān se sambandha
tānre ‘nirviśeṣa’ kahi, cic-chakti nā māni’
ardha svarūpa nā mānile pūrṇatā haya hāni*

Translation: “ ‘Brahma’, who is greater than the greatest, is ‘Śrī Bhagavān’ Himself. He is complete with six opulences and is the abode of Transcendental Truth. His *svarūpa* is replete with transcendental bliss and His opulence is the transformation of *cit-śakti*, therefore even a faint scent of *māyā* is not present in Him. The objective of all the Vedas is Bhagavān. In other words, the objective of the Vedas is to realize one’s relationship with Bhagavān. To call Him impersonal is equivalent to rejecting His *cit-śakti*. Thus, accepting His partial *svarūpa*, in reality, is like rejecting His complete *svarūpa*.

Amṛta-pravāha Bhāṣya: In ‘*pūrṇamadah*’, etc., statements of *Bṛhadāraṇyaka* (5/1), the *para-tattva*, complete with six opulences, has been called *bṛhada-vastu*. In all the Purāṇas from the word ‘Bhagavān,’ all those features have been described. Therefore, wherever in the Vedas the word *brahma* has been mentioned, it shall have to be taken as Bhagavān in order to vindicate the real meaning of the word, that is, the direct meaning of the word is revealed. Therefore in all the Vedas, Bhagavān is the only *sambandha* to be pursued. Bhagavān is an eternal Personality with one quality as impersonal. Calling Him impersonal would mean not accepting His *cit-śakti*. *Brahma* is *saviśeṣa* with *cit-śakti*, therefore not accepting half *svarūpa* means not accepting the full *svarūpa*.

Anubhāṣya: Śrī Rāmānujācārya has stated the following in ‘*Vedārtha-saṅgraha*’ –

We can know the *svarūpa* of *brahma* on the basis of one of his attributes, ‘knowledge’ (*jñāna*). However, ‘*Brahma* is knowledge alone’, is not true. If someone inquires, “How is this construed?”, this can be understood through hundreds of *śrutis* [that tell us that *brahma* is also the shelter of knowledge]. Example:

'One who is omniscient and all-knowing' (this statement of *śruti* mentions *brahma* as the knower), 'Parabrahma's *parā-sakti* is full of variety; that *parā-sakti* is perceivable in different forms', and 'by what means can one know the all-knowledgeable *brahma*?'.

Knowledge is just one attribute. Therefore, trying to establish the *svarūpa* of a *vastu* through one attribute alone (that is, saying *brahma* is knowledge alone), is inconsistent. Therefore, all the terms in the statement – 'satyam jñānam-anantam brahma' such as being eternal and knowledgeable – establish one with these different attributes [and not just the knowledge alone] as *brahma*. [The Advaitavādīs] attempt to establish the *svarūpa* of the *vastu* as impersonal by rejecting the primary meanings of these two terms – 'tat' [*brahma* with attributes of omniscience and consciousness] and 'tvam' [the *jīva* with attributes of limited knowledge and consciousness]. Through *lakṣṇā-vṛtti* they accept the attribute of consciousness alone. This results in loss of the primary meaning obtained from *abhidhā-vṛtti*. In defense of their statement, they say – 'Since the purport of the statement *tat-tvam-asi* is the oneness of *brahma* and *jīva*, there is no error in resorting to *lakṣṇā-vṛtti*, as in the example of 'so'yaṁ devadatta' (this is he, that Davadatta).' [In reply, this can be said – the primary meaning of the statement 'so'yaṁ devadatta' is consistent, so it is futile to quote this example. Similarly, there is no need to apply *lakṣṇā-vṛtti* in the case of *tat-tvam-asi*. For the purport of oneness, it has already been mentioned that the meaning of the word 'tat' is Parabrahma, the cause of all causes, and of the word 'tvam' is the Supersoul of the *jīva*. Thus, Parabrahma can also be the soul of the *jīva*. This is the primary meaning of the statement — 'tat-tvam-asi'].

From the *svarūpa* of the words and statements which manifests from their different meanings and conjunction, the evidence in the form of *śabda* (the meaning derived), is obtained. This *śabda* cannot indicate a *vastu* that has no attributes. Thus, *nirviśeṣa-vastu* is not supported by *śabda-pramāṇa*. However, the words *nirviśeṣa*, etc., only indicate the lack of features of some known *vastu* in relation to some other *vastu* that is known for its special attributes.

(2) SĀDHANA-BHAKTI WITH LIMBS LIKE ŚRAVĀNA IS THE MEANS OR 'ABHIDHEYA' –

VERSES 141-142

ভগবান-প্রাপ্তি-হেতু যে করি উপায় ।
শ্রবণাদি ভক্তি—কৃষ্ণপ্রাপ্ত্যের সহায় ॥১৪১॥

সেই সর্ববেদের 'অভিধেয়' নাম ।
সাধনভক্তি হৈতে হয় প্রেমের উদ্গাম ॥১৪২॥

*bhagavān-prāpti-hetu ye kari upāya
śravaṇādi bhakti — krṣṇa-prāptyera sahāya
sei sarva-vedera 'abhidheya' nāma
sādhana-bhakti haite haya haya premera udgama*

Translation: Please refer to *Amṛta-pravāha Bhāṣya*.

Amṛta-pravāha Bhāṣya: *Sādhana-bhakti* is the means to obtain the shelter of the lotus feet of that *bhagavat-tattva* (Absolute Truth) and has been addressed as 'abhidheya' in all the scriptures. *Kṛṣṇa-prema* awakens through *navadhā-sādhana-bhakti* (the practice of devotional service with nine limbs), like *śravana*.

VERSES 143-145

(3) KRṢNA-PREMA ALONE IS THE DESIRED OBJECT, 'PRAYOJANA' OR THE FIFTH OBJECT OF HUMAN PURSUIT –

কৃষ্ণের চরণে যদি হয় অনুরাগ ।
কৃষ্ণবিনু অন্যত্র তার নাহি রহে রাগ ॥১৪৩॥

পথমপুরুষার্থ সেই প্রেম-মহাধন ।
কৃষ্ণের মাধুর্য-রস করায় আস্তাদন ॥১৪৮॥
প্রেমা হৈতে কৃষ্ণ হয় নিজ ভক্তবশ ।
প্রেমা হৈতে পায় কৃষ্ণের সেবা-সুখরস ॥১৪৫॥

*kṛṣṇera carane yadi haya anurāga
kṛṣṇa-binu anyatra tāra nāhi rahe rāga
pañcama-puruṣārtha sei prema-mahādhana
kṛṣṇera mādhurya-rasa karāya āsvādana
premā haite kṛṣṇa haya nije bhakta-vaśa
premā haite pāya kṛṣṇera sevā-sukha-rasa*

Translation: Once the practitioner becomes attached to the lotus feet of Śrī Kṛṣṇa, he cannot remain attached to anything or anyone else, apart from Śrī Kṛṣṇa. Kṛṣṇa-prema, the supreme wealth, is the pañcam-puruṣārtha, the fifth object of human pursuit. That prema makes one relish Śrī Kṛṣṇa's mādhurya-rasa. It is through the devotee's prema that Śrī Kṛṣṇa becomes captivated. Through prema, the devotee relishes the mellows of the happiness attained by serving Śrī Kṛṣṇa.

SAMBANDH, ĀBHIDHEYA, AND PRAYOJANA ARE THE PREDICABLE SUBJECTS OF BRAHMA-SŪTRA –

VERSE 146

সম্বন্ধ, অভিধেয়, প্রয়োজন-নাম ।
এই তিনি অর্থ সর্বসূত্রে পর্যবসান ॥১৪৬॥

*sambandha, abhidheya, prayojana-nāma
ei tina artha sarva-sūtre paryavasāna”*

Translation: Sambandha, abhidheya, and prayojana – these three subjects are specified in every sūtra of Vedānta-sūtra. These three subjects are the conclusion of the entire Vedānta philosophy.”

Amrta-pravāha Bhāṣya: Who am I? And what is this material world? And what is *bhagavat-vastu*? Also, what is our relationship with each other? Once we get

the right answer to these four questions, we attain 'sambandha-jñāna'. What is the duty of a person who has attained sambandha-jñāna? After ascertaining the duty, adherence to that duty alone shall have to be understood as the 'abhidheya' of all the scriptures. The fruit that is obtained after performing one's duty is known as 'prayojana'. These three subjects alone have been instructed in *Brahma-sūtra*.

THUS ENDS THE AMRITA-PRAVĀHA BHĀSYA
OF THE SEVENTH CHAPTER.

GLORIFICATION BY SANNYĀSIS AFTER LISTENING TO THE EXPLANATIONS OF ALL THE SŪTRAS –

VERSES 147-148

এইমত সর্বসূত্রের ব্যাখ্যান শুনিয়া ।
সকল সন্ন্যাসী কহে বিনয় করিয়া ॥১৪৭॥
“বেদময়-মূর্তি তুমি,—সাক্ষাৎ নারায়ণ ।
ক্ষম অপরাধ,—পূর্বে যে কৈলুন নিন্দন ॥১৪৮॥

*ei-mata sarva-sūtrera vyākhyāna śuniyā
sakala sannyāsi kahe vinaya kariyā
“vedamaya-mūrti tumi,— sākṣat nārāyaṇa
kṣama aparādha,— pūrve ye kailuṇ nindana”*

Translation: Thus, after listening to the explanations in light of the direct meaning of all the Vedānta sūtras, the sannyāsis very humbly started saying – “You are the Vedas personified and Nārāyaṇa Himself. We had committed a grave offense earlier by slandering You. We request You to kindly forgive us for that.”

ACCEPTANCE AND CONSTANT CHANTING OF KRISHNA-NĀMA –

VERSE 149

সেই হৈতে সন্ন্যাসীর ফিরে গেল মন ।
‘কৃষ্ণ’ ‘কৃষ্ণ’ নাম সদা করয়ে গ্রহণ ॥১৪৯॥
*sei haite sannyāsira phire gela mana
‘kṛṣṇa’ ‘kṛṣṇa’ nāma sadā karaye grahaṇa*

Translation: From that time, the hearts of all those *sannyāsis* changed and they chanted ‘Kṛṣṇa Kṛṣṇa’ always.

Anubhāṣya: At that time Śrī Prakāśānanda Sarasvatī was the leader of Kāśī’s *ekadāñgi sannyāsis* of the Śaṅkara *saṃpradāya*. Some people out of illusion try to portray Śrī Prakāśānanda Sarasvatī and Śrī Prabodhānanda Sarasvatī – the resident of Śrī Rāṅgakṣetra and later the resident of Kāmyavana, as the same person. Śrī Prabodhānanda Sarasvatī came from Mahiśūra and migrated to Śrī Rāṅgakṣetra, and is a *tridañḍi sannyāsi* in the Rāmānuja *saṃpradāya*. He is the author of books like ‘Śrī Caitanyā Candramṛta’, ‘Rādhā-rasa-sudhā-nidhi’, ‘Saṅgīta-mādhava’, ‘Vṛndāvana-śataka’, and ‘Navadvīpa-śataka’. Vyeṅkaṭa Bhaṭṭa, Tirumalaya Bhaṭṭa, and Prabodhānanda were three brothers. Śrīman Mahāprabhu had seen them initiated in Rāmānuja *saṃpradāya*, during cāturmāsyā in 1433 śakābda. To see him shortly after that – that is, in 1435 śakābda in Kāśī – initiated in Śaṅkara *saṃpradāya*, is absolutely illogical. Please refer to Śrī Bhakti-ratnākara *grantha* in this regard.

Amṛtānukaṇā: Some Māyāvādīs try to portray Prakāśānanda, a resident of Kāśī, and Prabodhānanda, a foremost Vaiṣṇava, as the same person. We, however, could never, in any manner whatsoever, trust their portrayal. It is because the third chapter of *Madhya Khaṇḍa* of Śrī Caitanya Bhāgavata describes the following about Prakāśānanda Sarasvatī –

“ei-rūpe navadvīpe prabhu viśvambhara
bhakti-mukhe bhāse lai sarva anucara [3]

gupta vākye tuṣṭa hai’ varāha-īśvara
vedaprati krodha kari balaye uttara [35]

kāśite padāya beṭā ‘prakāśānanda’
sei beṭā kare mora aṅga khaṇḍa khaṇḍa [37]

bākhānaye-veda mora, vigraha nā māne” [38A]

“In this way, Mahāprabhu along with His associates in Navadvīpa was inundated in the bliss of *bhakti*. One day, He manifested His Varāha form at the house of Murāri Gupta and was pleased with his glorification. It is then that while manifesting anger towards the Vedas, He stated – In Kāśī a boy called Prakāśānanda teaches; He does not teach, he breaks My body in parts. He gives commentaries on the Vedas, but does not accept My form.”

(The following is the excerpt from the preface to ‘Śrī Caitanya Candramṛtam’ book, written by Śrīla Bhakti Siddhānta Sarasvatī Gosvāmī Ṭhākura Prabhupāda) –

“This incident took place between 1425 śakābda and 1430 śakābda. In 1433 śakābda, Mahāprabhu on His auspicious arrival in Śrī Rāṅgam, saw Śrī Prabodhānanda among the three brothers (Śrī Vyeṅkaṭa Bhaṭṭa and others). At that time they were Śrī Rāmānuja Vaiṣṇavas initiated in the Śrī *saṃpradāya*. Therefore, they were Viśiṣṭādvaitavādīs and used to always serve the *vigraha* of Śrī Nārāyaṇa; and Prakāśānanda at that time was a prominent follower of *māyāvāda*, promulgated by Śaṅkara. Any attempt to consider them as one is but complete madness. By not addressing the reverend uncle and Gurudeva of Śrī Gopāla Bhaṭṭa Gosvāmī as the crown jewel amongst the eternally perfect devotees, rather designating him as a *māyāvādī*, who is against Viṣṇu and Vaiṣṇavas; slandering him by addressing him as a conditioned soul and criticizing him, shall result in grave offense against the Vaiṣṇavas, and that will lead one to the hellish planets. Śrīpāda Prabodhānanda Sarasvatī out of his

humility and modesty, through Śrī Gopāla Bhaṭṭa, had prohibited the description of his personal story in *Śrī Caitanya Caritāmṛta*. Śrīla Kavirāja Gosvāmī also did not disobey his orders, and due to this very reason this adversity can be witnessed.”

Some people trying to exhibit their newness give an example of the *sahajiyā* book called ‘*Bhaktamālā*’ and say that Mahāprabhu Himself named Śrī Prakāśananda as ‘Prabodhānanda’ and sent him to Vṛndāvana. Also, some people make this false statement further obvious by taking shelter of an illegitimate book, namely ‘*Advaitaprakāśa*’ – wherein deliverance of Prabodhānanda in Kāśī and not Prakāśananda has been mentioned. Further, most authentic books like *Śrī Caitanya Bhāgavata* and *Śrī Caitanya Caritāmṛta*, on the life of Mahāprabhu do not even give a hint of the deliverance of Prabodhānanda in Kāśī or any change of name of Prakāśananda. Especially, in *Ādi-līlā* Chapter 7 and *Madhya-līlā* Chapter 25 of *Śrī Caitanya Caritāmṛta*, that is twice, a detailed description of the deliverance of Prakāśananda has been written and even there not the slightest hint of such a type of statement [that Prakāśananda and Prabodhānanda are same] is seen. On the other hand, one can witness the distinct mention of the change of name of Śrī Rūpa and Sanātana in *Śrī Caitanya Caritāmṛta* (*Madhya-līlā* 1/207-208) – “*śuni’ mahāprabhu kahe, - śuna, dabira-khāsa; tumi duī-bhāī mora purātana dāsa; āji haite duñhāra nāma ‘rūpa’-‘sanātana’.*” In the same book, even on the distinct elaboration of the deliverance of Prakāśananda twice, there is not even a single verse describing his change of name, and hence the imagining of Prakāśananda being transformed into Prabodhānanda is completely absurd.

Some say that Śrī Prabodhānanda out of modesty forbade Śrī Kṛṣṇa dāsa to reveal anything about himself, and hence this name was not mentioned. There is no doubt in this prohibitory order, as it is true. But had this been the case that Śrī Prabodhānanda earlier was Prakāśananda, then in the context of ‘Prakāśananda deliverance’, the author would have completely concealed it, since it was related to Śrī Prabodhānanda. If someone were to say that the pastime of deliverance [of Prakāśananda] was extremely important and worth mentioning, our answer would be: Had there been a change in the name of Prakāśananda, then it (change of name) would have been an indispensable part of the deliverance pastime and would not have gone unmanifested.

Sending Prakāśananda to Vṛndāvana, post his deliverance by Mahāprabhu, is also completely fictitious. Śrīla Sanātana Gosvāmī was present at the time of Prakāśananda’s deliverance in Kāśī. Mahāprabhu, before setting off for Puri from Kāśī, had ordered him to go to Vṛndāvana. This can be seen twice in ‘*uddhāra-līlā*’ (pastime of the deliverance of Prakāśananda), narrated by Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī – ‘*loka-nistāriyā prabhura calite haila mana; vṛndāvane pāthāilā śrīsanātana.*’ (*Ādi-līlā* 7/160) and ‘*sanātane kahilā-tumi yāha vṛndāvana.*’ (*Madhya-līlā* 25/175). If Mahāprabhu, after delivering Prakāśananda, had sent him to Vṛndāvana, then the author would not have been left with any reason to conceal it. In fact, on reading that episode carefully, it is seen that Śrī Prakāśananda along with his like-minded disciples, inundated in the love of Śrī Gaura, and with great joy became absorbed in *saṅkīrtana* and discussing *Śrimad Bhāgavatam* in Kāśī, which was

transformed to the ‘dvitīya nadīyā nagara’ (the second Navadvipa). (*Śrī Caitanya Caritāmṛta – Madhya-līlā 25/158-160*) –

“saba kāśīvāsī kare nāma-saṅkīrtana
saṁnyāsī, pañdita kare bhāgavata-vicāra
vārāṇasipura prabhu karilā nistāra
vārāṇasi haila dvitīya nadīyā nagara”

Therefore, Śrī Prakāśananda had no reason to leave Kāśī just like Tapana Miśra and other devotees of Śrī Gaura.

Some people consider that Śrī Prabodhānanda earlier was Kāśī’s Māyāvādī Prakāśananda because Śrī Prabodhānanda in various verses of his book ‘*Śrī Caitanya Candramṛta*’ and especially in the last verse of his ‘*Rādhā-rasa-sudhā-nidhi*’, has mentioned about the path of *jñāna* and *māyāvāda*. In *Śrī Caitanya Candramṛta*, the author, while elaborating upon Mahāprabhu’s magnificent glories, by virtue of affirmative (*anvaya*) and negative (*vyatireka*) sentences, has exhibited the insignificance of the path of *karma*, the path of *yoga*, the desire of heavenly planets, the repeated study of scriptures, those attached to family (son, wife, etc.) and sense gratification, the followers of ‘*aham brahma*smi’ (I am *brahma*), ascetics, the fruitive actions practiced in Gayā, and the path of *jñāna* of Kāśī, etc. By mentioning his deep absorption in these different types of conducts unfavorable to *bhakti* and calling himself deprived of *gaura-prema*, at certain places, has exhibited heart-wrenching remorse in different ways. Similarly, being unable to understand the purport of the humility befitting a Vaiṣṇava and not being simple-hearted, they, even though witnessing the author (Śrī Prabodhānanda) criticizing all the paths unfavorable to pure *bhakti*, have still endeavored to bind

him in the mold of a Māyāvādī. Whenever they have seen him (Śrī Prabodhānanda) writing any statement criticizing the path of *jñāna*, they have tried to present him as Prakāśananda of Kāśī. Such people are deceiving themselves and others.

In the last verse of ‘*Rādhā-rasa-sudhā-nidhi*’, the author has sung glories of Śrī Gaura, like a cooling ocean, who through the treasure of the nectarean mellows of Śrī Rādhā, soothes (like the moon) the hearts scorched by *māyāvāda*.

“sa jayati gaura-payodhir-
māyāvāda-tāpa-santaptam
hannatha udaśitala-yad yo
rādhā-rasa-sudhā-nidhinā”

(The opinion of those people is) – ‘*Māyāvāda-tāpa-santaptam*’ – do not these words express that the identity of Prabodhānanda earlier was that of ‘Māyāvādī Prakāśananda of Kāśī’?

In ‘*Śrī Caitanya-caritāmṛta*’, wherein the deliverance of Prakāśananda has been specially elaborated, nowhere in there can one see any discussion by Mahāprabhu, in connection with the ‘mellows of Śrī Rādhā’, with Prakāśananda. Mahāprabhu refuted only the commentary of Śrī Śaṅkara on *Brahma-sutra* amongst the staunch believers of impersonalism, inimical towards Viṣṇu and Vaiṣṇavas and He further while establishing *Śrīmad Bhāgavatam* as the natural commentary of *Brahma-sutra*, elaborated upon *sambandha*, *abhidheya*, and *prayojana tattva*. However, He did not introduce the treasure of ‘*rādhā-rasa*’, which is most confidential, and far more exalted than any of these. After delivering Prakāśananda, Mahāprabhu stayed in Kāśī only for five days and then left for Puri – ‘*eimata dina pañca loka nistāriyā; āra dina*

calilā prabhu udvigna hañā' (*Madhya-līlā* 25/170). There is no further evidence of any meeting between them (Mahāprabhu and Prakāśananda). Therefore, the burning heart of Prakāśananda, afflicted by *māyāvāda*, was soothed by the mercy of Śrī Gaura. There is no doubt in this, however, this is certainly not being controlled by 'rādhā-rasa'.

On the other hand, during *cāturmāsyā* Mahāprabhu stayed in Śrī Raṅgama with Vyeṅkaṭa Bhaṭṭa, Trimalla Bhaṭṭa, and Śrī Prabodhānanda, for a long duration. Mahāprabhu gradually shifted their attachment from Śrī Lakṣmī-Nārāyaṇa to Śrī Gopinātha and Rādhānātha. Śrī Kṛṣṇa, by establishing that the conception of Bhagavān's *mādhurya* is more exalted than the conception of *aīśvarya*, revealed the infinite glories of the *gopīs*. He further disclosed that among the *gopīs*, it is only Rādhā who can completely control Śrī Kṛṣṇa. At that time, even on externally accepting the Vedas, the real identity of the *jīva*, of being the servitor of Viṣṇu, was not accepted, as there was a predominance of Māyāvāda, the destructor of servitorship of Viṣṇu, due to which the heart of Śrī Prabodhānanda, who was firmly attached to the service of Śrī Nārāyaṇa, was always burning. On seeing the culmination of the endeavor by Śrī Rādhā for the service of Śrī Viṣṇu, Śrī Prabodhānanda's heart was relieved by the mellows of Śrī Rādhā like the rays of the moon rising from Śrī Gaura like the ocean. There is no doubt in this. Therefore, in no manner whatsoever, can the effort be successful in proving Kāśī's Prakāśananda and the eternal perfected associate of Śrī Bhagavān, Śrī Prabodhānanda as one.

MAHĀPRABHU FORGIVING THE OFFENSES AND BESTOWING MERCY —

VERSE 150

এইমতে তাঁ-স্বার ক্ষমি' অপরাধ ।
স্বাকারে কৃষ্ণাম করিলা প্রসাদ ॥ ১৫০ ॥
*ei-mate tāñ-sabāra kṣami' aparādha
sabākāre kṛṣṇa-nāma karilā prasāda*

HONORING MAHĀ-PRASĀDA TOGETHER —

VERSES 151-152

তবে সকল সন্ন্যাসী মহাপ্রভুকে লৈয়া ।
ভিক্ষা করিলেন সবে, মধ্যে বসাইয়া ॥ ১৫১ ॥
ভিক্ষা করি' মহাপ্রভু আইলা বাসাঘর ।
হেন চির-লীলা করে গৌরাঙ্গ-সুন্দর ॥ ১৫২ ॥
*tabe sakala sannyāsī mahāprabhuke layā
bhikṣā karilena sabe, madhye basāiyā
bhikṣā kari' mahāprabhu āilā vāsāghara
hena citra-lilā kare gaurāṅga-sundara*

Translation: In this manner, Mahāprabhu pardoned the offenses of everyone and offered His mercy by giving them *kṛṣṇa-nāma*. Then all the *sannyāsīs* made Mahāprabhu sit amongst them and honored *mahā-prasāda*. After accepting *mahā-prasāda*, Mahāprabhu went back to the place where He was residing. Śrī Gaurāṅgasundara used to perform such astonishing *līlās*.

THE BLISS OF THE DEVOTEES FROM MAHĀPRABHU'S MUNIFICENT PASTIMES —

VERSE 153

চন্দ্রশেখর, তপনমিশ্র, আর সনাতন ।
শুনি' দেখি' আনন্দিত স্বাকার মন ॥ ১৫৩ ॥
*candraśekhara, tapana miśra, āra sanātana
śuni' dekhi' ānandita sabākāra mana*

Translation: Śrī Candraśekhara, Śrī Tapana Miśra, Śrī Sanātana Gosvāmī, and all

other devotees were delighted on hearing and seeing such pastimes of Śrīman Mahāprabhu.

VERSE 154

প্রভুকে দেখিতে আইসে সকল সন্ধাসী ।
প্রভুর প্রশংসা করে সব বারাণসী ॥১৫৮॥

*prabhuke dekhite āise sakala sannyāsī
prabhura praśānsā kare saba vārāṇasi*

KĀŚI BLESSED BY MAHĀPRABHU'S ARRIVAL —

VERSE 155

বারাণসীপুরী আইলা শ্রীকৃষ্ণচেতন্য ।
পুরীসহ সর্বলোক হৈল মহাথন্য ॥১৫৯॥

*vārāṇasi-purī āilā śrī-kṛṣṇa-caitanya
purī-saha sarva-loka haila mahā-dhanya*

DARŚANA OF MAHĀPRABHU BY INFINITE NUMBER OF PEOPLE —

VERSE 156

লক্ষ লক্ষ লোক আইসে প্রভুকে দেখিতে ।
মহাভিড় হৈল দ্বারে, নারে প্রবেশিতে ॥১৫৬॥

*lakṣa lakṣa loka āise prabhuke dekhite
mahā-bhiḍa haila dvāre, nāre pravesite*

Translation: All the *sannyāsīs* of Kāśī started coming to take *darśana* of Mahāprabhu and all the people of Vārāṇasi started glorifying Mahāprabhu. The city of Vārāṇasi as well as its residents were blessed upon the arrival of Śrī Kṛṣṇa Caitanya. Millions of people started thronging to take *darśana* of Mahāprabhu. There was so much of a crowd that it was difficult even to enter the house.

Amṛtānukaṇikā: By the order of Lord Viṣṇu, *ācārya* Śaṅkara, the incarnation of Śiva, preached Māyāvāda, the philosophy

of impersonalism which would enchant those of demoniac nature. However, in his pure form he is a ‘Vaiṣṇava’. Therefore, that ‘*vaiṣṇavānāṁ yathā śambhu*’ – the foremost Vaiṣṇava, Śambhu’s heartly desire, the one and only most confidential conclusion of Vedānta, the *acintya-bhedābheda tattva*, was propagated by Śrī Gaurasundara in the city of Śiva, thus fulfilling the internal desire of foremost Vaiṣṇava Lord Śaṅkara.

Śiva’s *amṛti-tattva* (source), Sadāśiva’s incarnation, Śrī Advaita Prabhu’s offering of water and tulsi leaves and loud roar to induce Śrī Gaurasundara to incarnate in this universe, along with His *dhāma* and associates, became successful. All those ignorant *jīvas* who considered the lotus feet of Parameśvara Viṣṇu, one who is the sole objective of the Vedas, equivalent with His dependent Iśvara *tattvas* like Śiva. By imagining demigods like Śiva to be independent Gods they were accumulating offenses committed at the lotus feet of Viṣṇu and Vaiṣṇavas. As a result of these offenses, some, by accepting the path of impersonal *brahma* to be the highest goal, which leads to self-destruction of the *jīva*, had fallen and were deprived [of their constitutional position]. Hence, in order to prevent the pious and the seekers of truth, who in the future might accept them as their ideals and fall into the Vaitaraṇī-like river of deception, Śrī Gaurasundara preached the *acintya-bhedābheda* doctrine in Kāśī *dhāma*. By accepting the non-duality and variegatedness of *śakti* of a *vastu*, one does not choose the existence of multiple gods or a one-sided opinion of the Vedas; in fact, the all-pervading principle of the Vedas is beautifully accepted.

VERSES 157-158

প্রভু যবে যা'ন বিশ্বেশ্বর-দরশনে ।
লক্ষ লক্ষ লোক আসি' মিলে সেই স্থানে ॥ ১৫৭ ॥

মান করিতে যবে যা'ন গঙ্গাতীরে ।
তাহাত্রিঃ সকল লোক হয় মহাভিড়ে ॥ ১৫৮ ॥

*prabhu yabe ya'na viśveśvara-daraśane
lakṣa lakṣa loka āsi' mile sei sthāne
snāna karite yabe ya'na gaṅgā-tire
tāhāni sakala loka haya mahā-bhīde*

MAHĀPRABHU'S DELIVERANCE OF THE PUBLIC BY MAKING THEM PERFORM HARI-KĪRTANA —

VERSE 159

বাহু তুলি' প্রভু বলে,—বল হরি হরি ।
হৃরিঞ্চনি করে লোক স্বর্গমন্ত্য ভরি' ॥ ১৫৯ ॥

*bāhu tuli' prabhu bale, — bala hari hari
hari-dhvani kare loka svarga-martya bhari'*

Translation: When Mahāprabhu used to go to take *darśana* of Kāśī Viśveśvara, even then millions of people would come to meet Him. When Mahāprabhu used to go to the banks of the Ganges to take bath, even there, a huge crowd would gather for Him. When Mahāprabhu used to raise His hands and say 'Hari-Haribol', then all the people along with Him would chant Haribol, which used to echo on earth and in heaven.

MAHĀPRABHU'S LEAVING KĀŚI AND SENDING ŚRĪ SANĀTANA TO VRNDĀVANA —

VERSES 160-161

লোক নিষ্ঠারিয়া প্রভুর চলিতে হৈল মন ।
বৃন্দাবনে পাঠাইলা শ্রীসনাতন ॥ ১৬০ ॥

রাত্রি-দিবসে লোকের শুনি' কোলাহল ।
বারাণসী ছাড়ি' প্রভু আইলা নীলাচল ॥ ১৬১ ॥

*loka nistāriyā prabhura calite haila mana
vrndāvane pāthāilā śrī-sanātana*

*rātri-divase lokera śuni' kolāhala
vārāṇasī chādi' prabhu āilā nilācalā*

Translation: Thus, after delivering the residents of Kāśī, Mahāprabhu desired to leave. It is then that He ordered Śrī Sanātana Gosvāmī to go to Vṛndāvana. After listening to the tumultuous crowd, day and night, Mahāprabhu left Vārāṇasī and came to Nilācala, Jagannātha Puri.

VERSE 162

এই লীলা কথিব আগে বিস্তার করিয়া ।
সংক্ষেপে কহিলাও ইহাঁ প্রসঙ্গ পাইয়া ॥ ১৬২ ॥

*ei līlā kahiba āge vistāra kariyā
saṅkṣepe kahilān ihaṁ prasaṅga pāiyā*

Translation: I shall narrate this *līlā* later in detail. Herein, I have described this in brief due to the presence of the context.

MAHĀPRABHU'S DELIVERANCE OF THIS WORLD IN THE FORM OF PAÑCA-TATTVA —

VERSE 163

এই পঞ্চতত্ত্বরূপে শ্রীকৃষ্ণচৈতন্য ।
কৃষ্ণনাম-প্রেম দিয়া বিশ্ব কৈল ধন্য ॥ ১৬৩ ॥

*ei pañca-tattva-rūpe śrī-kṛṣṇa-caitanya
kṛṣṇa-nāma-prema diyā viśva kaila dhanya*

Translation: In this way, Śrī Kṛṣṇa Caitanya Mahāprabhu in the form of Pañca-tattva blessed the world by giving the name and *prema* of Śrī Kṛṣṇa.

PROPAGATION OF THE GLORIES OF PREMA THROUGH NĀMA ACROSS INDIA AND DELIVERANCE OF PEOPLE BY HIMSELF AND HIS PREACHERS —

VERSES 164-167

মথুরাতে পাঠাইল রূপ-সনাতন ।
দুই সেনাপতি কৈল ভক্তি-প্রচারণ ॥ ১৬৪ ॥

নিয়ানন্দ-গোসাঙ্গে পাঠাইলা গৌড়দেশে ।
তেঁহো ভক্তি প্রচারিলা অশোয়-বিশেষে ॥ ১৬৫ ॥

আপনে দক্ষিণ দেশ করিলা গমন ।
গ্রামে গ্রামে কৈলা কৃষ্ণনাম-প্রচারণ ॥ ১৬৬ ॥

সেতুবন্ধ পর্যন্ত কৈলা ভক্তির প্রচার ।
কৃষ্ণপ্রেম দিয়া কৈলা সবার নিষ্ঠার ॥ ১৬৭ ॥

*mathurāte pāṭhāila rūpa-sanātana
dui senā-pati kaila bhakti-pracāraṇa
nityānanda-gosāñe pāṭhāilā gauḍa-deśe
teñho bhakti pracārilā aśeṣa-viṣeṣe
āpane dakṣiṇa deśa karilā gamana
grāme grāme kailā krṣṇa-nāma-pracāraṇa
setubandha paryanta kailā bhaktira pracāra
krṣṇa-prema diyā kailā sabāra nistāra*

Translation: Please refer to *Anubhāṣya*.

Anubhāṣya: With the objective of delivering all the people across India with *krṣṇa-prema*, Mahāprabhu, through Śrī Rūpa-Sanātana in north-west India in Mathura, through Śrī Nityānanda Prabhu in Gauḍa-Bangāladeśa, and Himself till Setu-bandha in South India, preached Śrī Krṣṇa's name in each and every village and thus delivered everyone by endowing *krṣṇa-prema*.

THUS ENDS THE ANUBHĀṢYA
OF THE SEVENTH CHAPTER

Amṛtānukaṇikā: The deluge of unlimited *prema* of the Lords of *prema*, Śrī Gaura-Nityānanda, has still not stalled, in fact, it does not at any point in time. Just as the clouds cover the eyes of the insignificant people and sometimes devoid them of taking *darśana* of the self-illuminating sun, however, the residents of the sun, at any point in time, are never devoid of Sungod's *darśana*. Similarly, the infinitesimal conscious *jīvas* by remaining covered

by the clouds of ignorance are unable to receive the rays of light which destroy the darkness of ignorance and relish the sweetness of the cooling moon rays emanating from the eternally effulgent Śrī Gaura-Nityānanda in Gaudadeśa. It is then the embodiment of *prema*, the most munificent one who experiences other peoples' miseries as His own — that Lord dispels the darkness of ignorance of people by inspiring and sending His associates in this world. It's then that the *jīvas* attain the great fortune of immersing themselves in Śrī Gaurasundara's ocean of love. Śrī Gaura-Nityānanda's deluge of love has inundated the entire world and so many of the pious and fallen people have become engaged in the ecstasy of eternal service and will continue to be engaged.

OBTAINING KNOWLEDGE OF ŚRĪ GAURA-TATTVA-ON HEARING ABOUT THE PAṄCA-TATTVA —

VERSE 168

এই ত' কহিল পথতদ্বের ব্যাখ্যান ।
ইহার শ্রবণে হয় চৈতন্যতত্ত্ব-জ্ঞান ॥ ১৬৮ ॥

*ei ta' kahila pañca-tattvera vyākhyāna
ihāra śravaṇe haya caitanya-tattva jñāna*

Translation: Till here, I have described the Pañca-tattva. On hearing this, one obtains knowledge of Śrī Caitanya *tattva*.

VERSES 169-170

ଆচৈতন্য, নিত্যানন্দ, আদ্বৈত,—তিন জন ।
শ্রীবাস-গদাধর-আদি যত ভক্তগণ ॥ ১৬৯ ॥

সবাকার পাদপদ্মে কোটি নমস্কার ।
যৈছে তৈছে কহি কিছু চৈতন্য-বিহার ॥ ১৭০ ॥

*śrī-caitanya, nityānanda, advaita,— tina jana
śrīvāsa-gadādhara-ādi yata bhakta-gaṇa
sabākāra pādāpadme koṭi namaskāra
yaiche taiche kahi kichu caitanya-vihāra*

Translation: I offer my millions of obeisances unto the lotus feet of Śrī Caitanya Mahāprabhu, Śrī Nityānanda Prabhu, and Śrī Advaita Prabhu – these three Īśvaras and unto all devotees like Śrīvāsa and Gadādhara. It is out of their mercy that I somehow have been able to narrate some portion of Caitanya Mahāprabhu's *līlās*.

VERSE 171

ଶ୍ରୀରୂପ-ରୂପନାଥ-ପଦେ ଯାର ଆଶ ।
ଚୈତନ୍ୟଚରିତାମୃତ କହେ କୃଷ୍ଣଦାସ ॥୧୭୧ ॥
*śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa*

Translation: Translation: Desiring the mercy of the lotus feet of Śrī Rūpa and Raghunātha, Kṛṣṇadāsa is narrating Śrī Caitanya Caritāmṛta.

THUS ENDS THE TRANSLATION OF
ŚRĪ CAITANYA CARITĀMṛTA, ĀDI-LĪLĀ, CHAPTER 7,
DESCRIBING THE PAṄCA-TATTVA.

Appendix

Index of Bangla Verses

<i>abhakta-uṣṭrera ithe nā</i>	4/235	<i>aiśvaryajñāne vidhi bhajana</i>	3/17
<i>ācārya gosāñi</i>	3/91, 5/148	<i>aiśvaryajñānete saba</i>	4/17
<i>ācārya gosāñi caitanyera</i>	6/36	<i>aiśvarya-śithila</i>	3/16, 4/17
<i>ācārya gosāñira guṇa</i>	6/35	<i>ājānulambita-bhuja</i>	3/44
<i>ācāryacaraṇe mora koṭi</i>	6/114	<i>ajñāna-tamera nāma</i>	1/90
<i>ācārya-gosāñire prabhu</i>	6/39	<i>ākāra-svarūpa-bhede</i>	4/79
<i>ācārya-huṅkāre pāpa</i>	3/75	<i>ākāre ta' bheda nāhi</i>	1/69
<i>ācārya-kalpita artha</i>	7/136	<i>akṛṣṇavaraṇe tāmra</i>	3/56
<i>ācchanna karila śreṣṭha</i>	7/120	<i>alaukika karma</i>	3/84
<i>acintya aiśvaryei</i>	5/90	<i>āmā ānanda dibe</i>	4/239
<i>adbhuta, ananta, pūrṇa</i>	4/138	<i>āmā binā anye</i>	3/26
<i>adhamā jīvera yaiche</i>	5/158	<i>āmā haite ānandita</i>	4/239
<i>adhamere dila prabhu</i>	5/230	<i>āmā haite guṇī bāda</i>	4/241
<i>advaita ācārya gosāñi</i>	3/73, 5/147, 6/6	<i>āmā haite kōtiguna</i>	4/133
<i>advaita ācārya prakaṭa</i>	3/94	<i>āmā haite rādhā pāya</i>	4/262
<i>advaita ācārya-prabhura</i>	1/39	<i>āmā haite yāra haya</i>	4/240
<i>advaita, nityānanda</i>	3/71, 6/103	<i>āmā saṅgame rādhā</i>	4/255
<i>advaita-ācārya-iśvarera</i>	6/32	<i>āmāke ānanda dibe</i>	4/239
<i>advaita-ācārya-koṭi</i>	6/20	<i>āmāke ta' ye ye bhakta</i>	4/19
<i>advaita-mahimā ananta</i>	6/113	<i>āmāra ālaye ahorātra</i>	5/162
<i>advaita-prasāde loka</i>	6/112	<i>āmāra darśane krṣṇa</i>	4/191
<i>advaita-rūpe 'upādāna'</i>	6/16	<i>āmāra darśane rādhā sukhe</i>	4/250
<i>advatyajñāna tattvavastu</i>	2/65	<i>āmāra mādhurya</i>	4/141, 143
<i>advitīya, nandātmaja</i>	7/7	<i>āmāra mādhuryāmṛta</i>	4/139
<i>ādyā kāyavyūha, krṣṇa</i>	5/5	<i>āmāra mohinī rādhā</i>	4/261
<i>ādyā-avatāra kare</i>	5/56	<i>āmāra vrajera rasa sei</i>	4/257
<i>ādyāvatāra, mahāpuruṣa</i>	5/82	<i>āmāre iśvara māne</i>	4/18
<i>aganya, ananta yata</i>	5/67	<i>āmi gopa, tumi</i>	2/34
<i>āge anuvāda kahi</i>	2/75	<i>āmi ta' jagate basi</i>	5/89
<i>agni, jvālāte-yaiche</i>	4/97	<i>āmi yaiche paraspara</i>	4/127
<i>agniśakte lauha yaiche</i>	5/60	<i>āmiha nā jāni</i>	4/30
<i>aiche avatare krṣṇa</i>	4/12	<i>amśa haite 'āṅga', yāte</i>	6/24
<i>aiśvaryajñāna-hīna, kevala</i>	6/61	<i>amśa nā kahiyā, kene</i>	6/24
<i>aiśvaryajñāne saba</i>	3/16	<i>amśa-avatāra, āra</i>	1/65

amśa-avatāra-puruṣa	1/66	anyera kā kathā, vraje	6/54
amśāṁsi-rūpe śāstre	5/154	anyera saṅgame āmi	4/258
amśa-śaktyaveśarūpe	2/98	anyonye vilāse rasa	4/56
amśera amśa yei, 'kalā'	5/73	āpanā āsvādite	4/148, 7/11
amśi-amše dekhi jyeṣṭha	6/96	āpanā lukāite krṣṇa	3/87
amśinī rādhā haite	4/76	āpanāke bāḍa māne	4/22
ānandāmše hlādinī, sadamše	4/62	āpanāke bhṛtya kari'	5/137
ānandasamudre dube, kichui	4/254	āpanāke karena tānra	6/41
ānande vihala āmi	5/194	āpana-mādhurya-pāne	6/105
ananta brahmāṇḍa bahu	2/43	āpanāra eka amśa	5/55
ananta brahmāṇḍa sṛṣṭi	6/8	āpanāra kathā likhi	5/233
ananta brahmāṇḍe rudra	6/77	āpane āsvāde prema	4/39
ananta kahite nāre	5/47	āpane caitanyarūpe	2/109
ananta sphatike yaiche	2/19	āpane dakṣiṇa deśa	7/166
ananta vaibhava tānra	5/115	āpane karena krṣṇalilāra	5/9
ananta, apāra-tāra	5/52	āpane nā kaile dharmā	3/21
anantarupe ekarūpa	2/100	āpane prakāśananda	7/65
anantaśayyāte tāñhā	5/100	āpane puruṣa-viśvera	6/16
anāyāse haya nija	1/21	āpani ācari	3/20, 98, 4/41
aneka prakāśa haya	1/76	āpani karimu bhaktabhāva	3/20
ānera ki kathā, baladeva	6/74	āpani śrīkrṣṇa yadi	3/98
aṅgane basiyā tenho	5/169	aparādha kṣama, more	2/33
aṅgaprabhā, amśa	2/6	aparādha kṣamāila, dubila	7/37
aṅga-śabde amśa	3/7, 3/67, 6/21	aparādha kṣamāite	2/31
aṅga-śabdera artha	3/66	apavitra sthāne baisa	7/63
aṅga-upāṅga-nāma	3/59	apūrvā mādhurī krṣṇera	4/157
aṅgera avayava	3/67, 71	āra adbhuta-citta	1/101
aṅgopāṅga astra	3/66	āra ardhe kaila	5/98
aṅgopāṅga tīkṣṇa	3/72	āra bhāgavata-bhakta	1/99
āniyā krīṣṇare karoṇ	3/101	āra dīne gelā prabhu	7/58
antaraṅga-bhakta kari'	7/17	āra eka adbhuta gopī	4/185
antarātmā-rūpe tīnho	5/85	āra eka aṅga tānra	6/36
antardhāna kaila prabhu	5/196	āra eka eka mūrtye	6/20
antardhāna kari' mane	3/13	āra eka gopīpremera	4/197
antaryāmī, bhaktaśreṣṭha	1/47	āra eka hetu, śuna	4/6
anukūlavāte yadi pāya	4/253	āra eka śuna tānra	5/158
ānuṣaṅga-karma ei	4/14	āra saba avatāra	4/10
ānuṣaṅge kaila saba	4/223	āra saba gopīgana	4/217
anuvāda āge, pāche	2/7	āra saba pāriṣada	5/143
anuvāda kahi tāre	2/76	āra śuddhabhakta	krṣṇa 4/204
anuvāda nā kahiyā	2/75	āra višeṣane tāra	3/55
anya avatāre saba	3/64	āra yata caitanya	4/228
anyera āchuk kārya	6/105	āra yata saba dekha	7/8

Index of Bangla Verses

āra yata saba,-tānra.....	6/81	athavā bhaktera vākyā	5/127
āra yei śune, tāra	7/114	athavā, kṛṣṇake tiñho	3/53
ārāma, āvāsa, yajña	5/123	ati gūḍha hetu sei	4/104
ardha svarūpa nā mānile.....	7/140	atihīna-jñāne kare	4/24
ardhakukkuṭi-nyāya	5/176	ātmā haite kṛṣṇa, bhakte.....	6/99
āre āre kṛṣṇadāsa	5/195	ātmā haite kṛṣṇera bhakta	6/98
ārsa-vijñavākye nāhi	2/86	ātmāntaryāmī yāñre	2/18
asambhava nahe, satya.....	2/114, 5/130	ātma-sukha-duḥkhe.....	4/174
asamordhvamādhurya.....	4/242	ātmendriyaprīti-vāñchā.....	4/165
āścarya bhāñdāra, prema.....	7/24	atrpta haiyā kare	4/150
aśeṣa-viṣeṣa kaila.....	4/225	atyanta nigūḍha ei	4/160
āsi' nivedana kare carane	7/53	avadhūta gosāñīra eka.....	5/161
āśraya jānite kahi	2/93	avatāra saba-puruṣera.....	2/70
āśrayajātiya sukha.....	4/134	avatāra-avatārī	5/128
aṣṭādaśākṣara-mantre kare.....	5/221	avatāragaṇera bhaktabhāve	6/109
aṣṭāvīṁśa caturyuge	3/10	avatārakale doñhe	5/153
asurasamāhāra-ānuṣāṅga	4/36	avatārerā āra eka	4/103
asurasvabhāva kṛṣṇe	3/89	avatārerā ei vāñchā	4/221
āsvādite haya lobha	4/144	avatārī kaila ebe	6/26
ataeva adhīśvara tumi	2/41	avatārī kṛṣṇa yaiche	4/76
ataeva āra saba.....	6/82	avatārī nārāyaṇa, kṛṣṇa	2/61
ataeva bhaktagane kari	4/237	avatāri' prabhu pracārila	4/102
ataeva brahmavākye.....	2/58	avatārīra dehe saba	2/112
ataeva caitanya gosāñī	2/110	avatārīna hailā gaura	3/112
ataeva gopīgaṇera nāhi.....	4/172	avatārīna hailā kṛṣṇa	3/29
ataeva hao tumi	2/42	avatārīna hañā karena	3/6
ataeva kahi kichu.....	4/232	āveṣe āpana bhāva	4/109
ataeva kāma-preme	4/171	avicintya-śaktiyukta	7/124
ataeva kṛṣṇa mūla	5/61	avidagdha vidhi	4/150
ataeva 'kṛṣṇa'-śabda	2/82	āyāma, vistāra, dui	5/97
ataeva madhura rasa kahi.....	4/46	ayana-śabdete kahe	2/38
ataeva nāma haila advaita	6/28	bahirvastu ghāṭa-pāṭa	1/97
ataeva nistārilā.....	5/209	bahu kāntā binā nahe	4/80
ataeva 'rādhikā'-nāma	4/87	bāhu tuli' hari	3/61
ataeva samastera	4/95	bāhu tuli' prabhu bale	7/159
ataeva sarvapūjyā,.....	4/89	baladeva dekhi' ye nā.....	5/170
ataeva sei bhāva.....	4/50	bālyā-paugāṇḍa-dharma	2/98
ataeva sei sukha.....	4/195	basāīlā sabhāmadhye	7/65
ataeva śrīkṛṣṇacaitanya	5/133	basiyā karilā kichu	7/60
ataeva sūrya tānra.....	2/27	bhagavānera bhakta yata	1/38
ataeva tumi hao	2/39	bhagavānera guṇa kahe,.....	5/122
ataeva vipra ḍäge	2/78	bhagavānera sattā haya.....	4/64
ataeva viṣṇu takhana.....	4/13	bhagavān-prāpti hetu ye	7/141

bhāgavata, bhārataśāstra	3/83	bhra, pramāda, vipralipsā	2/86, 7/107
bhāgavatasandarbha-granthera	3/79	bhramamaya ceṣṭā, āra	4/107
bhāgavatera sāra ei-bale	7/93	bimba-pratibimba-rūpa	4/77
bhāgye sei premā tomāya	7/86	brahmā balena,-“tumi kinā	2/35
bhāike bhartsanu muñi	5/180	brahmā kahe-“jale	2/48
bhakta ādi krame	1/82	brahma, ātmā	2/6, 65
bhakta bali' abhimāna	6/87	brahma, paramātmā	2/10
bhakta sahite haya	1/81	brahmā, viṣṇu, śiva	1/67
bhakta-abhimāna mūla	6/86	brahma-ātmarūpe tānre	2/26
bhakta-avatāra tanhi	6/110	brahmādi ānanda yāra nahe	7/85
bhakta-avatāra tānra	7/13	brahma-jñānādika saba	4/67
bhakta-avatāra-pada	6/95	brahmānanda tāra āge	7/97
bhaktabhāva aṅgikara	6/103, 107	brahmāṇḍa-pramāṇa pañcāśat	5/97
bhaktabhāva binu nahe tāhā	6/106	brahmāṇḍavṛndera ātmā	2/50
bhaktabhāva haite adhika	6/109	brahmāṇḍe prakāśa tānra	5/19
bhaktabhāvamaya tara śuddha	7/10	brahmārā ekadine tiñho	3/6
bhaktabhāve kare tāra	6/101	brahma-sabde mukhya arthe	7/111
bhaktagaṇa-kokilera	4/234	brahmaśayujya-mukterā tānhā	5/31
bhaktasvarūpa tānra	7/12	brhadvastu ‘brahma’ kahi	7/138
bhaktavatsala, suśīla	3/45	buddhira gocara nahe	4/185
bhaktera hrdaye	1/61	bujhibe rasika bhakta	4/232
bhaktera icchāya	3/109, 111	cabbīśa vatsara chilā	7/34
bhakti pracāriyā saba	6/92	caitanya kṛṣṇera sainya	3/64
bhaktibhāve śire dhari	4/228	caitanya-gosāñi more kare	6/51
bhaktibinā jagatera	3/14	caitanya-gosāñike ācārya	6/41
bhaktigandha nāhi	3/96	caitanya-gosāñike ācārya	6/41
bhaktira virodhī karma	3/60	caitanya-kṛṣṇa-avatāra	3/83
bhaktirase bharila	3/32	caitanya-mahimā jāni	2/118
bhakti-upadeśa binu	6/28	caitanya-prabhura mahimā kahi	2/119
bhaktiyoge bhakta pāya	2/25	caitanya-prabhute tānra sudṛḍha	5/173
bhāla haila, pāile tumi	7/91	caitanya-simhera navadvīpe	3/30
bhāraharaṇa-kāla tāte	4/9	caitanyera avatāre ei	3/109
bhāva āsvādite doñhe	4/57	caitanyera dāsa muñi	6/84
bhāvagrahanera hetu karila	4/53	caitanyera dāse jāne ei	4/226
bhāvera paramakāsthā	4/68	caitanyera dāsy-a-preme	6/47
bhavet kriyā vidhilin	4/35	caitanyera dāsy-e sabāya	6/49
bhāvuka haiyā phere	7/42	candanalepita-aṅga	5/187
bhāvuka saba saṅge lañā	7/68	candanera aṅgada-bālā	3/46
bhikṣā kari' mahāprabhu	7/152	cāri bhāva-bhakti	3/19
bhikṣā karilena sabe	7/151	cāri bhāve bhakta yata	3/11
bhinna bhinna likhiyāchi	1/109	cāri hasta haya	3/42
bhitare praveśi' dekhe saba	5/95	cāri mukti diyā kare	5/30
bhitare sūryera ratha-ādi	5/34	cāri prema, caturvidha	4/42

Index of Bangla Verses

cāripāše bedi āche.....	5/190	duhāra rūpaguṇe duhāra.....	4/30
carmacakṣe dekhe tānre	5/20	duhkha nā māniha yadi.....	7/102
carmacakṣe dekhe yaiche	2/13	duḥkhī hañā prabhu-pāya	7/49
caturbhuja, pitavāsa, yaiche.....	6/31	dui bhāgavata dvārā	1/100
caudda manvantara brahmāra.....	3/8	dui bhāgavata-saṅge	1/98
cauddabhuvane yāñra sabे.....	5/222	dui bhāi ekatanu	5/175
chatra, pādukā, śayyā	5/123	dui bhāi hṛdayera	1/98
cicchakti, svarūpaśakti.....	2/101	dui hetu avatari'.....	4/39
cicchakti-āśraya tiñho		dui līlā caitanyera	3/48
cicchakti-vilāsa eka	5/43	dui pāśe rādhā lalitā	5/215
cidaśvarya-paripūrṇa, anūrdhva	7/111	dui prabhu seve mahāprabhura	7/14
cidamśe samvit-yāre jñāna	4/62	dui senāpati bulena	3/74
cidānanda-deha, tāra	7/113	dui senāpati kaila	7/164
cidvibhūti ācchādiyā.....	7/112	duī vastu bheda nāhi	4/96
cinmaya-jala sei parama	5/54	duijana lañā prabhura	5/146
cintāmaṇi-bhūmi, kalpa	5/20	duināma-milane haila.....	6/29
cirakāla nāhi kari	3/14	duirūpe haya bhagavānera	1/68
citsvarūpa, tāñhā nāhi.....	5/33	dūra haite puruṣa kare	5/65
citta dṛḍha hañā lāge	2/118	dustyaja ḥryapatha	4/168
dādimba bija-sama dante	5/188	dvārakā-mathurā-gokula.....	5/16
dairghya-vistāre yei	3/42	dvārakāra caturvyūha dvitīya	5/40
dāmodara-svarūpa haite.....	4/104	dvārakāte rukminyādi	6/71
danḍavat haiyā āmi	5/182	dvitīya caturvyūha ei	5/41
darpañādye dekhi' yadi	4/144	e artha nā jāni'	2/60
daśa deha dhari kare	6/76	e darpanera āge nava	4/141
dāsa-bhāva-sama nahe	6/44	e deha-darśana-sparsē	4/183
dāsa-sakhā-pitā-mātā.....	3/12	e mādhuryāṁṛta sadā yei	4/149
dāsyā, sakhyā, vātsalya.....	3/11, 4/42	e navera utpatti	2/93
dāsyā-bhāve ānandita.....	6/46	e saba siddhānta	2/108
dehakāntyę haya teñho.....	3/56	e saba siddhānta gūḍha	4/231
dehe ātmabuddhi-haya	7/123	e saba siddhānta haya	4/234
dekhilena, basiyāchenā.....	7/58	e saba siddhānta śūna	2/116
dekihiyā nā dekhe	3/85	e saba siddhānte sei	4/233
devagaṇe nā pāya yāñhāra	5/114	e sabāra darśanete	2/52
devī kahi dyotamānā,	4/84	e tinera carāna	1/19
dhairyā dharite nāri, hailāma.....	7/78	e virodhera ekamāṭra dekhi	4/189
dharañīra madhye sapta.....	5/110	ei ājñā pāñā nāma	7/77
dharma chādī' rāge dunīhe	4/31	ei bali' prerilā more	5/196
dharma sthāpana kare, adharma	5/113	ei candra sūrya dui	1/102
dharma-artha-kāma-vāñchā.....	1/90	ei chaya guru	1/37
dīpa haite yaiche bahu	2/89	ei chaya tattvera	1/33
donīhāra ye sama-rasa.....	4/257	ei chaya teñho	1/43
dubhṝñ dhātura artha.....	3/33	ei chaya-rūpe haya	2/100

ei cinti' rahe kṛṣṇa	4/136	eimata pratisūtre sahajārtha.....	7/133
ei deha kailūn āmi	4/182	eimata sarvasūtrera.....	7/147
ei dui hetu haite	4/16	eimate nānārūpa kare	2/62
ei dvāre kariba.....	4/32	eimate pratisūtre karena	7/134
ei eka hetu, śuna.....	2/39	eimate tām-sabāra kṣamī'.....	7/150
ei eka, śuna āra.....	4/137	eka adbhuta samakāle	1/101
ei hetu gopī-preme	4/195	eka aṅgābhāse kare.....	5/66
ei lägi' kare.....	4/183	eka aṅge jādya tānra.....	5/166
ei mata caitanyagosāñi	5/143	eka bhāgavata bāda	1/99
ei mata caitanya-kṛṣṇa.....	4/37	eka eka mūrtye karena	6/9
ei mata dui bhāi	1/89	eka kaṇā sparśa mātra	5/157
ei mata gāya, nāce	6/50	eka kṛṣṇa-sarvasevyā	6/81
ei mata gītāteha punah.....	5/88	eka lakṣmīgāṇa	1/79, 4/74
ei mata jagatera sukhe.....	4/248	eka mahāprabhu, āra prabhu	7/14
ei mata pūrve kṛṣṇa.....	4/119	eka mukhyatattva, tina	2/64
ei pañcatattvarūpe.....	7/163	eka nityānanda binu	5/207
ei premadvāre nitya.....	4/139	eka vastu māgoṇi, deha.....	7/53
ei rūpe nityānanda.....	5/134	ekai cicchakti tānra	4/61
ei saba guṇa lañā.....	3/47	ekai svarūpa donhe	5/5
ei saba haya śrīkṛṣṇera.....	6/94	ekai svarūpa tānra	5/19
ei saba rasa niriyāsa	4/32	ekai vigraha yadi	1/69, 1/76
ei saba śāstrāgama.....	3/38	ekai vigraha, kintu	2/28
ei śloka tattva-lakṣaṇa	2/59	ekalā iśvara kṛṣṇa	5/142
ei ślokera arthe tumi.....	2/66	ekale iśvara-tattva caitanya	7/10
ei śuddhabhakti lañā	4/27	ekali rādhātē tāhā	4/241
ei sukhe gopīra	4/191	ekamāṭra 'amśi'-kṛṣṇa	6/96
ei sukhe magna rahe vrkṣa	4/252	ekāttara caturyuge	3/8
ei ta' dvitīya sūta.....	5/170	eke māni' āre nā	5/177
ei ta gitāra artha.....	5/90	eke ta' prakāśa haya	1/68
ei ta kahila tānra	5/179	ekete viśvāsa, anye nā	5/176
ei ta' siddhānta.....	3/21	emana nirghṛṇa-more	5/207
ei ta' svarūpagaṇa	2/104	emate kṛṣṇere	3/108
ei tānra vākye āmi	7/95	esaba kṛṣṇera śuddha	4/65
ei tina artha sarvasūtre	7/146	esaba laiyā caitanyaprabhura	6/38
ei tina loke kṛṣṇa	5/25	esaba laiyā karena	6/38
ei tina tattva.....	7/13, 15	esaba pañḍitaloka parama	6/49
ei tina ṭhākura	1/19	esaba pramāṇe jāni	5/126
ei tina trṣṇā mora	4/266	esaba śuniyā prabhu hāse	7/43
ei vācchā yaiche	4/36	e-sabāke śāstre kahe	6/95
eibhāve yei more	4/21	eta bali' eka śloka	7/75
eimata anubhava āmāra	4/249	eta bali' eka śloka	7/93
eimata bhaktabhāva kari'.....	4/41	eta bali' mane kichu	7/33
eimata parasptra pađe	4/193	eta bali' nāce gāya.....	5/171

eta bali' nāce, gāya.....	6/85	guru kṛṣṇarūpa hana	1/45
eta bhāvi ācārya	3/106	guru more mūrkha dekhi'	7/71
eta bhāvi kalikāle.....	3/29	guru, vaisnava, bhagavān.....	1/20
eta cinti nivedilāma	7/80	gururūpe kṛṣṇa kṛpā	1/45
eta kahi' 'vivartta-vāda.....	7/122	guru-sama-laghuke karāya	6/52
eta lañā srje puruṣa	6/13	gurutattva kahiyāchi	7/3
eta mūrtibheda kari' kṛṣṇa	5/124	guruvarga,-nityānanda.....	5/144
eta śuni' guru more	7/82	haite puruṣa kare māyātē	5/65
eta śuni hāsi prabhu.....	7/102	haridhvani kare loka	7/159
etabhāve premā bhaktaganere	7/90	hāsāya, nācāya, more	7/82
ete-śabde avatārera	2/80	hāsi, kāndi, nāci, gāi	7/78
gadādhara-paṇḍitādi	1/41, 7/17	hastamukhanetra-aṅga.....	6/37
gāhi, nāci nāhi āmi	7/96	hena citra-līlā kare	7/152
gaṅgājale tulasi.....	3/107	hena jīvatattva lañā.....	7/120
garbhoda-kṣiroda-śāyī donhe	5/76	hena nārāyaṇa,-yāñra.....	5/107
gauḍadeše pūrvā-śaile	1/86	hena prabhu nityānanda, ke.....	5/125
gauṇārtha karila, mukhya.....	7/110	hena ye govinda prabhu,.....	5/227
gauṇārtha vyākhya kare saba	7/133	henakāle āila.....	4/269
gauṇavr̥tye yebā bhāṣya.....	7/109	hīnācāra kara kene, ithe	7/70
gavākṣera randhre yena trasareṇu	5/70	hiranyagarbha, antaryāmī.....	5/106
ghatera kāraṇa-cakra	5/64	hiranyagarbhera ātmā	2/51
ghatera nimitta-hetu yaiche.....	5/63	hlādinī karāya kṛṣṇe	4/60
ghora narakete pade	5/226	hlādinīra dvārā kare	4/60
gītā-bhāgavate kaila	6/27	hlādinīra sāra 'prema'	4/68
gītā-viṣṇupurānadi	7/117	hr̥daye bādaye prema-lobha	4/136
goloke vrajera saha	3/5	hr̥daye dharaye ye caitanya	4/233
gopa-gopīsaṅge yāñhā.....	5/21	icchāya anantamūrti.....	6/9
gopīgaṇa karena yabe	4/186	icchāya jagadrūpe pāya	7/124
gopīganera premera	4/162	idānim dvāpare tīnho	3/38
gopikā hayena priyā	4/210	ihā haite kṛṣṇe	2/117
gopikā jānena kṛṣṇera	4/211	ihā jāni rāmadāsera	5/174
gopikā-darśane	4/187, 190	ihā śuni bale sarva	7/103
gopikāra sukhe	4/189	ihā śuni rahe prabhu īsat	7/52
gopipreme kare kṛṣṇa	4/198	ihā vai kibā sukha	4/236
gopī-sobhā dekhi' kṛṣṇera	4/192	ihāke kahiye kṛṣṇera	1/70
govindānandinī, rādhā	4/82	ihām āisa, gosāīm	7/63
govindara pratimūrti	5/73	ihāra śravaṇe haya caitanya.....	7/168
govindasarvasva	4/82	ihoñ ta' dvibhuja	2/29
grāme grāme kailā.....	7/166	ihoñ veṇu dhare, tīnho	2/29
granthera ārambhe kari	1/20	īśvara-sārūpya pāya	6/31
guṇārṇava miśra-nāme	5/168	īśvarasvarūpa bhakta	1/61
guṇātīta viṣṇu-sparṣa	5/104	īśvarasvarūpa pranava	7/128
guṇāvatāra teñho	6/77	īśvare abheda, teñi 'advaita'	6/25

īśvarera acintyaśakti	7/127	kabhu asaṅgata nahe	7/105
īśvarera 'aṅga', amśa.....	6/23	kabhu guru, kabhu sakḥā	5/135
īśvarera avatāra	1/65	kabhu kona aṅga dekhi	5/166
īśvarera śakti haya	1/79	kabhu krṣṇa kare tānra	5/136
īśvarera śakte habe haye	6/19	kabhu mile, kabhu nā	4/31
īśvarera sevā binā nāhi	5/120	kabhu yadi ei premāra	4/135
īśvarera vākye nāhi.....	7/107	kahibāra yogya nahe	5/211
ithe bhaktabhāva dhare caitanya	7/12	kaiśora vayase kāma,	4/115
ithe kichu aparādha nā	6/114	kalikāle kaiche habe	3/99
ithe yata jīva	2/44	kaliyuge krṣṇa-nāma	3/50
ithimadhye candraśekhara	7/49	kaliyuge yugadharma	3/40
jaḍa haite kabhu nahe	6/18	kalmaṣa-dvirada nāše	3/31
jagāi mādhāi haite	5/205	kāma, prema,-domhākāra	4/164
jagat ḍubāite āmi	7/31	kāma-andhatamaḥ	4/171
jagat ḍubila, jīvera	7/27	kāmagandhahīna svābhāvika	4/209
jagatera bhāgye gauḍe	1/102	kamalākṣa bali' dhare	6/30
jagatera upādāna 'pradhāna'.....	5/58	kamalanayanera teiḥo, yāte	6/30
jagatkāraṇa nahe, prakṛti	5/59	kāmera tātparya-nija	4/166
jagat-māṅgala advaita	6/12	kānhā āche mahī, śira	5/117
jagatmohana krṣṇa, tānhāra	4/95	kaniṣṭha-bhāve āpanātē	6/97
jagat-pālaka tiṅho.....	5/112	kanṭhe kari' ei śloka	7/75
jalaśayī antaryāmī.....	3/69	kāra avatāra?	2/79
jala-tulasī diyā kare	6/92	kāraṇābdhi-garbhodaka	2/49
jala-tulasīra sama	3/105	kāraṇa-samudra māyā	5/57
jale bhari arddha tāhā	5/98	kariba vividhavidha	4/27
japite japite mantra karila	7/81	karibāra kathā nahe	5/217
jaya jaya nityānanda	5/200	kariyā kalmaṣa nāśa	3/61
jīva nistārila krṣṇa	6/27	karttavya avaśya ei	4/35
jīva nistārite aiche	2/22	kāśite lekhaka śūdra	7/45
jīva-hṛdi, jale baise	2/47	kateka śunība prabhu	7/50
jīvakiṭa kothāya pāibeka	6/35	kaumāra, paugaṇḍa, āra	4/112
jīva-nāma taṭasthākhya	5/45	kāyamanovākye tānra bhakti	6/90
jīvarūpa vīrya tāta	5/65	kāyavyūha kari' karena	6/93
jīvaśakti taṭasthākhya	2/103	kāyavyūharūpa tānra	4/79
jīvatattva-śakti, krṣṇa	7/117	kebā edāibe prabhura	7/37
jīve sākṣat nāhi	1/58	keha keha edāila, pratijñā	7/32
jīvera īśvara-puruṣādi	2/40	keha māne, keha nā māne	6/83
jīvera kalmaṣa-tamo	3/59	keha pāpe, keha punye	3/96
jīvera nidāna tumi	2/37	keha tānre bale yadi	3/55
jīvera svarūpa-yaiche	7/116	keho bale, krṣṇa	5/129
jñānamārgे laite nāre	2/13	keho kahe, krṣṇa	2/113, 114, 5/129, 130
jñāna-yoga-mārgे tānre bhaje	2/26	keho kahe, paravyome	2/115
jyeṣṭha-bhāve amśite haya	6/97	keho konamata kahe	2/112

keśava-bhāratīra śiṣya,.....	7/66	krṣṇa, gurudvaya, bhakta	1/32
ki dekhinu, ki śuninu	5/198	krṣṇa, krṣṇa avatārera	5/15
ki kāraṇe āmā-sabāra.....	7/67	krṣṇa-āliṅgana pāinu.....	4/252
kibā mantra dila gosāñi	7/81	krṣṇa-avatāra hetu	3/91
kibā rūpa, guṇa, līlā.....	5/193	krṣṇabhakti gandhahīna	3/95
kimvā, doñhā nā māniñā.....	5/177	krṣṇabhaktira bādhaka-yata.....	1/94
kimvā, ‘kānti’-śabde	4/93	krṣṇabhinu anyatra tāra.....	7/143
kimvā, krṣṇapūjā	4/84	krṣṇadāsa hao-jīve.....	6/42
kimvā, prema rasamaya krṣṇera.....	4/86	krṣṇadāsa-abhimāne ye.....	6/43
kimvā, ‘sarvalakṣmī’	4/91	krṣṇadāsa-bhāva binu	6/75
kintu krṣṇera sukha haya	4/194	krṣṇa-guṇa-līlā gāya	6/79
kintu krṣṇera yei.....	4/9	krṣṇakāntāgāna dekhi	4/74
kiśorasvarūpa krṣṇa	2/99	krṣṇa-karttā, māyā tānra	5/64
kona kāraṇe yabe.....	4/38	krṣṇakārya kare vipra	5/171
koti amśa, koti śakti	6/13	krṣṇake kahaye keha	2/113
koti aśvamedha eka	3/78	krṣṇake karāila nānā.....	5/152
koti brahmāñda karena	6/11	krṣṇake karāya	4/81
kotī brahmaśukha nahe	6/43	krṣṇake tulasijalā	3/104
koti koti brahmāñde	2/15	krṣṇamādhuryera	4/147, 7/11
koti netra nāhi dila	4/151	krṣṇamantra haite habe	7/73
kotīcandra jini mukha	5/188	krṣṇamantra japa’ sadā	7/72
kotikāma jini’ rūpa	4/242	krṣṇamayī-krṣṇa yāra	4/85
kotisūryacandra jini	1/85	krṣṇanāma haite pābe	7/73
krīdā kare ei.....	2/99	krṣṇanāma upadeśi’ tāra’	7/92
krīdāra sahāya yaiche	4/73	krṣṇanāma-mahāmantrera ei	7/83
kṛpā kari vyāsa.....	3/81	krṣṇanāma-parāyāna, parama	5/228
krṣṇa ādi naranārī.....	4/147	krṣṇa-nāma-prema diyā	7/163
krṣṇa avatāre jyeṣṭha.....	5/152	krṣṇanāme jñānācchanna	7/79
krṣṇa avatāriyā yeñho	5/148	krṣṇanāme ye ānandasindhu.....	7/97
krṣṇa avatīrṇa hailā.....	4/7	krṣṇanāmera phala-’premā’	7/86
krṣṇa binu tānra mukhe.....	3/54	krṣṇa-nijaśakti rādhā	4/71
krṣṇa ei dui varṇa.....	3/53	krṣṇapādapadma bhāvi	3/107
krṣṇa eka sarvāśraya.....	2/94	krṣṇaprema diyā kailā	7/167
krṣṇa kahe,-’āmi	4/121	krṣṇapremā sei pāya	7/100
krṣṇa kahena-”brahmā.....	2/34	krṣṇaprema-bhāvita yāñra	4/71
krṣṇa krṣṇa baliyā	5/189	krṣṇapreme unmatta, vihvala	6/79
krṣṇa krṣṇa kahe sabे	5/191	krṣṇapremera ei eka	6/52
krṣṇa krṣṇa nāma sadā	7/149	krṣṇapremera svabhāve dāsyā	6/80
krṣṇa lāgi’ āra saba.....	4/175	krṣṇaśakte prakṛti haya	5/60
krṣṇa vaśa karibena	3/102	krṣṇasāmye nahe tara	6/101
krṣṇa yabe avatāre.....	5/131	krṣṇasāṅge yuddha kare	6/62
krṣṇa yadi amśa haita	2/84	krṣṇa-śobhā dekhi’	4/192
krṣṇa yadi prihivīte	3/92	krṣṇasukha lāgi	4/172

krṣṇasukhahetu kare	4/169, 174, 175	lakṣmīgaṇa tāñra vaibhava	4/78
krṣṇasukhatātparya mātra	4/166	lauha āra hema yaiche.....	4/164
krṣṇāvalokana binā netre	4/154	laukika-līlātē dharma.....	6/40
krṣṇavāñchā-pūrttirūpa kare	4/87	līlā-ante sukhe iñhāra.....	4/256
krṣṇavarṇa-śabderā.....	3/54	līlārā sahāya lāgi'	4/80
krṣṇavigraha yaiche vibhūtyādi	5/14	līlārasa āsvādite.....	4/98
krṣṇaviṣayaka premā-parama.....	7/84	loka nistāriyā prabhura	7/160
krṣṇe bhagavattā-jñāna	4/67	lokadharma, vedadharma.....	4/167
krṣṇe bhakti kara-ihāya	7/101	lokagati dekhi'.....	3/97
krṣṇe gāḍha prema	1/107	loke upadeśe, 'hao	6/50
krṣṇendriyaprīti-icchā.....	4/165	lukāite nāre krṣṇa.....	3/89
krṣṇera āhvāna karena	3/108	luṭiyā, khātiyā, diyā	7/24
krṣṇera ānandāmṛtasāgare	7/90	mādhava-īśvara-purī	3/94
krṣṇera aṅgera prabhā.....	5/32	mādhavendrapurīra ihon̄ śiṣya.....	6/39
krṣṇera carāṇa-prāptaye	7/87	mādhurya bādāya.....	4/198
krṣṇera caraṇe yadi haya	7/143	mādhurya prakāśi' karena	5/219
krṣṇera kalāra kalā	5/137	mahābhāvasvarūpā śrīrādhā	4/69
krṣṇera mādhurya rasa	4/49, 6/104, 7/144	mahadanubhava, yāte sudṛḍha	6/53
krṣṇera mādhurye krṣṇe.....	4/158	mahāpremamaya tiñho basilā.....	5/163
krṣṇera mahimā kahi.....	2/119	mahāpuruṣāvatarī tenho	5/75
krṣṇera nāmakarane.....	3/35	mahāsañkarṣaṇa-saba jivera	5/45
krṣṇera pratijñā eka	4/177	mahātejomaya vāpu koṭi	7/60
krṣṇera preyasī vraje	6/64	mahatsraṣṭā puruṣa, tiñho	5/56
krṣṇera sahāya, guru.....	4/210	mahāvākye kari'	7/130
krṣṇera sakala vāñchā	4/93	mahāviṣṇu srṣṭi karena	6/7
krṣṇera samatā haite bāda	6/98	mahāviṣṇura amśa-advaita	6/25
krṣṇera śarīre	2/94	mahiṣīgaṇa prābhava	4/78
krṣṇera śeṣatā pātrā	5/124	mahiṣī-vivāhe yaiche	1/70
krṣṇera svarūpa, āra.....	2/96	maṅgala-caritra sadā	6/12
krṣṇera svarūpera haya	2/97	manmādhurya, rādhāra prema	4/142
krṣṇera svayam bhagavattā.....	2/83	manmatha-manmatharūpe	5/213
krṣṇera vallabhā rādhā.....	4/218	mantra guru āra	1/35
krṣṇera vicāra eka	4/238	mātā more putrabhāve	4/24
krṣṇere karāya yaiche	4/73	mātā, pitā, sthāna	4/65
kruddha haiyā vamśi bhāngi	5/178	mathurā dekhiyā punah	7/44
kṣama aparādha,-pūrve ye	7/148	mathurā-dvārakāya nijarūpa	5/23
kṣaṇe kṣaṇe bāde domhe	4/142	mathurātē pāthāila rūpa	7/164
kṣaṇekē basilā ācārya	6/85	matsya-kūrmādyavatārera	5/78
kṣirodakatīre yāi karena	5/114	mauna dhari' rahe lakṣmaṇa	5/151
laghubhrātā haiyā kare rāmera	5/149	māyā haite janme tabe	5/66
lajjā, dhairyā, dehasukha.....	4/167	māyā yaiche duī amśa	6/14
lakṣa lakṣa loka.....	7/156, 157	māyā-amśe kahi tāre	5/62
lakṣaṇā karile svataḥ	7/132	māyādvārā srṣṭi kare	2/49

Index of Bangla Verses

māyākārya nahe-saba	3/70	naihāti-nikāte	5/181
māyā-nimitta-hetu	6/14	nāma binā kalikāle	3/99, 7/74
māyāra sambandha nāhi	6/23	nāma laite laite mora	7/77
māyāśakti bahiraṅgā	2/102	nāma-premamālā gāñthi	4/40
māyāśakti rahe kāraṇa	5/57	nāma-saṅkīrttana-sarva	1/96
māyāvādī, karmaniṣṭha	7/29	namaskāra karite, kāra	5/164
māyāvādīgaṇa tānre	7/40	nānā avatāra kare	5/80
māyika bhūterā tathi	5/53	nānā ratnarāśi haya	7/126
mīnaketana rāmadāsa haya	5/161	nānā yatna kari āmi	4/263
mo-adhame dila	5/217	nānā-bhaktabhāve karena	6/108
mo-hena adhame dilā	5/210	nānārūpe vilasaye caturvyūha	5/23
mo-pāpiṣṭhe ānilena	5/210	nandasuta bali'	2/9
mora bhrame tamālera kare	4/251	nāra-śabda kahe	2/38
mora bhrātā-sane tānra	5/172	nārāyaṇa amśī yei	2/85
mora citta ghrāṇa hare	4/245	nārāyaṇa, caturvyūha	4/11
mora nāma laya yei	5/206	nārāyaṇarūpe karena vividha	5/26
mora nāma śune yei	5/206	nārāyaṇerūpe sei tanu	5/27
mora putra, mora sakhā,	4/21	nārāyaṇera nābhināle	5/110
mora rūpe āpyāyita	4/243	nārera ayana yāte	2/42, 2/46
mora varṁśī-gīta ākarṣayে	4/244	navadvīpe śacīgarbha-śuddha	4/272
more anugraha kara	7/55	navamegha-jini kanṭhadhvani	3/41
mo-viṣaye gopīganera	4/29	nīḥśāṅke kahiye, tāra	4/237
mrgamada, tāra gandha	4/97	nija nija bhāva sabē	4/43
mūḍhaloka nāhi jāne	6/102	nija sr̄ṣṭiśakti prabhu	6/19
mukhya tinaśakti	2/103	nijabhbāve kare kr̄ṣṇa	4/43
mukhyārtha vyākhyā kara	7/137	nijaganā lañā khele	5/25
mukhyārthe lāgāla prabhu	7/137	nijāṅga-svedajala	5/96
mukhyavṛtti chāḍī kaila	7/131	nijapādapadma prabhu dilā	5/182
mukhyavṛtte sei artha	7/108	nija-premānande kr̄ṣṇa	4/201
mūla bhakta-avatāra	6/110	nija-premāsvāde mora	4/126
mūla eka dīpa	2/89	nimittāṁśe kare teñho	6/17
muñi ye caitanyadāsa	6/44	nindaka, pāṣandī, yata	7/29
mūrcchita haiyā muñi	5/197	nirantara dekhi sabāra	6/94
mūrkha sannyāsī nija-dharma	7/42	nirantara kahe śiva	6/78
mūrkha tumi, tomāra nāhi	7/72	nirantara kr̄ṣṇanāma	7/95
mutri tāra bhakta-mane	6/91	nirantara sadainye	3/100
nā āmi jagate basi	5/89	niravadhi guṇa gāna, anta	5/121
nā jāni rādhāra preme	4/123	nirmala, ujjvala, śuddha	4/209
nā kahile, keha ihāra	4/231	nirupādhi prema yāñhā,	4/200
nā kare vedānta-śravaṇa	7/41	nirviśeṣa jyotirbimba	5/37
nā pāri sahite, ebe	7/50	nirviśeṣa-brahma sei	5/38
nā yāha sannyāsi-goṣṭhī	7/55	nisedha karite nāre,	5/151
nāca, gāo, bhaktasaṅge	7/92	niśvāsa sahite haya	5/68

nityānanda avadhūta.....	6/47	pātrāpātra-vicāra nāhi.....	7/23
nityānanda bali' yabe.....	5/167	paṭṭavastra śire, paṭṭavastra.....	5/185
nityānanda gosāñi.....	3/73	pauganḍa saphala kaila.....	4/113
nityānanda nā māna.....	5/175	pāyete nūpura bāje, kanṭhe.....	5/18
nityānanda prabhu, mora.....	5/160	pītā mātā guru	3/93, 4/271, 6/80
nityānanda pūrṇa kare.....	5/156	pītā-mātā bālakera	2/33
nityānanda-dayā more.....	5/216	prābhava-vaibhava-rūpe.....	2/97
nityānanda-guṇe lekhāya.....	5/233	prabhāvē ākarṣila saba	7/61
nityānanda-mahimā-sindhu	5/157	prabhāvē dekhiye tomā	7/70
nityānanda-prabhura guṇa.....	5/234	prabhu hāsi' nimantraṇa kaila	7/56
nityānanda-prati tānra	5/173	prabhu kahe, “āmi hai	7/64
nityānandarāya-prabhura	1/40	prabhu kahe, “śuna, śrīpāda	7/71
nityānanda-svarūpa pūrve	5/149	prabhu kahe, “vedānta sūtra	7/106
nityānanda-svarūpera	5/193	prabhu yabe yāna viśveśvara.....	7/157
nṛtyakāle pari'	3/46	prabhu-ājñā haila	5/198
nyagrodha-parimanḍala.....	3/43	prabhu-guru kari' māne	5/147
pāda-prakṣāliyā basilā	7/59	prabhuke dekhite āise	7/154
paḍuyā, pāṣāṇḍī, karmī.....	7/36	prabhuke kahila kichu	7/62
pāgala hailān āmi,.....	7/80	prabhura kṛpāte sukhe.....	5/199
pālayitā viṣṇu,-tānra	5/111	prabhura miṣṭavākyā śuni	7/99
pañcama puruṣartha-premānanda	7/85	prabhura praśāmsā kare saba	7/154
pañcama-puruṣartha sei prema	7/144	prabhura upāṅga-śrīvāsādi.....	6/37
pañcarūpa dhari karena.....	5/8	prakāśānanda-nāme sannyāsī	7/62
pañcāsata koṭi-yojana	5/119	prakāśaviśeṣe teñha	2/10
pañcatattva avatīrṇa caitanyera	7/4	prakaṭiyā dekhe	3/95
pañcatattva lañā karena.....	7/4	prākṛta cintāmaṇi tāhe	7/125
pañcatattva-eka vastu	7/5	prākṛta kariyā māne	7/115
pañcatattvera vicāra kichu	6/117	prākṛtāprākṛta-sṛṣṭye	2/36
pañca-viṁśati varṣe kaila.....	7/34	prākṛta-vastute yadi	7/127
pāñce mili' lütē prema.....	7/21	prakṛti sahite tānra ubhaya	5/86
parakīyabhāve ati rasera	4/47	prakṛti-kāraṇa, yaiche	5/61
parama iśvara krṣṇa	2/106	prakṛtira pāra ‘paravyoma’	5/14
paramapreyasi lakṣmī hṛdaye	6/45	praṇava mahāvākyā-tāhā	7/130
paraspara bāde, keha	4/193	praṇava se mahāvākyā	7/128
paraspara venugīte haraye	4/251	prathamalilāya tānra	3/32
paravyoma-madhye kari'.....	5/26	prathame karena guruvargera	3/92
paravyome nārāyaṇa	2/71	prathame karena sabāra	3/93
paravyomete vaise nārāyaṇa	2/23	pratyakṣa tānhāra	3/58
paribhāṣārūpe ihāra	2/59	pratyakṣe dekhaha nānā	3/84
parināma-vāde iśvara	7/122	prauḍha-nirmalabhbāva prema	4/49
pāriṣadagaṇa eka.....	1/64	premā haite krṣṇa haya	7/145
pāriṣadagaṇe dekhi' saba.....	5/191	premā haite pāya krṣṇera	7/145
pāṣāṇḍa-dalana-vānā	3/75	premabhakti sikhāite āpane	4/99

prema-nāma pracārite	4/5	rādhākṛṣṇa aiche sadā ekai	4/98
premanetre dekhe tānra	5/21	rādhākṛṣṇa eka ātmā	4/56
premāra svabhāve bhakta hāse	7/88	rādhākṛṣṇa-bhakti bine	5/229
premāra svabhāve kare citta	7/87	rādhāprema taiche sadā	4/127
premarasa āsvādiba	4/264	rādhā-premā vibhu-yāra	4/128
premarasa-niryāsa karite	4/15	rādhā-pūrṇāsakti, kṛṣṇa	4/96
premasevā paripāṭī	4/211	rādhāra adhara-rase āmā	4/246
premavanyāya ḍubāila jagatera	7/26	rādhāra darśane	4/243, 250
preme kāre vamśi māre	5/164	rādhāra vacane hare āmāra	4/244
preme matta aṅga dāhine	5/189	rādhāsaha krīḍā rasa	4/217
preme matta nityānanda	5/208	rādhikā hayena kṛṣṇera	4/59
prītiViṣayānande tadāśraya	4/199	rādhikā karena kṛṣṇera	4/94
prītiViṣayasukhe	4/200	rādhikādi lagā kaila	4/114
priyā yadi māna kari	4/26	rādhikāra bhāva yaiche	4/108
pr̥thivī dharena yei śeṣa	6/93	rādhikāra bhāvakānti	4/267
pr̥thivīte avatari	3/28	rādhikāra bhāvamūrtti prabhura	4/106
pr̥thivī yaiche ghaṭakulera	2/37	rādhikāra bhāva-varṇa	4/271
pūchila, "tomāra nāma	7/66	rādhikāra prema-guru	4/124
punah punah piyāiyā haya	7/22	rādhikāra preme āmā	4/122
punarapi śvāsa yabe praveṣe	5/69	rādhikāra rūpa-guṇa	4/248
puriṣaha sarvaloka haila	7/155	rādhikāra sparše āmā	4/247
puriṣera kiṭa haite muñi	5/205	rādhikā-svarūpa haite	4/145
pūrṇa bhagavān avatare	4/10	rāgamārga bhakti loke	4/15
pūrṇa bhagavān kṛṣṇa	3/5	rāgamārge bhaje yena	4/33
pūrṇajñāna pūrnānanda	2/8	rāgamārge bhakta bhakti kare	4/265
pūrṇānandamaya āmi	4/122	rahite nāhika sthāna	5/95
pūrṇānanda-rasasvarūpa sabe	4/238	rāma-lakṣmaṇa-kṛṣṇa	5/153
pūrṇatattva yāñre kahe	2/24	rāmera caritra saba	5/150
puruṣa iśvara aiche dvimūrtti	6/15	rāngā yaṣṭhi haste dole	5/190
puruṣa-nāsāte yabe bāhirāya	5/68	rasa āsvādite āmi	4/264
puruṣera amśa pāche	2/80	rasa āsvādite tattva	7/5
puruṣera lomakūpe brahmāñdera	5/70	rāsādika-līlā prabhu	5/220
pūrvapakṣa kahe,-tomāra	2/71	rāsādī-līlāya tina	4/115
pūrva-premabhāñḍārerā mudrā	7/20	rāsādī-vilāsī, vraja	7/8
pūrve kariyāchi ei	6/108	rasamaya-mūrti kṛṣṇa	4/222
pūrve vraje kṛṣṇera trividha	4/112	rāsavilāsī sāksat	5/212
pūrve yaiche kaila sarva	6/26	rasika-śekhara kṛṣṇa	4/16
pūrve yaiche kṛṣṇake keho	5/128	rasikāśekhara kṛṣṇera	4/103
pūrve yena pr̥thivīra	4/7	ratnamāñdapa, tāhe	5/218
pūrve yena tinabhāve vraje	5/135	rātre pralāpa kare svarūpera	4/109
puṣila, dharila prema	3/33	rudrarūpa dhari kare jagat	5/105
rādhābhāva angīkari	4/268	rūpe, gune, saubhāgye	4/214
rādhā-bhāva-kānti dui	4/99	saba ande praveśilā	5/94

saba avatārera kari.....	2/68	sakti-ei chayarūpe	1/32
sabā haite sakalāṁśe.....	6/68	śaktyāveśa-avatāra.....	1/66, 67
sabā lañā nije-kārya.....	5/145	sālokyā-sāmīpya-sārṣṭi	5/30
sabā namaskari gelā pāda.....	7/59	sambandha, abhidheya.....	7/146
saba nistārite kare	7/38	sampradāya-anurodhe tattva	7/136
sabā nistārite prabhu kṛpā	7/38	sāmpradāyika sannyāsī tumi.....	7/67
saba rasa haite śrīṅgāre.....	4/44	samyak āsvādite nāre	4/158
saba śrotāgaṇera kari	2/116	sanakādi bhāgavata śune.....	5/122
saba śrotā-vaiṣṇavere	1/30	sanātana gosājī āśi'	7/47
sabākāre kṛṣṇanāma	7/150	sanātana-kṛpāya pāinu	5/203
sabāra āśraya kṛṣṇa.....	2/104	sandhinī sāra amśa.....	4/64
sabe āśi' kṛṣṇa aṅge	4/12	saṅkarṣaṇa-avatāra-kāraṇa	6/89
sabe edāīla mātra kāśira	7/39	saṅkarṣaṇera vibhūti saba	5/44
sabe pāriṣada, sabe.....	5/145	saṅkha-cakra-gadā-padma.....	5/28
saccidānanda, pūrṇa, kṛṣṇera.....	4/61	saṅkīrtana pracāriyā saba	6/112
sadā āmā nānā nṛtye	4/124	saṅkīrtana-pravarttaka	3/76
śadaiśvaryapūrṇa lakṣmīkānta.....	2/23	saṅkīrtana-yajñe tāre	3/76
sādhanabhakti haite haya	7/142	sannyāsa kariyā prabhu kailā	7/35
sādhilena nijavāñchā	4/50	sannyāsa-āśrama prabhu	7/33
śaḍvidhaiśvarya tāñhā sakala.....	5/44	sannyāsī haiyā kara narttana	7/68
śaḍvidhaiśvaryapūrṇa, paratattva.....	7/138	sannyāsī haiyā karena	7/41
sahasra mastaka tānra	5/100	sannyāsīra saṅge nāhi	7/46
sahasra vistīrṇa yānra	5/118	sannyāsīre kṛpā lāgi'	7/56
sahasra-caraṇa-hasta	5/101	śānta, dānta, kṛṣṇabhakti	3/45
sahasranāme kaila tānra	3/47	śārīra-višeṣa tānra	6/10
sahasra-vadane kare kṛṣṇa	5/121	sārṣṭi, sārupya āra	3/18
sahasravadane śeṣa nāhi	5/234	sarva avatāra-līlā	5/133
sahasravadane yeñho śeṣa.....	6/76	sarva avatārī kṛṣṇa	5/4
sahāya karena tānra laiyā.....	6/11	sarva vedasütre kare kṛṣṇera	7/131
sajjana, durjana, paṅgu.....	7/26	sarva-avatāra-bija	5/82, 5/101
sakala jagate more	3/15	sarvabhāve karila kṛṣṇa,	4/269
sakala jīvera tiñho haye.....	5/112	sarvacaturvyūha-amśi, turya.....	5/24
sakala sambhave kṛṣṇa.....	2/115, 5/132	sarvadā iśvara-tattva	5/88
sakala sambhave tāmte.....	2/111, 5/127	sarvaga, ananta, brahma	5/15
sakala sannyāsī kahe.....	7/135, 147	sarvaga, ananta, vibhu	5/18
sakala sannyāsī muñi	7/54	sarvaguṇakhani kṛṣṇakāntā	4/69
sakala vaiṣṇava tānra	5/163	sarvakānti-śabdera	4/94
sakala vaiṣṇava, śuna	1/31	sarvalakṣmīganera śobhā	4/92
sakala vedera haya	7/139	sarvalakṣmīganera tiñho	4/90
sakhā śuddhasakhye kare.....	4/25	sarvamantrasāra nāma,-ei	7/74
sākṣat brajendrasuta.....	5/225	sarvāmśa āśi tabe	5/131
sākṣat kandarpa, yaiche.....	5/184	sarvapālikā, sarva	4/89
śakti saṅcāriyā tāre	5/59	sarvarūpe āsvādaye kṛṣṇa	5/11

sarva-saundarya-kānti	4/92	sei dui prabhura kari	1/103
sarvāśraya īśvarera kari	7/129	sei dui, yāñra am̄śa	5/76
sarvāśraya, sarvādbhuta, aiśvarya	5/47	sei dvāre ācaṇḍāle	4/40
sarvatra māgiye	1/25	sei dvāre pravarttāila	4/226
sarvatyāga kari kare	4/169	sei gīta-śloke sukha	4/110
sarva-yajñā haite	3/77	sei gopīgana madhye	4/214
sarvopari śrīgokula	5/17	sei govinda bhaji āmi	2/16
śāstriruddhārtha kabhu nā	2/73	sei haite sannyāsīra phire	7/149
śāstrera siddhānta ei	6/102	sei jale kaila ardha	5/96
sātāiśa caturyuga gele	3/9	sei kṛṣṇa avatārī	2/109
śatamukhe bali, tabu nā	4/255	sei kṛṣṇa avatārṇa	2/9,
satya ei hetu	4/6	sei kṛṣṇanāma kabhu	7/96
satya, tretā, dvāpara	3/7	sei kṛṣṇa-navaadvīpe	5/6
satya-tretā-kalikāle	3/37	sei kṣane vṛndāvane karinu	5/199
sāvaraṇe prabhure	1/43	sei likhi, yei śuni	6/113
sāyujya nā laya bhakta	3/18	sei nahe, yāte karttā-hetu	5/62
sāyujyera adhikārī tāñhā	5/38	sei nārāyaṇa kṛṣṇera	2/28
se ānandera prati	4/201	sei nārāyaṇera mukhya aṅga	6/21
se mādhurya bāde	4/190	sei netre avicchinna bahe	5/165
se maṅgalācarāṇa haya	1/22	sei padmanālē haila caudda	5/103
se pratijñā bhaṅga haila	4/179	sei padme haila brahmāra	5/102
se puruṣera am̄śa-advaita	6/10	sei pañcatattva mili'	7/20
se saba pāinu āmi	5/232	sei paravyome nārāyaṇera	5/40
se saba tomāra am̄śa	2/48	sei parikaraṇa sa	7/9
se se līlā kariba	4/28	sei prabhu nityānanda	5/107, 5/116
se vaiśnavera padareṇu	5/230	sei premārā āmi	4/132
seha eka jīvera	1/94	sei premārā rādhikā	4/132
seha govindera am̄śa	2/18	sei puruṣa sr̄ṣti-sthiti	5/80
seho ta' kṛṣṇera	4/181	sei puruṣādi-sabāra	2/105
seho tomāra am̄śa	3/69	sei puruṣera sankarṣaṇa	5/46
sei abhimāna-sukhe	6/42	sei rādhābhāva lañā	4/220
sei am̄śa lañā jyeṣṭha	5/154	sei rasa āsvādite	4/223
sei aparādhe	5/226	sei rātre prabhu more	5/180
sei balarāma-gaurasāṅge	5/11	sei saba astra	3/72
sei balarāma-sāṅge	5/6	sei saba labhya ei	5/232
sei bhaktagaṇa haya	1/64	sei saba mahādakṣa dhāñā	7/30
sei bhāve anugata tānra	6/86	sei sarvavedera 'abhidheya'	7/142
sei bhāve hai āmi	4/22	sei simha vasuk	3/31
sei bhāve matta prabhu	4/108	sei sukhāmādhurya-ghrāṇe	4/263
sei brahma govindera	2/15	sei sukhe matta, kichu	6/104
sei cāriyuge divya	3/7	sei sūtra-ei tāra kaila	5/231
sei dui eka ebe	4/57	sei ta' am̄śere kahi	5/81
sei dui jagatere	1/86	sei ta' 'ananta' 'śeṣa'	5/120

sei ta ananta, yāñra	5/125	śrīgoloka, śvetadvīpa	5/17
sei ta' bhaktera vākyā	2/111	śrīgovinda basiyāchena	5/219
sei ta' kāraṇaṇave	5/55	śrījīva, gopālabhaṭṭa	1/36
sei ta' māyāra duividha	5/58	śrīkrṣṇa jānāye saba	3/34
sei ta' puruṣa ananta	5/94	śrīkrṣṇacaitanya āra prabhu	1/87
sei ta puruṣa yāñra 'amīśa'	5/91	śrīkrṣṇacaitanya gosāñi	4/222, 4/225
sei ta' sumedhā	3/77	śrīkrṣṇacaitanya prabhu svayaṁ	1/42
sei tina jalaśayī	2/50	śrīkrṣṇacaitanyarūpe kaila	4/100
sei tina sukha kabhu nahe	4/267	śrīkrṣṇacaitanyarūpe sarva	6/107
sei tinajanera tumi	2/56	śrīmadanagopāla-śrīgovinda	5/211
sei tinera amīśi	2/57	śrīrādhā-lalitā-saṅge	5/213
sei vanyā tā-sabāre	7/30	śrīrādhā-madanamohana prabhu	5/216
sei viṣṇu haya yāñra	5/116	śrīrādhikā haite	4/75
sei viṣṇu 'šeṣa'-rūpe	5/117	śrīrāmera dāsyā tīnho	6/88
seibhāve kahe-'muñi'	5/134	śrīrūpa, sanātana, bhaṭṭa	1/36
seibhāve nijavāñchā	4/221	śrīrūpa-kṛṣṇā pāinu	5/203
seibhāve sukha-duḥkha	4/106	śrīvāsa, haridāsa, rāmadāsa	6/48
seijana āhlādite pāre	4/240	śrīvāsādi pāriṣada	3/74
seikāle eka vipra	7/52	śrīvāsādi yata koti	7/16
seikāle śrīadvaita karena	4/270	śrīvāsādi, āra yata	5/144
seita' govinda	2/22	srṣṭilīlā-kārya kare	5/9
šeṣalilāya dhare nāma	3/34	srṣṭi-sthiti-pralaya	5/105
šeṣalilāya prabhura krṣṇa	4/107	srṣṭyādika sevā,-tānra	5/10
šeṣa-rūpe kare krṣṇera	5/10	srṣṭyādi-nimitte ye	5/81
šeṣa-śayana-jale karila	5/99	sthitikarttā viṣṇu	4/8
setubandha paryanta kailā	7/167	sthitikarttā viṣṇu	4/8
sevaka yogāya tāmbūla	5/192	strī, vrddha, bālaka, yuvā	7/25
siddhaloka' nāma tāra	5/33	stuti-bhakte kare tānra	6/40
siddhānta baliyā citte	2/117	śuddhabhaktā-tattvamadhye tām	7/16
śikṣāguru haya krṣṇa	1/58	śuddhabhāvē kariba	3/100
śikṣāguruke ta' jāni	1/47	śuddhasattvamaya yata vaikuṇṭha	5/43
simhagrīva, simhavīrya	3/30	śuddhavātsalye iśvara-jñāna	6/55
śīṅgā vāṁśi bājaya keha	5/192	sukhavāñchā nāhi	4/186
śīśu vatsa hari	2/31	śukla, rakta, pītavarna	3/37
śravaṇādi bhakti-krṣṇa	7/141	śuna udbhava, satya, krṣṇa	6/57
śravaṇe, darśane ākarṣaye	4/148	śuni camatkāra haila	7/134
śrīāṅga, śrīmukha yei	3/63	śuni dekhi ānandita	7/153
śribalarāma gosāji mūla	5/8	śunile jānibe saba	1/109
śribhāgavata-ādi śāstrera	7/48	śunile khaṇḍa cittera	1/107
śrī-bhū-nīlā-śakti	5/28	śunite nā pāri, phāṭe	7/51
śrīcaitanya-nityānanda	1/108	sūrya candra bāhirera	1/97
śrīcaitanya-sei krṣṇa	5/156	sūrya jini maṇigana kare	5/118
śrīdāmādi vraje yata	6/61	sūrya yena savigraha	2/25

sūryacandra hare yaiche.....	1/88	tāhā āsvādite āmi.....	4/262
sūryamandala yena bāhire	5/34	tāhā āsvādite yadi.....	4/120
suvalita hasta, pada.....	5/185	tāhā chāḍī' kara kene.....	7/69
suvarṇa-kuṇḍala karṇe	5/186	tāhā dekha, sākṣī tumi.....	2/44
svaccha dhautavastre.....	4/170	tāhā dekhi' kruddha hañā	5/169
svagaṇa sahite caitanyera.....	6/33	tāhā dekhi lokera haya	5/167
svajane karaye yata	4/168	tāhā dekhi mahāprabhu karena	7/31
svakīyā-parakīyā-rūpe.....	4/46	tāhā dekhi pāñcajanera	7/27
svamādhurya āsvādite	6/106	tāhā dekhi sukhe āmi.....	4/256
svamādhurya dekhi' kr̄ṣṇa.....	4/137	tāhā haite koṭiguṇa.....	4/126
svamādhurye lokera mana	5/215	tāhā haite koṭiguṇa.....	4/187
svapnabhaṅga haila, dekhi	5/197	tāhā haite rādhā-saṅge	4/258
svarūpa gosāñi mātra	4/160	tāhā śikhāiba līlā	4/265
svarūpa-aiśvarye tānra nāhi	7/139	tāhāni sakala loka	7/158
svarūpa-gosāñi-prabhura.....	4/105	tāhāra bāhire 'kāraṇārṇava'	5/51
svarūpaśakti-'hlādinī'	4/59	tāhāra iyattā kahi	6/115
svarūpavigraha kr̄ṣṇera.....	5/27	tāhāra 'kalmaṣa' nāma	3/60
śvāsa-saha brahmāṇḍa	5/69	tāhāra śravaṇe nāśa haya	7/109
svasukhārtha sālokya.....	4/204	tāhāra uparibhāge	5/16
sva-sva-prema-anurūpa.....	4/143	tāhāra vaibhava	2/101, 102
svataḥpramāṇa veda-pramāṇa.....	7/132	tāhāra ye ātmā	2/36
svatantra līlāya duḥkha.....	5/150	tāhāre nirjite bhāgavata	2/62
svayam bhagavān.....	2/8, 70, 88, 106, 120, 7/7	tāhāte āīlā tenho	5/162
svayam bhagavānera karma.....	4/8	tāhāte āpana bhaktagaṇa	3/28
svayam bhagavānera kr̄ṣṇatva	2/83	tāhāte jānena prabhura	4/105
svayam bhagavattā piche.....	2/82	tāhāte nimeṣa,-kr̄ṣṇa	4/151
svayamrūpa kr̄ṣṇera kāyavyūha	1/81	tāhāte prakata hailā	4/272
sveda, kampa, romāñcāśru	7/89	tāhāte pramāṇa kr̄ṣṇa	4/179
śyāma-cikkaṇa kānti,	5/184	tāhāteo hao tumi	2/46
tabe ātmā beci'	3/106	taiche iñha avatāra, saba	2/79
tabe avatari kare jagat.....	5/115	taiche jagatera karttā	5/63
tabe citte haya mora	4/235	taiche jīve govindera	2/19
tabe dhairyā dhari mane	7/79	taiche kr̄ṣṇa avatāra-bhitare	2/81
tabe ei premānandera	4/135	taiche paravyome nānā.....	5/37
tabe hāsi prabhu more	5/194	taiche saba avatārera kr̄ṣṇa	2/90
tabe nija bhakta kaila	7/39	tāmbūlacarvita yabe kare.....	4/254
tabe saba sannyāsī	7/151	tamonaśa kari	1/89, 95
tabe se 'advaita'-nāma.....	3/101	tān sabāra caraṇe mora	1/41
tabe sūta-gosāñi mane	2/69	tān sabāra nāhi nijasukha	4/188
tabe ta' bhrātāre āmi.....	5/174	tān sabāra pādapadme	1/37
tabe viparīta haita	2/84	tānhā binu sukhahetu	4/218
tabe ye dekhiye gopīra	4/181	tānhā kṣīrodadhi-madhye.....	5/111
tabu pūrvapakṣa kara.....	2/108	tānhā nāhi nijasukha	4/199

tāñhā sabā haite.....	2/40	tānra tattva-nāma-guṇa,	6/32
tāñhā sarva labhya haya	5/231	tānra yugāvatāra jāni'	3/35
tāñhā svapne dekhā dilā	5/181	tānre kahe,-prākṛta.....	7/113
tāñhā ye rāmera rūpa	5/42	tānre kṣirodaśayī kahi	2/110
tāñhai prakaṭa kaila	5/99	tānre nirvišeśā' kahi.....	7/140
tāñhāke 'ananta' kahi	5/126	tān-sabāra kathā rahu	6/68
tāñhākei preme karāya	6/55	tapana miśrara ghare bhikṣā.....	7/46
tāñhāra aṅgera śuddha	2/12	taptaḥema-sama kānti.....	3/41
tāñhārā āpanāke kare.....	6/65	tāra amśa 'puruṣa' haya	5/74
tāñhāra caraṇā āge	1/35	tārā āsi' prabhu-pāya.....	7/36
tāñhāra caraṇa-kṛpā	5/227	tāra madhye kṛṣṇacandrera	2/68
tāñhāra caraṇapadme	1/38	tāra madhye mokṣavāñchā.....	1/92
tāñhāra caraṇāśrita, sei	7/2	tāra madhye śrīrādhāra.....	4/48
tāñhāra dvitīya deha	5/4	tāra madhye vraje nānā.....	4/81
tāñhāra hṛdaye bhaktabhāva.....	6/89	tāra pāpakṣaya haya	3/63
tāñhāra hṛdaye tānra	1/100	tāra preme vaśa āmi	4/18
tāñhāra huṇkāre kaila	4/270	tāra ḥna śodhite	3/105
tāñhāra nāhika dosa	7/110	tāra śikṣā lāgi prabhu	7/47
tāñhāra padāravinde	1/42	tāre kahe, kene kara	2/73
tāñhāra prakāśa-bheda.....	6/90	tāre se se bhāve	4/19
tāñhāra prasāde ei	1/95	tāre śikhāila saba	7/48
tāñhāra prasāde mora.....	2/16	tā-sabā dubāite pātiba	7/32
tāñhāra prathama vāñchā	4/121	tata tata bāde jala	7/28
tāñhāra preranāya tāre	7/57	tata-rūpe puruṣa kare sabāte	5/67
tāñhāra śrīmukhavāñī	6/56	taṭastha haiyā hṛdi vicāra	4/44
tāñhāra vibhūti, deha	7/112	tāte jāni, mote āche	4/261
tāñhāra višeśa-jñāna	2/81	tathāpi acintyaśakte	7/125
tāñhārāo āpanāke	6/71	tathāpi bāḍaye sukha	4/188
tānra adhiṣṭhātrī śakti	4/91	tathāpi gurura dharma	4/129
tānra avatāra	6/87, 88	tathāpi jāniye āmi	1/44
tānra avatāra sākṣat	6/7	tathāpi jīvera kṛpāya	5/29
tānra bhakta-bhakti	1/108	tathāpi kahiye tara kṛpā	5/159
tānra dāsyabhāve kare caraṇa	6/62	tathāpi maṇi rahe	7/126
tānra dhana, tānra	4/182	tathāpi nahila tina	4/120
tānra doṣa nāhi, teñho	7/114	tathāpi prakṛti-saha	5/86
tānra eka svarūpa	5/74	tathāpi sarvadā vāmya	4/130
tānra ghare rahilā prabhu	7/45	tathāpi se kṣaṇe kṣaṇe	4/128
tānra nābhipadma haite	5/102	tathāpi svacchatā tāra	4/140
tānra pādāpadma vando	1/40	tathāpi tāñhāra bhakta	3/87
tānra pādāpadme koti	1/39	tathāpi tāñhāte rahu mora	6/58
tānra śakti tānra saha	4/86	tathāpi tatsparśa nāi	2/54
tānra sama 'guru' kṛṣṇera.....	6/54	tathāpiha mora haya dāsa	6/51
tānra sukhe sukhavṛddhi	4/194	tathi lāgi' pītavarṇa	3/40

Index of Bangla Verses

tatkāle āmāra bhrātāra.....	5/178	turiya krṣnera nāhi	2/52
tattva yena iśvarera	7/116	turiya, viśuddhasattva.....	5/48
tat-tvam-asi-vākyā haya.....	7/129	uchalila premavanyā	7/25
tattva-vastu-krṣṇa.....	1/96	udiyā padite cāhe, preme	4/253
teñha āsi krṣṇarūpe	2/72	ullāsa-upari lekhom.....	5/160
teñha caturbhujā, iñha	2/61	ulūke nā dekhe	3/85
teñha śrīkrṣṇa-aiche	2/85	unmāda, viśāda, dhairyā, garva	7/89
teñha tomāra prakāśa.....	2/57	unmatta haiyā nāce, iti.....	7/88
teñho āpanāke karena	6/75	upādāna advaita karena.....	6/17
teñho bhakti pracārilā.....	7/165	upaniṣad kahe tānre	2/12
teñho brahmā hañā sṛṣṭi.....	5/103	upaniṣat-sahita sūtra	7/108
teñho dāsyā-sukha māge	6/45	upapurāneha śuni	3/81
teñho iśvara-hena yadi	6/57	uparyadho vyāpiyāche	5/18
teñho karena krṣnera dāsyā	6/78	upāsanā-bhede jāni.....	2/27
teñho krṣnera prakāśa.....	2/58	upekṣā kariyā kaila mathurā	7/44
teñho rati-mati māge	6/56	upekṣā kariyā kāro nā	7/43
teñho yāñra dāsī haiñā	6/69	uṭha, uṭha bali' more	5/183
tilaphula-jini nāsā.....	3/44	uṭhi' tānra rūpa dekhi	5/183
tinasukha āsvādite haba.....	4/268	uṭhilā sannyāsī saba	7/61
tinera smaraṇe haya	1/21	utsavānte gelā tinho	5/172
tiñho yāra aṁśa	5/48	uttama, adhama, kichu.....	5/208
tomāke dekhiye yaiche	7/103	vaibhavagaṇa yena tāra.....	4/77
tomāke nindaye yata.....	7/51	vaikunṭha bediyā eka āche	5/52
tomāra arthe	2/87	vaikunṭha-bāhire eka	5/32
tomāra darśane sarva	2/45	vaikunṭha-bāhire haya	5/31
tomāra iśvara-krṣṇe	6/58	vaikunṭha-bāhire sei	5/51
tomāra mādhuri dekhi'	7/104	vaikunṭhādi-pure yāñra	5/222
tomāra mahimā-koṭi.....	6/115	vaikunṭhādye nāhi ye	4/28
tomāra nābhipadma haite	2/32	vaikunṭhake yāya caturvidha	3/17
tomāra prabhāve sabāra	7/105	vaikunṭhera pṛthivyādi sakala	5/53
tomāra premete āmi.....	7/91	vaiṣṇavera guru teñho	6/29
tomāra śaktite tāmṛā	2/41	vaivasvata-nāma-ei	3/9
tomāra vacana śuni.....	7/104	vaktavya-bāhulya	1/105
tomā-sabāra sampradāye	7/64	vākye kahe, 'muñi caitanyera	6/91
trijagate ihāra keha	4/138	vāma pārśve śrīrādhikā	5/220
trṣṇāśanti nahe	4/149	vāñchā bhari āsvādila.....	4/114
tumi kon bađa loka	4/25	vārāṇasīpurī āilā	7/155
tumi mūla nārāyana	2/56	vastu prakāsiyā kare	1/88
tumi nā dekhile	2/45	vastunirdeśa, āśīrvāda.....	1/22
tumi nārāyāṇa-śuna	2/35	vastutāḥ pariṇāma-vāda	7/123
tumi pitā-mātā	2/32	vāsudeva-saṅkarṣaṇa	5/24, 41
tumi yadi āisa, pūrṇa	7/54	vātsalya-āveśe kaila.....	4/113
tumi ye khanḍile artha	7/135	veda, bhāgavata, upaniṣad	2/24

vedaguhya kathā ei.....	5/159	yabe yei bhāva uṭhe.....	4/110
vedamaya-mūrti tumi.....	7/148	yadyapi āmāra gandhe	4/245
vedānta nā śuna kene	7/101	yadyapi āmāra guru	1/44
vedānta-paṭhana, dhyāna.....	7/69	yadyapi āmāra rase	4/246
vedastuti haite hare	4/26	yadyapi āmāra sparśa	4/247
vicāra karena, lokera.....	3/97	yadyapi brahmāṇḍagānera.....	2/105
vicāra kariye yadi.....	4/145	yadyapi kahiye tānre krṣṇera	5/78
vicāri' dekhiye yadi.....	4/249	yadyapi karila rasa.....	4/119
vicārite eī śloka.....	3/102	yadyapi kevala tāra krīdā	5/29
vidheya kahiye tāre.....	2/76	yadyapi nirmala rādhāra	4/140
vidhi, bhava, nāradādi.....	6/46	yadyapi sāmkhya māne	6/18
vidhi-bhakte vrajabhāva.....	3/15	yadyapi sarvāśraya tīnho	5/85
vijātiya-bhāve nahe.....	4/266	yadyapi tinera māyā.....	2/54
vipra bali' jāni, tāra	2/78	yāhā haite haya.....	1/24, 4/58
vipra-anuvāda, ihāra	2/77	yāhā haite krishnabhakti	1/92
viruddhārtha kaha tumi	2/87	yāhā vai guruvastu nāhi	4/129
viśayajātīya sukha āmāra.....	4/133	yāhā vai sunirmala	4/130
viśnudvāre krṣṇa kare	4/13	yāhārā śravane mana	4/157
viśnunindā āra nāhi.....	7/115	yaiche baladeva.....	1/78
viśnurūpa hañā kare	5/104	yaiche kahi,-ei vipra	2/77
vistāre nā varṇi	1/105	yaiche taiche kahi kichu	7/170
viśuddha nirmala prema	4/162	yaiche vāsudeva pradyumnađi	1/78
viśva sr̄ṣti kare 'nimitta'	6/15	yānhā haite pāinu raghunātha	5/202
vraja binā ihāra	4/47	yānhā haite pāinu rūpa	5/201
vrajāṅganārūpa āra	4/75	yānhā haite pāinu śrīrādhā	5/204
vrajavadhūgañera ei bhāva.....	4/48	yānhā haite vighnanāśa	1/103
vraje gopīgaṇa āra	1/80	yānhā haite viśvotpatti,	5/46
vraje krīdā kare	3/12	yānhā yānhā netra padē	4/85
vraje ye vihare	1/85	yānhāke ta' kalā kahi	5/75
vrajendranandana yā'te	1/80	yānhārā chatāya nāše	3/58
vrajera nirmala rāga.....	4/33	yānhārā hunkāre kaila	6/111
vrajera sahitे haya.....	3/10	yānhārā krīpāte pāinu	5/200
vrndāvana jāite prabhu	7/40	yānhārā mahimā nahe	6/6
vrndāvana-purandara	5/212	yānhārā prakāśe sarva	1/87
vrndāvane baise yata	5/228	yānhārā tulasiđale, yānhāra	6/33
vrndāvane pāṭhāilā.....	7/160	yānra amīśa kari kare	5/106
vrndāvane yāha,-tānḥā.....	5/195	yānra bhagavattā haite anyera	2/88
vrndāvane yogapīṭhe.....	5/218	yānra bhāva-śuddhasakhya	6/74
vyakta kari bhāgavate	3/50	yānra dhyāna nija-loke	5/221
vyāsa bhrānta-bali'	7/121	yānra dvārā kaila prabhu	6/34
vyāsarūpe kaila tāhā	7/106	yānra haya, tara nāhi	2/96
vyāsera sūtrete kahe	7/121	yānra mādhurīte kare lakṣmī.....	5/223
vyaṣṭijīva-antaryāmī	2/51	yānra padadhūli kare uddhava	6/64

Index of Bangla Verses

yāñra prāṇadhana-nityānanda	5/229	ye nā māne, tāra	6/83
yāñ-sabā lañā.....	7/18, 7/19	ye nayana dekhite aśru.....	5/165
yāñ-sabāra ṫpare kṛṣṇera.....	6/65	ye puruṣa sr̄ṣti-sthiti	6/8
yāra āge tr̄ṇatulya cāri	7/84	ye yaiche bhaje	4/177
yāra eka kanā	5/54	yebā ajñe kare tāre.....	5/225
yāra ekaphaṇe rahe sarṣapa	5/119	yebā keha anya jāne,.....	4/161
yāra premaguṇe kṛṣṇa	6/69	yei jana kṛṣṇa dekhe	4/154
yāra ye lakṣana tāhā.....	2/69	yei jape, tāra kṛṣṇe	7/83
yāre yaiche nācāya, se	5/142	yei kahe, se pāṣandī	3/78
yata yata piye, tr̄ṣṇā	7/21	yeī yāñhā pāya, tāñhā	7/23
yata yata premavr̄ṣṭi kare	7/28	yei yei rūpe jāne, sei	5/132
yāte nityānandatattva jāne	5/12	ye-prakāre haya	4/197
yateka pālāñāchila.....	7/35	yogamāyā karibeka	4/29
yatheṣṭa vihari kṛṣṇa.....	3/13	yugadharma nāma-prema kaila.....	4/220
yatne āsvādite nāri	4/134	yugadharma pravarttāmu	3/19
ye āge paḍaye, tāre.....	5/209	yugadharma-kālā haila	4/38
ye bale āmāre kare	4/123	yugadharma-pravarttana haya	3/26
ye kichu kahile tumi.....	7/100	yugadharma-pravarttana nahe	4/37
ye lāgi kahite bhaya,.....	4/236	yuga-manvantarāvataṛa	4/11

Index of Sanskrit Verses

<i>abhaviṣyadiyam</i> vṛthā	4/118	<i>avidyā karma-saṁjñānyā</i>	7/119
<i>abhyutthānam-adharmasya</i>	3/22	<i>ayam-aham-api hanta preksya</i>	4/146
<i>ācāryam mām vijāniyā</i>	1/46	<i>bālo’pi kurute śāstram</i>	4/1
<i>advaitam harin-ādvaitād-ācāryam</i>	1/13, 6/5	<i>bhaja sakhe bhavat-kiñkarīḥ</i>	6/66
<i>ādyo’vatārah puruṣah</i>	5/83	<i>bhajate tādṛśih krīḍā</i>	4/34
<i>agatyekagatim natvā</i>	7/1	<i>bhaktāvatāram bhaktākhyam</i>	1/14, 7/6
<i>ahaituky-avyavahitā</i>	4/206	<i>bhaktāvatāram-īśam</i>	1/13, 6/5
<i>ahameva kvacid</i>	3/82	<i>bhavad-vidhā bhāgavatāḥ</i>	1/63
<i>ahamev-āsam-evāgre nānyad</i>	1/53	<i>brahmā bhavo’ham-api yasya</i>	5/141
<i>akṣanvatām phalam-idam na</i>	4/155	<i>brahmākhyam dhāma te</i>	2/17
<i>anādir-ādir-govindah</i>	2/107	<i>brahmaṇi paramātmeti</i>	2/11, 2/63
<i>ānanda-cinmaya-rasa-prati</i>	4/72	<i>caitany-ākhyam prakaṭam</i>	1/5, 4/55
<i>anarpita-carīm cirāt</i>	1/4, 3/4	<i>cintāmani-prakara-sadmasu</i>	5/22
<i>anayārādhito nūnam bhagavān</i>	4/88	<i>cintāmani-jayati</i>	1/57
<i>anekatra prakaṭatā</i>	1/75	<i>citram bat-aitad-ekena</i>	1/74
<i>āṅgam candana-śītalām</i>	4/259	<i>dadāmi buddhi-yogaṁ tam</i>	1/49
<i>āṅga-stambh-ārambham-uttunga</i>	4/202	<i>daśamasya viśuddhay-artham</i>	2/92
<i>antah-kṛṣṇam bahir-gauram</i>	3/80	<i>daśame daśamām lakṣyam</i>	2/95
<i>anugrahāya bhaktānām</i>	4/34	<i>dāsyāste kṛpaṇyāḥ me</i>	6/70
<i>anukṛtya rutairjatum</i>	5/138	<i>devī kṛṣṇa-mayī proktā</i>	4/83
<i>anuvādam-anuktvā tu</i>	2/74	<i>dharmaḥ projjhita-kaitavo’tra</i>	1/91
<i>anvaya-vyatirekā-bhyām</i>	1/56	<i>dharma-saṁsthāpan-ārthāya</i>	3/23
<i>apāram kasyāpi praṇayijana</i>	4/52, 4/275	<i>diṣṭyā yadāśin-mat-sneho</i>	4/23
<i>apare hata-pāpmāno vyajanaīḥ</i>	6/63	<i>divaukasām sadārāṇām</i>	1/73
<i>apareyamitas-tv-anyām</i>	7/118	<i>dīvyad-vṛndāranya-kalpa-drumādhah</i>	1/16
<i>aparikalita-pūrvah</i>	4/146	<i>diyamānaṁ na grhnanti</i>	4/207
<i>api bata madhupūryāmārya</i>	6/67	<i>dravyam vikāro guṇa</i>	5/83
<i>āra�yad-rasanām</i>	4/260	<i>dṛgbhīḥ pibanti</i>	4/156
<i>āsan varṇāstrayo</i>	3/36	<i>dṛgbhir-hrdikrtamalam</i>	4/152
<i>aṭati yad-bhavānahni</i>	4/153	<i>dvāpare bhagavān śyāmaḥ</i>	3/39
<i>athavā bahunaitena kim</i>	2/20	<i>dvau bhūta-sargau loke</i>	3/90
<i>ātmārāmasya tasyemā</i>	6/73	<i>ekantu mahataḥ sraṣṭra</i>	5/77
<i>atra sargo visargaśca</i>	2/91	<i>etad-īśanam-īśasya</i>	2/55, 5/87
<i>āveśya tad-agham hitvā</i>	5/35	<i>etāvadeva jijñāsyam</i>	1/56

ete cāṁśakalāḥ pūṁsaḥ.....	2/67, 5/79	kuṭīla-kuntalam śrī-mukhañ-ca.....	4/153
evam̄ mad-artha-jjhaloka.....	4/176	kvacidapi sa kathāṁ nah	6/67
evaṁvrataḥ sva-priyanāma.....	7/94	kvacit krīḍā-pariśrāntam	5/139
gaudodaye puṣpa-vantau	1/2, 1/84	kvāham tamo-mahad-aham-kha.....	5/72
goloka eva	4/72	kvedrg-vidhā-vigānitāṇḍa	5/72
gopyaś-ca krṣṇam-upalabhyā	4/152	lakṣanāṁ bhakti-yogasya.....	4/206
gopyas-tapah kim-acaran.....	4/156	lakṣmī-sahasra-śata-sambhrama	5/22
govind-ākhyām hari-tanum-itaḥ.....	5/224	loka-sraṣṭuh sūtikā-dhāma.....	1/10, 5/93
govinda-prekṣaṇ-ākṣepi.....	4/203	madanyat te na	1/62
grheṣu dvy-aṣṭa-sāhasram.....	1/74	mad-guṇa-śruti-mātreṇa mayi.....	4/205
hā nātha ramaṇa preṣṭha	6/70	mahā-bhāva-svarūpeyam	4/70
harer-nāma harer-nāma harer-nām-aiva	7/76	mahā-viṣṇur-jagatkarttā.....	1/12, 6/4
hari-bhaktim grāhayāmi	3/82	mama vartm-ānuvartante.....	4/20, 4/178
hariḥ puraṭa-sundara	1/4, 3/4	manaso vṛttayā nah	6/59
harir-eṣa na cedavātarīṣya	4/118	maṅgalā-caraṇam krṣṇa-caitanya	4/276
hasatyatho roditi rauti.....	7/94	maṅgalā-caritair-dānai ratirnah	6/60
hlāda-tāpakaṛī miṣrā.....	4/63	man-māhātmyam mat-saparyām	4/213
hlādinī sandhini savit	4/63	manogatir-avicchinnā.....	4/205
indrāri-vyākulam lokam.....	2/67, 5/79	manvantar-eśānukathā.....	2/91
īśasya yattribhirhīnaṁ	2/53	mat-sarvasva-padāmbhojau	1/15
īśvarah paramaḥ krṣṇaḥ	2/107	matsevayā pratītam te	4/208
ity-uddhav-ādayo’pyetam	4/163	mayā parokṣam bhajatā	4/176
jagrhe pauruṣam rūpam	5/84	māyābalena bhavatāpi	3/88
jānanti gopikāḥ pārtha	4/213	māyā-bharttāj-āṇḍa-saṅghāśray-āṅgah 1/9, 5/50	
jayatāṁ suratau	1/15	māyātīte vyāpi-vaikunṭha	1/8, 5/13
jīvabhūtāṁ mahābāho	7/118	mayi bhaktirhi	4/23
jñānam parama-guhyam me	1/51	mītañca sāraśca vaco	1/106
kalau nāstyeva nāstyeva	7/76	muḥur-upacita-vakrimāpi	4/131
kalau saṅkīrttan-ādyaiḥ	3/80	na ca saṅkarṣaṇo na	6/100
kalau yaṁ vidvāṁsaḥ	3/57	na hya-labdhāspadam kiñcit	2/74
kāmādveṣād bhayāt	5/35	na marty-abuddhy-āsūyeta	1/46
kāṁs-ārāter-bijane yena	4/202	na pāraye’ham niravadya	4/180
kāṁsārī-ṛipi saṁsāra-vāsanā	4/219	na tathā me priyatama	6/100
karmabhir-bhrāmyamā�ānām yatra	6/60	na yujyate sadātma-sthaiḥ	2/55, 5/87
karnānandi-kala-dhvani-r-vahatu	2/2	naivo-payanty-apacitim	1/48
karṣan veṇu	1/17	nārāyaṇas-tvam na hi	2/30, 3/68, 6/22
kasmād-vṛnde priyasakhi	4/125	nārāyaṇo’ṅga narabhū	2/30, 3/68, 6/22
keyam vā kuta āyātā	5/140	necchanti sevayā pūrnāḥ	4/208
krṣṇādanyah ko vā	3/27	nijāṅgam-ṛipi yā gopyo	4/184
krṣṇaḥ svayam samabhavat	5/155	nirdhūt-āmrta-mādhuri-parimalah	4/259
krṣṇa-varṇam tvīṣā ‘krṣṇam	3/51	padā-lambhāḥ kam vā	3/62
krṣṇot-kīrtana-gāṇa	2/2	pāda-samvāhanam cakruḥ	6/63
kṣauṇī-bharttā yatkalā	1/11, 5/109	paritrāṇāya sādhūnām	3/23

paścādaham yadetacca.....	1/53	sattve ca tasmin	4/66
pañca-tattvātmakam kṛṣṇam	1/14, 7/6	satyam vadāmi te pārtha.....	4/212
pītāmbara-dharah sragvī.....	5/214	saukhyāñcā-syā mad-anubhavataḥ ..	1/6, 4/230
prakhyāta-daiva-paramārtha-vidāṁ	3/86	śeṣāś-ca yasyāṁśa-kalāḥ.....	1/7, 5/7
praśabdena mokṣa.....	1/93	siddhā brahma-sukhe magna	5/39
prati-drśam-iva naikadhārka-mekam	2/21	siddha-lokastu tamasah pāre	5/39
praviṣṭā-nya-praviṣṭāni tathā.....	1/55	smerāṁ bhaṅgī-traya-paricitāṁ	5/224
praviṣṭena grhitānāṁ	1/72	smitā-lokaḥ śokam.....	3/62
prāyen-ātma-samāṁ śaktīā	1/77	so'pi kaiśoraka-vayo	4/116
prāyo māyāstu me bharttu	5/140	śrī Caitanyaṁ likhyate'sya	7/1
prayojanañ-cāvatāre	4/276	śrī Caitanya-prabhūṁ vande bālo'pi	2/1
premaiva gopa-rāmāñāṁ kāma	4/163	śrī Caitanya-prabhūṁ vande yatpāda.....	3/1
rādhā kṛṣṇa-praṇaya-vikṛtiḥ.....	1/5, 4/55	śrī Caitanya-prasādena	4/1
rādhām-ādhāya hṛdaye	4/219	śrīkrṣṇākhyāṁ param dhāma	2/95
rāmādi-mūrttiṣu kalā	5/155	śrīmad-bhāgavate mahāmuni-kṛte	1/91
rāsotsavaḥ sampravṛtto	1/71	śrīmān rāsa-ras-ārambhī.....	1/17
ratir-vāsanayā svādvī	4/45	śrīrādhāyāḥ prāṇaya-mahimā.....	1/6, 4/230
reme strī-ratna-kūṭasthah	4/116	śrīśrīrādhā-śrīlagovinda-devau.....	1/16
rte'rtham yat pratīyeta.....	1/54	śrīvats-ādibhir-anīkaiñca	3/39
ruciṁ svāmāvavre.....	4/52, 4/275	stana-stabaka-sañcaran	4/196
rūpam yasyodbhāti	1/8, 5/13	sukhāni gośpadāyante	7/98
rūpe kaṁśa-harasya lubdha	4/260	śuklo raktas-tathā pīta	3/36
sa yat-pramāṇam kurute	3/25	sureśānāṁ durgām gati	4/51
sādhavo hṛdayāṁ mahyāṁ	1/62	suvarṇavarṇau hemāṅgo	3/49
sadopasyah śrīmān	3/65	sva-bhaktebhyaḥ śuddhāṁ	3/65
sahāyā guruvaḥ śiṣyā	4/212	svacchandāṁ vraja-sundarībhi	4/224
sakhy-opetyo-grahit pāṇīm.....	6/72	svarūpam-anyākāram yattasya.....	1/77
sālokya-sārṣṭi-sārūpya	4/207	svayām viśrāmayatyāryām	5/139
sambhūtam ṣoḍaśa-kalamādau.....	5/84	tābhyaḥ param na	4/184
saṁgrīhṇāty-ākara-vrātād-ajñāḥ	3/1	tad-brahma niṣkalam-anantam.....	2/14
sannyāsa-kṛcchamaḥ śānto	3/49	tad-brahma-kṛṣṇoyor-aikyāt	5/36
sāṅkarasya ca karttā	3/24	tad-vakṣoruha-citrakeli	4/117
saṅkarṣaṇaḥ kāraṇatoya-śāyi	1/7, 5/7	tadvidyād-ātmano māyāṁ	1/54
santa evāsyā chindanti	1/59	tajjōṣaṇād-āśv-apavarga	1/60
santv-avatārā bahavah	3/27	taṁ tvan-mūrttiḥ prati-taru	4/125
sa-rahasyam tadaṅgañ-ca	1/51	tam-imam-ahamajam śāriṇa-bhājām	2/21
śaḍaiśvaryaiḥ pūrṇo ya	1/3	tapaś-carantīm-ajñāya svapāda	6/72
sarva-gopīsu saivaikā	4/215	taren-nānā-mata-grāha-vyāptāṁ	2/1
sarva-lakṣmī-mayī sarva-kāntih.....	4/83	tāśām-āvirabhū-cchauriḥ	5/214
sarva-saṅga-nivṛttyāddhā tapasā.....	6/73	tasyāvatāra evāyam-advaita	1/12, 6/4
sarvathā tat-svarūpaiva.....	1/75	tathaiva tattva-vijñānam-astu	1/52
sataṁ prasaṅgān-mama	1/60	tato duḥsaṅgam-utsrjya.....	1/59
sattvam viśuddham vasudeva.....	4/66	tato dundubhayo	1/73

tat-prakāśāṁś-ca tacchaktih.....	1/1, 1/34	viṣṇur-mahān sa iha yasya.....	5/71
tatrāpi gopikāḥ pārtha	4/216	viṣṇu-śaktih parā proktā.....	7/119
taylor-apyubhayor-madhye rādhikā.....	4/70	viṣṭabhy-āham-idam kṛtsnam	2/20
ten-āṭavīm-aṭasi	4/173	viśveṣām-anurañjanena.....	4/224
teṣām satata-yuktānām	1/49	vraja-janārtti-han vīra.....	6/66
tīrthī-kurvanti tīrthāni	1/63	vṛṣayamāṇau narddantau	5/138
trailokye pṛthivī dhanyā	4/216	yā mā'bhajan.....	4/180
tṛtīyām sarva-bhūta-sthām.....	5/77	yadā yadā hi dharmasya	3/22
tulasī-dala-mātreṇa.....	3/103	yad-advaitām brahmopaniṣadi.....	1/3, 2/5
tvām bhakti-yoga-paribhāvita.....	3/110	yad-arīṇām priyāñāñ-ca	5/36
tvām śīla-rūpa-caritaih	3/86	yadyadācarati śreṣṭhah	3/25
tvat-sākṣātkaraṇā-hlāda	7/98	yadya-ddhiyā ta urugāya.....	3/110
uccaira-nindad-ānandam	4/203	yajñaiḥ saṅkīrtana-prāyaiḥ.....	3/51
ullaṅghita-trividha-sīmā.....	3/88	yam manyeran	1/72
upāsyañca prāhuryam-akhila	3/57	yanno vihāya govindah	4/88
upetya pathi sundarītatibhi	4/196	yasya prabhā prabhavataḥ	2/14
utsideyurime lokā.....	3/24	yasya prasādād-ajño'pi	6/1
vācā sūcīta-śarvari-rati	4/117	yasyaikāṁśah śrīpumān-ādideva	1/9, 5/50
vāco'bhidhāyinīr-nāmnām.....	6/59	yasyaika-niśvasita-kāla.....	5/71
vadanti tat-tattva-vidah.....	2/11, 2/63	yasyāṁśāṁśah	1/10, 5/93
vaktraṁ vrajeśa-sutayoh	4/155	yasyāṁśāṁśāṁśah	1/11, 5/109
vande gurun-īśabhartān.....	1/1, 1/34	yasyāṅghri-paṅkaja-rajo	5/141
vande śrīkṛṣṇa-caitanya	1/2, 1/84	yasyecchayā tat-svarūpa	5/1
vande tam śrīmadvaitācārya.....	6/1	yathā bhagavān brahmaṇe	1/50
vande'nant-ādbhutaiśvaryam	5/1	yathā mahānti bhūtāni	1/55
varṇayanti mahātmānah.....	2/92	yathā rādhā priyā viṣṇo	4/215
vāta-vasanā ya ṛṣayah	2/17	yathottaram-asau svāda	4/45
vibhur-api kalayan sadā.....	4/131	yat-pāda-kalpa-taru-pallava	1/57
vikṛīṇite svamātmanām.....	3/103	yatte sujāta-caranāmburuham	4/173
viniryāsaḥ premaṇo.....	4/51	yāvānahaṁ yathā-bhāvo	1/52
virāṭ hiranaya-garbhāś-ca	2/53	ye yathā mām prapadyante	4/20, 4/178
viṣṇostu trīṇi rūpāṇi	5/77	yo'ntar-bahis-tanubhṛtām-aśubham.....	1/48
viṣṇu-bhaktah smṛto daiva.....	3/90	yogeśvareṇa kṛṣṇena.....	1/71

Glossary of Terms

A

abhidheya – comes from the verbal root *abhidhā*, meaning to set forth or explain, and the word *abhidheya* literally means that which is worthy of explanation. The means by which *kṛṣṇa-prema* can be achieved is the fundamental truth (*tattva*) that is most worthy of explanation. The means by which the ultimate goal is achieved is the practice of *sādhana-bhakti*.
abhimāna – egoism; the self-conception with which one identifies.

ācārya – spiritual preceptor, one who teaches by example.

āśraya – (1) shelter, support, refuge, protection, container; (2) the receptacle of *prema*, or Kṛṣṇa's *bhaktas*. Kṛṣṇa may also become the receptacle of *prema* for His *bhaktas*.

acinmātravāda – The conception that materialism is the only manifestation of the Absolute Truth.

acintya-bhedābheda – inconceivable oneness and difference.

acit-vastu – unconscious objects.

Acyuta – infallible or imperishable; one who is never deviated, moved, or shaken; one who never falls from the transcendental position; a name for Śrī Kṛṣṇa.

adharma – irreligion; failure to carry out one's socio-religious duties prescribed in the *śāstra*.

adhikāra – eligibility or authority by conduct and temperament to perform a particular kind of work.

adhiroha-vāda – the conception that one can know the Absolute Truth by the ascending process of knowledge (by one's efforts).

advaita-jñāna – knowledge of non-duality. Although in the true sense, this refers to the Supreme Absolute Personality of Godhead who is devoid of all duality, the Māyāvāda conception of *advaita-jñāna* is that the ultimate substance, *brahma*, is devoid of form, qualities, personality, and variegatedness.

advaita-siddhi – the perfectional stage of oneness aspired for by those who cultivate an awareness of indistinct *brahma*.

advaita-vāda – the doctrine of non-dualism, or monism; which emphasizes the absolute oneness of the living entities with God. This is often equated with the Māyāvāda theory that everything is ultimately one; that there is no distinction whatsoever between the Supreme Absolute and the individual living entities; that the Supreme is devoid of form, personality, qualities, and activities; and that perfection is to merge oneself into the all-pervading impersonal *brahma*. This doctrine was propagated by Śrī Śāṅkarācārya.

Advaita-vādī – one who advocates the doctrine of monism (see *advaita-vāda*).

advaya-jñāna-vastu – non dual Truth, Śrī Bhagavān.

āgama – is a part of Veda which deals with the science of *tantra*.

ahamkāra – literally *aham* (I) *kāra* (am the doer), that is, the false ego.

aiśvarya – opulence, splendor, magnificence, majesty, supremacy. In regard to *bhakti*, this refers to devotion that is inspired by the opulence and majesty of the Lord especially in His feature as Lord Nārāyaṇa. This type of devotion restricts the intimacy of exchange between Śrī Bhagavān and His *bhaktas*.

aiśvarya-jñāna – knowledge of Śrī Kṛṣṇa's opulence.

ajāta-ruci bhaktas – those who have not developed the taste for pure spiritual relishing.

akarma – the non-performance of auspicious activities or prescribed duties.

akartā – non-doer

amṛṣa-avatāras – Śrī Bhagavān's partial incarnations.

ānanda – spiritual bliss, ecstasy, joy, happiness; that which Śrī Bhagavān relishes through His *hlādinī-sakti* (see *hlādinī*).

ananya-bhakti – exclusive or pure devotion; devotion which is not mixed with any other desires and has no objective other than Śrī Kṛṣṇa.

anartha – unwanted desires in the heart which impede one's advancement in *bhakti*.

anartha-nivṛtti – the clearing of all unwanted desires in the heart. This is the third stage in the development of the creeper of *bhakti*, which occurs through the influence of *sādhu-saṅga* and *bhajana-kriyā*.

aṅga – limb, division, part; the various practices of *bhakti* such as hearing and chanting are referred to as *aṅgas* (of *bhakti*).

aṅga-kānti – bodily effulgence.

aṅgī – the source; like Śrī Bhagavān is the *aṅgī* (source) of all incarnations.

antaraṅga-sakti – Śrī Bhagavān's internal potency (see *svarūpa-sakti*).

anubhāva – one of the five essential ingredients of *rasa*. The actions which display or reveal the spiritual emotions situated within the heart are called *anubhāvas*.

anurāga – (1) attachment in general; (2) spiritual attachment; (3) a specific stage in the development of *prema* which has been defined in *Ujjvala-nīlamanī* (14.146) as follows: "Despite regularly meeting and being already well-acquainted with the beloved, an ever-fresh sentiment of intense attachment causes the beloved to be newly experienced at every moment as if one had never before any experience of such a person. The attachment which inspires such a feeling is known as *anurāga*."

aparādha – offenses committed against the holy name, the Vaiṣṇavas, the *guru*, the *śāstras*, the holy places, the Deity, and so on. The verbal root *rādh* means to give pleasure or satisfy and the prefix *apa* means taking away. Thus the word *aparādha* signifies all activities that are displeasing to Bhagavān and His *bhaktas*.

aparā-sakti – Śrī Bhagavān's inferior or material potency.

apauruṣeya – that which is not created by (*puruṣa*) man; divine; that which is transcendental in nature, emanating directly from Śrī Bhagavān; the Vedas.

aprākṛta – transcendental, beyond the influence of material nature, beyond the perception of the mind and senses, not created by any human, beyond the material world, situated in Kṛṣṇa's transcendental abode, extraordinary, divine, pure, or consisting of spiritual consciousness and bliss.

ārādhaka – worshiper.

ārādhya – the object of worship.

arcanam – to worship the Deity in a temple with different types of paraphernalia. When this worship is conducted internally,

it is known as *mānasi-pūjā*. Arcanam is one of the nine primary *aṅgas* of *bhakti*.

apūrva – unprecedented, extraordinary, unparalleled.

āsakti – attachment. This especially refers to the attachment for the Lord and His eternal associates. Āsakti occurs when one's liking for *bhajana* leads to a direct and deep attachment for the person who is the object of that *bhajana*. This is the sixth stage in the development of the creeper of *bhakti*, which is awakened upon the maturing of one's *ruci* for *bhajana*.

āśrama – (1) one of the four stages of life
– student, married, retired, or renounced
– in which one carries out corresponding socio-religious duties in the system known as *varṇāśrama*; (2) a hermitage, usually in the association of others, which is established to facilitate spiritual practices.

āśraya – (1) shelter, support, refuge, protection, and container; (2) the receptacle of *prema*.

āśraya-vigraha – the abode of devotion, spiritual master.

ātmā – the soul; it may also refer to the body, mind, intellect, or the Supreme Self. It usually refers to the *jīva* soul.

avaroha-vāda – a conception that one can know the Absolute Truth by the descending process of knowledge (the knowledge obtained from the higher authorities; it is perfect knowledge).

avāstava-vastu – things which are not eternally existing; worldly phenomena.

avatārī – the source of all the incarnations.

avidyā – ignorance, spiritual ignorance, illusion. This ignorance is of four kinds: to mistake (1) that which is impermanent to be permanent, (2) that which is full of misery to be blissful, (3) that which is impure to be pure, and (4) that which is not the self to be the self. Avidyā is one

of the five types of *kleśa*, or miseries, destroyed by *bhakti*.

B

bahiraṅgā-śakti – the external or material potency of Bhagavān, also known as *māyā-śakti*. This potency is responsible for the creation of the material world and all affairs pertaining to the material world. Because Bhagavān never directly contacts the material energy, this potency is known as *bahiraṅgā*, external.

Bhagavān – the Supreme Lord; the Supreme Personality of Godhead.

bhagavat-svarūpānanda – the inherent bliss that exists in the very nature of Śrī Bhagavān.

bhagavat-tattva – the fundamental conclusions with regard to the Absolute Truth, Bhagavān.

bhajana – (1) the word *bhajana* is derived from the verbal root *bhaj* which is defined in the *Garuda Purāna* (*Pūrva-khaṇḍa* 231.3): “*bhaj* ity eṣa vai dhātu sevāyāṁ parikirtitah tasmāt sevā budhaiḥ proktā bhakti sādhana-bhūyasī – The verbal root *bhaj* is used specifically in the sense of *sevā*, or service. Therefore, when *sādhana* is performed with the consciousness of being a servant, it is called *bhakti*.” According to this *śloka*, *kṛṣṇa-sevā*, or loving devotional service to Kṛṣṇa is called *bhakti*. Such service is the intrinsic attribute of *bhakti* or *bhajana*. (2) in the general sense *bhajana* refers to spiritual practices; especially hearing, chanting, and meditating upon the holy name, form, qualities, and pastimes of Śrī Kṛṣṇa.

bhakta – a devotee of Śrī Bhagavān.

bhakta-rūpa – in the form of a devotee, (Mahāprabhu).

bhakta-śakti – Kṛṣṇa's potency that appears as a devotee (Śrī Gadādhara)

bhakta-svarūpa – one who is always in the mood of a devotee of Śrī Kṛṣṇa (Lord Nityānanda).

bhakti – the word *bhakti* comes from the root word *bhaj*, which means ‘to serve’ (see *bhajana*). Therefore the primary meaning of the word *bhakti* is to render service.

bhāva-bhakti – the initial stage of perfection in devotion. A stage of *bhakti* in which *śuddha-sattva*, or the essence of Śrī Kṛṣṇa’s internal potency consisting of spiritual knowledge and bliss, is transmitted into the heart of the practicing *bhakta* from the heart of one of His eternal associates and softens the heart by different kinds of tastes. It is the first sprout of *prema*, or pure love of God. *Bhāva-bhakti* is the seventh of the eight stages of development of the *bhakti-latā*, the creeper of devotion.

bhava-mahāroga – the cycle of birth and death.

bheda – distinction: it is of three types. (1) *svagata bheda* – difference within one’s own self, one’s own body. Though the object is a single unit, there is an internal variation of this nature. For instance, there is internal differentiation or variety in a single body. The right hand is different from the left hand, one finger is different from another, and one part of the body is different from another part of the body. (2) *sajātiya bheda* – the difference in a single species or a category of the same kind, for instance, one cow is different from another cow even though both belong to the same species, they differ on the basis of color, features, etc. (3) *vijātiya bheda* – the difference of different kinds of species: a stone is different from a tree, a man is different from an animal; stone, tree, man, animal are all different species.

bhedābheda-prakāśa – a manifestation simultaneously distinct yet not separate from Śrī Bhagavān.

Brahmā – the first created being in the universe. Directed by Śrī Viṣṇu, he creates all life forms in the universe and rules the mode of passion.

brahma – the spiritual effulgence emanating from the transcendental body of the Lord; the all-pervading, indistinct feature of the Absolute. Depending on the context, this may sometimes refer to the Supreme *brahma*, Śrī Kṛṣṇa, who is the source of *brahma*.

brahmacāri – the first āśrama or stage of life in the *varṇāśrama* system; unmarried student life.

brahma-jñāna – knowledge of impersonal *brahma*; knowledge aiming at impersonal liberation.

brāhmaṇa – the highest of the four *varṇas*, or castes, in the *varṇāśrama* system; a priest or teacher.

brahma-sukha – happiness experienced on attaining *brahma*.

C

caturvyūha – quadruple forms of Śrī Bhagavān – Vāsudeva, Saṅkarṣaṇa, Pradyumna, and Aniruddha.

cid-vastu – transcendental or cognitive substance.

cit – consciousness; pure thought; spirit; spiritual cognition or perception.

cit-śakti – Śrī Bhagavān’s internal potency by which His transcendental pastimes are accomplished.

D

dama – Self-control over the external organs — one of the qualities by which *brāhmaṇas* work, which also manifests in a perfect Vaiṣṇava.

dāsa – a servant; a servant of Kṛṣṇa.

dāsyā – (1) the second of the five primary relationships with the Lord which is established in the stages of *bhāva* or *prema*; love or attraction to Kṛṣṇa which is expressed in the mood of a servant. (2) in this world the general relationship of practicing *bhaktas* toward Him is known as *kṛṣṇa-dāsyā* or *bhagavad-dāsyā*. This means simply recognizing that one's true identity is to be a servant of Kṛṣṇa.

dhāma – a holy place of pilgrimage; the abode of the Lord where He appears and enacts His transcendental pastimes.

dharma – from the verbal root *dhr* meaning ‘to sustain’; literally ‘that which sustains’; (1) the natural, characteristic function of a thing; that which cannot be separated from its nature; (2) religion in general; (3) the socio-religious duties prescribed in *sāstra* for different classes of persons in the *varṇāśrama* system; one's fixed occupation in relation to the highest ideals known to man. *Dharma* is aspired for by persons who not only desire enjoyment in this world but who hanker for something more, like Svarga. For this, it is necessary to follow the religious codes outlined in *sāstra*. By following the religious duties prescribed according to *varṇāśrama*, one can enjoy happiness in this life and attain Svarga. The performance of *dhārmika* duties is foremost for such people, and therefore their *puruṣārtha* (goal of life) is known as *dharma*.

dīkṣā – receiving initiation from a spiritual master. Learned exponents of the Absolute Truth declare that the process by which the spiritual master imparts *divya-jñāna* to the disciple and eradicates all sins is known as *dīkṣā*. (*Anuccheda 283-Bhakti-sandarbha* by Śrī Jīva Gosvāmī)

dīkṣā-guru – initiating spiritual master; one who gives a *mantra* in accordance with the regulations of *sāstra* to a qualified candidate for the purpose of worshiping Śrī Bhagavān and realizing Him through that *mantra* is known as a *dīkṣā-guru* or *mantra-guru*.

dīkṣā-mantras – the *mantras* given by the *guru* at the time of one's initiation. These *mantras* are invested with *divya-jñāna*, or transcendental knowledge of Kṛṣṇa's form and one's specific relationship with Him.

dvitya-bhāva – conception of considering oneself someone other than what one really is.

G

Gauḍīya Vaiṣṇava Sampradāya – the school of Vaiṣṇavism following in the line of Śrī Caitanya Mahāprabhu.

gaurābda – a year in the Era beginning from the appearance of Śrī Gaurāṅga Mahāprabhu (corresponding to 1486 AD).

gaura-līlā – the divine pastimes of Śrī Caitanya Mahāprabhu, who is identical to Śrī Kṛṣṇa.

gopīs – the young cowherd maidens of Vraja headed by Śrimatī Rādhikā who serve Kṛṣṇa in the mood of amorous love. This may also refer to the elderly *gopīs* headed by mother Yaśodā who serve Kṛṣṇa in the mood of parental affection.

grhaḥsthas – the householders.

guṇāvatāra – the primary presiding deities of the *tri-guṇas* (three *guṇas*) – Viṣṇu, Brahmā, and Śiva – who preside over the qualities of *sattva*, *rajas*, and *tamas* respectively.

H

hari-kathā – narrations of the holy name, form, qualities, and pastimes of Śrī Hari.

hari-nāma – the chanting of the holy names of the Lord. Unless accompanied by the word *sankirtana*, it usually refers to the practice of chanting the Hare Kṛṣṇa *mahā-mantra* to oneself on a strand of *tulasī* beads. **hlādinī** – this refers to *svarūpa-śakti* which is predominated by *hlādinī* (see *svarūpa-śakti*). *Hlādinī* is the potency that relates to the *ānanda*, or bliss, aspect of the Supreme Lord. *hlādīni* is that potency by which He relishes transcendental bliss and causes others to taste bliss.

I

icchā-śakti – desire potency.

iṣṭa-deva – one's worshipful deity; the particular form of Kṛṣṇa towards whom one is attracted and who is the object of one's love and service.

Īśvara – the Supreme Lord or Supreme Controller.

J

jagatpati – Lord of the material world.

jīva – the eternal individual living entity who, in the conditioned state of material existence, assumes a material body in any of the innumerable species of life.

jñāna – (1) knowledge; (2) knowledge which leads to impersonal liberation; this concerns the *ātmā*'s distinction from matter and its identity with *brahma*.

jñāna-kāṇḍa – a division of the Vedas which relates to knowledge of the one, undifferentiated spirit known as *brahma*.

jñāna-yoga – the path of spiritual realization through a philosophical search for truth.

K

kalā – portion of the portion.

Kali-yuga – the present age of quarrel and hypocrisy which began five thousand years ago (see *yuga*).

kāma – lust.

kaniṣṭha-bhakta – the neophyte practitioner of *bhakti*.

kāraṇa – cause.

karma – (1) any activity performed in the course of material existence; (2) pious activities leading to material gain in this world or the heavenly planets after death; (3) fate; former acts leading to inevitable results.

Karma-kāṇḍa – a division of the Vedas which relates to the performance of ceremonial acts and sacrificial rites directed toward material benefits or liberation.

karma-yoga – the path to God-realization through the dedication of the fruits of one's work to God.

kārya – effect.

kāya-vyūha – direct expansions.

kirtana – congregational singing of Kṛṣṇa's holy names, sometimes accompanied by music. This may also refer to loud individual chanting of the holy name, as well as oral descriptions of Bhagavān names, forms, qualities, associates, and pastimes. *Kirtana* is the most important of the nine *āṅgas* of *bhakti*.

kṛṣṇa-bahirmukha – being oblivious to Śrī Kṛṣṇa due to having one's attention focused outwardly toward the material world; ignorance of Śrī Kṛṣṇa and enthrallment with material enjoyment.

Kṛṣṇa-līlā – the divine pastimes of Śrī Kṛṣṇa.

Kṛṣṇa-prema – pure love for Kṛṣṇa.

L

Laksmī – the consorts of Lord Viṣṇu in *Vaikuṇṭha*.

līlā – divine sportive pastimes. Śrī Bhagavān's activities, whether in the matter of the creation of the material world or the matter of transcendental exchanges of love with

His *bhaktas*, are never under the influence of karma or material nature. They are all manifestations of His self-willed potencies and are therefore known as *līlā*, divine sport or play. These pastimes are heard, described, and meditated upon by *bhaktas* as part of the practice of *sādhana-bhakti*.

līlā-avatāra – Śrī Kṛṣṇa's *līlā* (pastime) manifestations e.g. Nṛsiṁha, Varāha, Kūrma etc.

loka-dharma – social customs.

M

mādhurya – sweetness or beauty. In regard to *bhakti* this refers to a devotion which is inspired by attraction to Śrī Kṛṣṇa's sweet and intimate feature as a beautiful young cowherd boy. This type of devotion allows for the greatest exchange of love between Him and His *bhaktas*.

Madhva – the chief *ācārya* of the Brahmā *saṃpradāya*; born in 1239 near Udupī. He established the doctrine of *dvaita-vāda* which emphasizes the eternal distinction between the living entities and the Supreme Lord. He preached vigorously against the *keval-ādvaita-vāda* teachings of Śrī Śaṅkarācārya.

madhyama-bhakta – the practitioner of *bhakti* who is on an intermediate level.

mahābhāva – the highest stage of *prema* or divine love. In *Ujjvala-nīlāmani* (14.154) *mahābhāva* is defined: When *anurāga* reaches a special state of intensity, it is known as *bhāva* or *mahābhāva*. This state of intensity has three characteristics: (1) *anurāga* reaches the state of *sva-samvedya*, which means that it becomes the object of its own experience; (2) it becomes *prakāśita*, radiantly manifest, which means that all eight *sāttvika-bhāvas* become prominently displayed; and (3) it attains the state of *yāvad āśraya-vṛtti*,

which means that the active ingredient of this intensified state of *anurāga* transmits the experience of Rādhā and Kṛṣṇa's *bhāva* to whoever may be present and qualified to receive it. This includes both the *sādhaka* and *siddha-bhaktas*.

mahājana – a great personality who teaches and sets an example for others.

mahāvākyā – principal statements or utterances of the *Upaniṣads*. *Pranava* (*om*) is the true *mahāvākyā* of the Vedas as established in Chapter Twelve. However, Śrī Śaṅkarācārya has widely broadcast four aphorisms as *mahāvākyas*. Therefore, the word *mahāvākyā* has come to be associated with these expressions: “*aham brahmāsmi* – I am *brahma*” (*Bṛhad-āraṇyaka Upaniṣad* 1.4.10); “*tat tvam asi śvetaketo* – O Śvetaketo, you are that” (*Chāndogya Upaniṣad* 6.8.7); “*prajñānaṁ brahma* – The supreme knowledge is *brahma*” (*Aitareya Upaniṣad* 1.5.3); and “*sarvam khalv idam brahma* – All the universe is *brahma*” (*Chāndogya Upaniṣad* 3.14.1).

māna – consists of the *bhāvas* (such as Śrīmatī Rādhikā's jealous anger) that prevent the *nāyaka* and *nāyikā* from meeting freely, although they are together, and attracted to each other.

Manu – any one of fourteen principal progenitors and administrators of the universe appearing in succession; the first of these is known as Svāyambhuva to whom the famous lawbook, *Manu-saṃhitā*, is ascribed.

māyā – illusion; that which is not; Śrī Bhagavān's external potency which influences the living entities to accept the false egoism of being independent enjoyers of this material world.

māyā-prakṛti – material energy.

māyā-śakti – the potency that creates bewilderment, which is responsible for the manifestation of the material world, time, and material activities.

māyāvāda – the doctrine of illusion; a theory advocated by the impersonalist followers of Śāṅkarācārya which holds that the Lord's form, this material world, and the individual existence of the living entities are *māyā*, or false.

Māyāvādī – one who advocates the doctrine of illusion (see *Māyāvāda*).

mīmāṃsā – a philosophical doctrine that has two divisions: (1) *pūrva*, or *karma-mīmāṃsā* founded by Jaiminī, which advocates that by carrying out the ritualistic *karma* of the Vedas, one can attain the celestial planets; and (2) *uttara-mīmāṃsā* founded by Bādarāyaṇa Vyāsadeva, which deals with the nature of *brahma*. (See *pūrva-mīmāṃsā* and *uttara-mīmāṃsā*).

mūrti – the Deity form of Śrī Bhagavān.

N

nāma – the holy name of Kṛṣṇa, chanted by *bhaktas* as the main limb of the practice of *sādhana-bhakti*.

nāma-aparāḍha – offensive chanting of the holy name, or chanting of the holy name which is subject to the ten kinds of *nāma-aparāḍha*.

nāma-bhajana – the practice of chanting the holy name softly to oneself on *tulasī* beads.

nāmābhāṣa – a semblance of the holy name. The stage of chanting in which one is becoming cleared of sins and offenses but has not yet attained pure chanting.

nāma-saṅkirtana – the practice of chanting the holy name of Kṛṣṇa, especially congregational chanting.

nāmaskāra – offering obeisance, or the act of offering adoration, praise, or reverence.

Nārāyaṇa – an expansion of Śrī Kṛṣṇa. The opulent Lord of Vaikuṇṭha.

navadhā-bhakti – nine primary types of *bhakti*: *śravanam*, *kīrtanam*,

viṣṇu-smaraṇam, *pāda-sevanam*, *arcanam*, *vandanam*, *dāsyam*, *sakhyam*, and *ātma-nivedanam* – hearing, chanting, and remembering the glories of Kṛṣṇa, serving His lotus feet, worshiping Him, praying to Him, carrying out His orders in the mood of a servant, making friends with Him, and offering one's very self to Him (see under the individual headings for more information on each of these).

nimitta – the efficient cause.

nirbheda – undifferentiated; that which is devoid of distinguishing characteristics or qualities; often used as an adjective to describe the impersonal *brahma*.

nirbheda-brahma-jñānī – one who seeks to attain the impersonal *brahma* through the process of monistic knowledge.

nirguṇa – free from the influence of the material qualities of goodness, passion, and ignorance. In relationship to Śrī Kṛṣṇa, this implies that He is endowed with transcendental qualities.

nirguṇa-bhakti – *bhakti* that is transcendental to the three modes of material.

nirviśeṣa-brahma – The featureless aspect of the Absolute Truth.

niṣkāma – Devoid of all desires except serving Śrī Kṛṣṇa.

niṣṭhā – firm faith; steadiness in one's devotional practices. This is the fourth stage in the development of the creeper of *bhakti*. *Niṣṭhā* occurs after the elimination of the major portion of one's *anarthas*.

nitya-kiśora – eternally adolescent.

Nyāya – the philosophy dealing with a logical analysis of reality, also known as *nyāya-darśana*. This system of philosophy was founded by Mahāṛsi Gautama. The Naiyāyikas, adherents of the *nyāya-darśana*, accept the following four types of evidence: (1) *pratyakṣa*, direct perception; (2) *anumāna*, inference; (3) *upamāna*,

comparison; and (4) *śabda*, the authority of the Vedas.

nyāya-śāstra – the śāstras dealing with a logical analysis of reality. The precepts of *nyāya* are mostly explained through analogies drawn from an analysis of common objects such as a clay pot (*ghaṭa*) and a piece of cloth (*pata*); these words are repeatedly encountered in discussions of *nyāya*.

P

pandita – *panḍā* means ‘the intelligence of one who is enlightened by the knowledge of the śāstra’, and the word *pandita* refers to one who has such intelligence.

pāpa – sin.

Parabrahma – the Supreme *brahma*, the source of the *brahma* effulgence, Śrī Bhagavān.

pāralaukika – that which concerns the next world; extra-mundane; spiritual.

paramahaṁsa – the fourth and final stage of *sannyāsa*, which has been referred to as *niṣkriya* (freedom from all material obligations) in *Śrīmad-Bhāgavatam* (3.12.43). In his commentary on this *śloka*, Śrīla Viśvanātha Cākrapāṇī Ṭhākura has defined *niṣkriyā* as *prāpta-tattva*, the realization of the Supreme Absolute Truth.

paramārtha – the highest truth; spiritual knowledge; the highest object of attainment.

Paramātmā – the Supersoul situated in the hearts of all living entities as the witness and source of remembrance, knowledge, and forgetfulness.

parārddha – the number of days in half of the life span of Brahmā.

parā-śakti – Śrī Bhagavān’s superior potency which has three divisions: *cit*, *tatsthā*, and *māyā*.

Paravyoma – means ‘the spiritual sky’. Generally, this refers to the region of the

spiritual sky where the Vaikuṇṭha planets reside.

pāṛśadas – the associates of the Lord.

Patañjali – a great *mahaṛsi* and author of the *yoga-sūtra*.

patha-pradarśaka-guru – the spiritual master who illuminates the path leading to devotional service.

phalgu-vairāgya – *phalgu* (worthless), *vairāgya* (renunciation) Insufficient or false renunciation; renouncing everything considering it to be material.

prabhu – the master or Lord.

pradhāna – the source of the material elements; the subtle undifferentiated sum-total of all the material elements.

prakāśa – a particular type of manifestation of Bhagavān; when a single form is manifest in many places simultaneously and each of these forms is identical in terms of bodily features, qualities, and pastimes, such a manifestation is called *prakāśa*.

prakṛti – (1) nature, the material world, the power that creates and regulates the world; (2) matter as opposed to *puruṣa*, spirit; (3) the primordial female energy, a woman or womankind.

prakṛtivādī – the advocates of utter materialism.

prayojana – a goal or object of attainment. In terms of *bhakti*, this refers to the ultimate goal, *kṛṣṇa-prema*.

prema – (1) love for Kṛṣṇa which is extremely concentrated, which completely melts the heart, and which gives rise to a deep sense of *mamatā*, or possessiveness, in relation to the Lord (this is the general definition of *prema* given in *Bhakti-rasāmṛta-sindhu*, 1.4.1); (2) When *rati* becomes firmly rooted and unchecked by any obstacle it is known as *prema*. When some cause arises that could conceivably ruin the relationship between

the lover and beloved and yet their bond remains completely unaffected, such an intimate loving relationship is known as *prema*. When *prema* is augmented, it is gradually transformed into *sneha*, *māna*, *pranaya*, *rāga*, *anurāga*, and *bhāva* (*Ujjvala-nīlamani* 14.59.63).

prema-bhakti – a stage of *bhakti* which is characterized by the appearance of *prema* (see above); the perfectional stage of devotion; the eighth and fully blossomed state of the *bhakti-latā*.

prema-sevottarā – liberation predominated by the desire to serve their worshipable Deity/Lord for His pleasure.

prīti – love for Kṛṣṇa which is also known as *prema* or *bhakti*. Śrīla Jīva Gosvāmī has defined *prīti* in his *Prīti-sandarbha* (Anuccheda 65): “*tasyā hlādinyā eva kāpi sarvānandātīśayinī vṛttir-nityam bhakta-vrndēṣv eva nikṣipyamāṇā bhagavat-prītyākhyayā varttate* – When the eternal pleasure-giving faculty of the *hlādinī* potency, which alone has the power to bring supreme delight to Kṛṣṇa, manifests in the *bhakta*'s heart, it is known as *bhagavat-prīti*, or love for Bhagavān.” The symptom of this *prīti* is an uninterrupted desire to please the object of *prīti*, Śrī Kṛṣṇa.

Purāṇas – the eighteen historical supplements to the Vedas.

puruṣa – (1) the primeval being as the soul and original source of the universe, the Supreme Being or Soul of the universe; (2) the animating principle in living beings, the soul, spirit as opposed to *prakrti*, or matter; (3) a male or mankind.

R

rāga – a deep attachment that is permeated by spontaneous and intense absorption in the object of one's affection.

rāga-mārga – the path of *rāgā*, or spontaneous attachment (see *rāgānugā*).

rāgamayī-bhakti – *bhakti* which is permeated with *rāga*, or spontaneous affection. *Rāgamayī-bhakti* is not within *sādhana*. It refers to the stage after *prema* has arisen. When *prema* attains the state of *rāga* it is called *rāgamayī*. It comes after one takes his birth in the womb of a *gopī* and attains the association of Kṛṣṇa's *rāgātmikā-bhaktas*.

rāgānugā-bhakti – that *bhakti* which follows in the wake of the *rāgātmika* nature, which is present in the hearts of the Lord's eternal associates in Vraja, is known as *rāgānugā-bhakti*.

rajo-guṇa – the quality or nature of living beings that is characterized by intense activity and passion.

rasa – (1) the spiritual transformation of the heart which takes place when the perfectional state of love for Kṛṣṇa, known as *rati*, is converted into liquid emotions by combination with various types of transcendental ecstasies. (2) the state of aesthetic consciousness.

rasarāja – the emperor of *rasa*; one who is supreme in relishing the mellowes of *rasa*; this is a name for Śrī Kṛṣṇa who is *akhila-rasāmṛta-mūrti*, the embodiment of the essence of all *rasa*.

rasa-vigraha – the embodiment of mellowes.

rasika-bhakta – one who is able to relish *bhakti-rasa* within his heart. At the stage of *bhāva*, a *bhakta*'s heart becomes infused with *śuddha-sattva* from the heart of one of Kṛṣṇa's eternal associates in Vraja. This *śuddha-sattva* is then known as *kṛṣṇa-rati*, the first dawning of divine love. When this permanent sentiment of love combines with other ecstatic emotions, it generates the unique experience of *bhakti-rasa*. One who is eligible to taste this *rasa* is known as a *rasika-bhakta*.

rati – (1) attachment, fondness for; (2) a stage in the development of *bhakti* which is synonymous with *bhāva* (see *bhāva-bhakti*).

rishi – a great sage learned in the Vedas.

rucci – taste. This is the fifth stage in the development of the creeper of *bhakti*. *Ruci* develops after one has acquired steadiness in *bhajana*. At this stage, with the awakening of actual taste, one's attraction to spiritual matters, such as hearing, chanting, and other such devotional practices, exceeds one's attraction to any type of material activity.

S

sac-cid-ānanda – that which is composed of *sat* (eternal existence), *cit* (full spiritual consciousness), and *ānanda* (spiritual bliss); often refers to the transcendental form of Śrī Kṛṣṇa.

sādhaka – one who follows a spiritual discipline to achieve a specific goal. In this book, this especially refers to a practitioner of *bhakti*.

sādhana – the method one adopts in order to obtain a specific goal is called *sādhana*. Without *sādhana* one cannot obtain *sādhya*, the goal of one's practice. Those who aspire for the eternal loving service of Śrī Kṛṣṇa adopt the path of *bhakti* as their *sādhana*. The *sādhana* of *bhakti* refers to spiritual practices such as hearing, chanting, and so on.

sādhana-bhakti – the practicing stage of devotion; a stage of *bhakti* in which the various spiritual disciplines performed for the satisfaction of Śrī Kṛṣṇa are undertaken through the medium of the senses for the purpose of bringing about the manifestation of *bhāva*, or spiritual *prema*.

sādhu – derived from the verbal root *sādh* meaning 'to go straight to the goal (like an

arrow)', or 'to succeed.' Thus, *sādhu* means 'one who is straightforward and speaks the truth unaffected by social convention, as does *sādhana*, the process of going straight to the goal.' Although in a general sense, this may be translated as a religious person or a *bhakta*, it refers to *bhaktas* who are highly advanced. Such *bhaktas* are also known as *mahat* (great souls) or *bhāgavata* (*bhaktas* that embody the characteristics of Bhagavān).

sādhu-saṅga – the association of highly advanced *bhaktas*. The word *sādhu-saṅga* does not mean merely to be in the proximity of advanced *bhaktas*; it means to seek them out, to remain with them, to offer them obeisances, to serve them as far as possible, to hear spiritual instructions from them, to perform spiritual practices under their direction, to follow in their footsteps, and to conduct one's life according to their instructions.

sādhya – the object or goal which is desired by a person and for the attainment of which he undergoes a suitable process, is known as *sādhya*. The *sādhya-vastu*, or object of attainment, for the *bhaktas* is *bhagavat-prīti*, love for the Supreme Lord. This is also known as *prema*.

śāktyāveśa-avatāra – an empowered incarnation; a *jīva* who, due to submission to Bhagavān becomes *āveśa* (empowered) by Him to act powerfully on His behalf.

śama – control of mind/internal restraint - one the qualities by which *brāhmaṇas* work, which also manifests in a perfect Vaiṣṇava.

śamādhi – meditation or deep trance either upon the Paramātmā or upon Kṛṣṇa's *līlā*.

sambandha-jñāna – knowledge regarding *sambandha-tattva*, the mutual relationship between the Lord, the living entities, and the material energy. The living entities

are eternally and inseparably connected to the Supreme Lord, who is therefore the true object of the relationship. The general relationship between the living entities and Śrī Bhagavān is one of servant and served. But in the perfectional stage of *bhakti*, one becomes established in a specific relationship with the Lord either as a servant, friend, parent, or beloved.

sambandha-tattva – the principle regarding the mutual relationships between Bhagavān, the living entities, and the material energy.

śampradāya – (*samyak + pradāya*) that process or path that bestows the Supreme Absolute Truth thoroughly and perfectly. A line of disciplic succession; established doctrine transmitted from one teacher to another; a particular system of religious teaching. The *Padma Purāṇa* predicts the advent of four authorized lines of Vaiṣṇava disciplic succession as well as their founding *ācāryas* in the age of Kali: the Śrī (Lakṣmī) – Rāmānujācārya taught specialized non-dualism (*viśiṣṭādvaita-vāda*); Brahmā – Śrīman Madhvācārya who propounded the doctrine of dualism (*dvaita-vāda*); Rudra – Śrī Viṣṇusvāmī taught purified non-dualism (*suddhādvaita-vāda*); and Sanaka (Catuhṣana) – Śrī Nimbādityācārya taught dualism-with monism (*dvaitādvaita-vāda*).

śaṁvit – this refers to *svarūpa-śakti* which is predominated by *śaṁvit* (see *svarūpa-śakti*). *Śaṁvit* is the potency that relates to the *cit*, or cognizant, aspect of Śrī Bhagavān. Although Bhagavān is the embodiment of knowledge, *śaṁvit* is the potency by which He knows Himself and causes others to know Him. When the *śaṁvit* potency is prominent in *viśuddha-sattva*, it is known as *ātma-vidyā*, knowledge of the individual self and Bhagavān.

sandhinī – this refers to *svarūpa-śakti* which is predominated by *sandhinī* (see *svarūpa-śakti*). *Sandhinī* is the potency that relates to the *sat*, or existential aspect of Śrī Bhagavān. This is the potency by which He maintains His own existence and the existence of others. When the *sandhinī* potency is prominent in *viśuddha-sattva*, it is known as *ādhāra-śakti*, the all-accommodating potency. The spiritual abode of the Lord and His associates are manifest by this *ādhāra-śakti*.

sankīrtana – congregational chanting of the names of Kṛṣṇa.

sāṅkhya – the path of knowledge involving an analysis of spirit and matter; This atheistic philosophy was propagated by the sage Kapila, who appeared in the dynasty of Agni. (He is not the *avatāra* of the Lord known as Kapila, the son of Kardama and Devahūti).

sannyāsa – the fourth *āśrama*, or stage of life in the *varṇāśrama* system; renounced ascetic life.

sannyāsa-āśrama – the order of renunciation.

sannyāsī – a member of the renounced order.

śaraṇāgati – also known as *śaraṇāpatti*; surrender; approaching for refuge or protection. The six symptoms of self-surrender: acceptance of that which is favorable to *bhagavad-bhajana*, rejection of that which is unfavorable, firm faith in the Lord as one's protector, deliberate acceptance of the Lord as one's guardian and nourisher, submission of the self, and humility. (*Anuccheda 236 -Bhakti-sandarbha*).

Śārīraka-bhāṣya – the commentary on *Vedānta-sūtra* by Śrī Śaṅkarācārya.

śāstra – scripture, especially the Vedic scriptures.

sāttvika-bhāva – one of the five essential ingredients of *rasa*; eight symptoms of

spiritual ecstasy arising exclusively from *viśuddha-sattva* (when the heart is overwhelmed by emotions in connection with the five primary moods of affection for Kṛṣṇa or the seven secondary emotions) The eight symptoms that constitute *sāttvika-bhāva* are: (1) *stambha*, or becoming stunned; (2) *sveda*, or perspiration; (3) *romāñca*, or standing of the hairs on end; (4) *svara-bhaṅga*, or faltering of the voice; (5) *kampa*, or trembling; (6) *vaivaranā*, or pallor or change of color; (7) *aśru*, or tears; and (8) *pralaya*, or loss of consciousness or fainting.

satya – truth, reality; demonstrated conclusion.

sevonmukha – a jīva eager to serve Śrī Kṛṣṇa.

sevyā-vastu – one who is the object of service.

siddha – (1) realized or perfected; (2) liberated souls who reside in the spiritual world; (3) a liberated soul who accompanies Bhagavān to the material world to assist in His pastimes, or one who has attained the perfectional stage of *bhakti* (*prema*) in this life. He is always fully immersed in activities related to Śrī Kṛṣṇa, who is completely unacquainted with impediments or material distress, and who incessantly tastes the bliss of *prema* is called a *siddha-bhakta* (*Bhakti-rasāmṛta-sindhu* – 2.1.180).

siddhānta – philosophical doctrine or precept; demonstrated conclusion; established end; admitted truth.

śikṣā-guru – the person from whom one receives instructions on how to progress on the path of *bhajana* is known as *śikṣā-guru*, or instructing spiritual master.

smaranam – remembrance and meditation upon Kṛṣṇa's names, forms, qualities, and pastimes. *Smaranam* is one of the nine primary *anīgas* of *bhakti*.

smārta – an orthodox *brāhmaṇa*. One who rigidly adheres to the *smṛti-śāstras*

(in particular, the *dharma-śāstras* or codes of religious behavior), being overly attached to the external rituals without comprehending the underlying essence of the *śāstra*. They are distinct from the Vaisnava *smārtas* and *smṛti-śāstras* such as *Hari-bhakti-vilāsa*.

Smṛti – (1) that which is remembered; (2) tradition as distinguished from Śruti, revelation. The body of sacred literature which is remembered (in contradistinction to Śruti, or that which is directly heard by or revealed to the *r̥ṣis*). These include the six *Vedāngas*, the *dharma-śāstras* such as *Manu-saṁhitā*, the *Purāṇas*, and the *Itihāsas*.

sneha – affection.

śraddhā – faith. This refers to faith in the statements of *śāstra* which is awakened after accumulating pious devotional activities over many births. Such faith is aroused in the association of saintly *bhaktas* and it is the external manifestation of the seed of the creeper of *bhakti*. The inner essence of that seed is the conception that is planted in the heart of the disciple to serve Śrī Śrī Rādhā-Kṛṣṇa in a particular capacity.

śrauta-vākyā – instructions received through disciplic succession.

śravaṇam – hearing the transcendental descriptions of Bhagavān's names, forms, qualities, pastimes, and associates from the mouths of advanced *bhaktas*. One of the nine most important *anīgas* of *bhakti*.

Śrī Bhāṣya – a commentary on *Vedānta-sūtra* by Śrī Rāmānujācārya.

śringāra-rasa – conjugal love.

Śruti – (1) that which is heard; (2) revelation, as distinguished from Smṛti, tradition; infallible knowledge which was received by Brahmā or by the great sages in the beginning of creation and which descends in disciplic succession from them; the

body of literature which was directly manifest from the Supreme Lord. This applies to the original four Vedas (also known as the *nigamas*) and the Upaniṣads. *sthāyībhāva* – one of the five essential ingredients of *bhakti-rasa*; the permanent sentiment of love for the Lord in one of the five primary relationships of tranquility, servitude, friendship, parental affection, or conjugal love. This dominant emotion of the heart in one of the five primary relationships is also known as *mukhyārati*, primary attachment. The *sthāyībhāva* can also refer to the dominant sentiment in the seven secondary mellow of laughter, wonder, heroism, compassion, anger, fear, and disgust. In that case, it is known as *gauṇa-rati*, secondary attachment.

śuddha-bhakta – a pure *bhakta*; one who performs *śuddha-bhakti*.

śuddha-bhakti – pure devotion; devotion which is unmixed with fruitive action or monistic knowledge, and which is devoid of all desires other than the exclusive pleasure of Kṛṣṇa; this is also known as *uttama-bhakti*.

śuddha-bhāva – the pure or genuine state of *bhāva-bhakti*; the genuine spiritual emotions which manifest at the state of *bhāva*.

śuddha-sattva – pure goodness (transcendental) – that is the basis of everything transcendental.

śūdra-varṇa – the fourth or lowest class in *varṇāśrama*.

sukṛti – spiritual credits; piety, virtue; pious activity. *Sukṛti* is of two types: *nitya*, eternal; and *naimittika*, temporary. The *sukṛti* by which one obtains *sādhu-saṅga* and *bhakti* is *nitya-sukṛti*. It is eternal because it produces eternal fruit. *Bhakta-saṅga*, or the association of *bhaktas*, and *bhakti-kriya-saṅga*, or contact with acts of devotion, are *nitya-sukṛti*. The *sukṛti*

by which one obtains material enjoyment and impersonal liberation is *naimittika-sukṛti*. It is temporary because it produces temporary results. *Karma*, *yoga*, and *jñāna* are all *naimittika-sukṛti*.

śuṣka-vairāgya – renunciation without assimilation. *śuṣka* (dry) *vairagya* (renunciation).

svarūpa-śakti – Śrī Bhagavān’s divine potency. It is called *svarūpa-śakti* because it is situated in His form. This potency is *cinmaya*, fully conscious, and thus it is the counterpart and antithesis of matter. It is also known as *cit-śakti*, (potency which embodies the principle of consciousness), *antaraṅga-śakti* (intimately connected with the Lord, being situated in His form), *parā-śakti* (superior potency). The *svarūpa-śakti* has three divisions: (1) *sandhinī*, the potency which accommodates the spiritual existence of Kṛṣṇa and all of His associates; (2) *saṁvit*, the potency which bestows transcendental knowledge of Him; and (3) *hlādinī*, the potency by which Kṛṣṇa enjoys transcendental bliss and bestows such bliss upon His *bhaktas* (see *sandhinī*, *saṁvit*, and *hlādinī*).

svarūpa-siddhi – the stage in which a *bhakta*’s *svarūpa*, or internal spiritual form and identity, becomes manifest. This comes at the stage of *bhāva-bhakti*.

svayam-prakāśa – Self-enlightened; self-manifesting.

T

tan-mātrās – the objects of sense perception.

taṭasthā-śakti – the marginal, or *jīva*, potency of Śrī Bhagavān. It is included neither within the *svarūpa-śakti* nor within *māyā-śakti*, hence known as *taṭasthā-śakti*, the marginal potency. The word *taṭa* means a shore or bank, like the shoreline of an ocean; and the verbal root

stha means to be situated. The *jīva-śakti* is known as *tatasthā-śakti* for two reasons

(1) it cannot be included within *māyā-śakti* for it is beyond *māyā-śakti*. (2) although *jīva-śakti* is overcome by ignorance, the defect of being overcome in this way cannot touch the Paramātmā situated in his heart (*Paramātma-sandarbha*, Śrī Jīva Gosvāmī).

tattva – truth, reality, philosophical principle; the essence or substance of anything.

tridanda – a staff which is carried by the Vaiṣṇava *sannyāsīs*. It consists of three rods symbolizing the engagement of body, mind, and words in the service of the Lord. These three rods may also signify the eternal existence of the servitor (the *bhakta*), the object of service (Bhagavān), and service, thus distinguishing Vaiṣṇava *sannyāsa* from the Māyāvāda *ekadaṇḍa sannyāsa*.

turiya – the fourth-dimensional stage.

U

upādāna – the ingredient cause.

V

vaidhī-bhakti – devotion prompted by the regulations of *śāstra*. When *sādhana-bhakti* is not inspired by intense longing but is instigated instead by the discipline of the *śāstra*, it is called *vaidhī-bhakti*.

vaiṣṇava-dharma – the constitutional function of the soul which has as its goal the attainment of love for Kṛṣṇa. This is also known as *jaivadharma*, the fundamental nature of living beings, and *nitya-dharma*, the eternal function of the soul.

vandanam – principally refers to the offering of prayers or the recitation of Sanskrit *ślokas* composed by *śuddha-bhaktas*. Akrūra attained perfection through *vandana*, offering prayers. *Vandanam* may also be divided into another three categories: (1) *kāyika*, by the

body; (2) *vācika*, by speech; and (3) *mānasika*, by the mind.

varṇa – one of the four social orders or castes – priest, administrator, businessman, or laborer – in which one carries out corresponding socio-religious duties in the system known as *varṇāśrama*.

varṇāśrama-dharma – the Vedic social system, which organizes society into four occupational divisions and four stages of life (*varṇas* and *āśramas*).

vastava-vastu – any really existing or abiding substance; that which is grounded in transcendence; Bhagavān, His atomic parts (the *jīvas*), and His potency (*māyā*).

vastu – an object, thing, or substance; that which has existence.

Vedānta – the end of Vedic knowledge. The Upaniṣads are the latter portion of the Vedas, and the *Vedānta-sūtra* summarizes the philosophy of the Upaniṣads in concise statements. Therefore, the word *Vedānta* especially refers to the *Vedānta-sūtra*. *Śrimad Bhāgavatam* is considered to be the natural commentary on *Vedānta-sūtra* by the same author, Vyāsadeva.

Therefore, in the opinion of the Vaiṣṇavas, *Śrimad Bhāgavatam* is the culmination or ripened fruit of the tree of all Vedic literature.

Vedānta-darśana – Vedānta philosophy.

Vedānta-sāra – essence of Vedānta.

vibhāva – the causes for tasting *bhakti-rasa*. These are of two types: (1) *ālambana*, the support (this refers to Kṛṣṇa and His *bhaktas* who possess in their hearts spiritual love known as *rati* which can be transformed into *rasa* by combination with the other four ingredients of *rasa*); and (2) *uddīpana*, the stimulus (objects connected to Kṛṣṇa which arouse one's spiritual love for Him and cause that love to be transformed into *rasa*).

vidhi-mārga – the path of *bhakti* which follows rules and regulations of the *śāstras*.

vigraha – (1) individual form, shape, or embodiment; (2) the Deity form of Kṛṣṇa.

vilāsa – (1) pastimes, especially the playful amorous pastimes of Śrī Śrī Rādhā and Kṛṣṇa in Vraja; (2) a particular type of manifestation of the Lord. That form which, although manifesting different bodily features for the purpose of accomplishing particular pastimes, is almost identical with its original root form, is known as *vilāsa*.

viśaya – an object of the senses, anything perceptible by the senses; any object of affection, concern, or attention; sensual enjoyment.

viśaya jñāna – Knowledge of material objects; Knowledge acquired through the senses.

viśaya-vigraha – the object of one's worship.

viśuddha-sattva – state of unalloyed goodness that is beyond the influence of material nature; of a pure character.

vivarta – an apparent or illusory form; illusion.

vivarta-vāda – to mistake one thing for another (as, for example, to accept the body as oneself) is called *vivarta-vāda*. Every conditioned living entity who considers the body to be the soul is deluded by this *vivarta-vāda*. Saṅkarācārya put forward his theory of illusion (*vivarta-vāda*). He concocted this meaning of *parināma-vāda*, and by word jugglery, he endeavored very hard to establish *parināma-vāda* as *vivarta-vāda*.